Teacher's Prayer Book

LONDON:
PRINTED BY EYRE AND SPOTTISWOODE, KING'S PRINTERS.

NOTE.

On October 20th, 1898, the House of Deputies passed the following Resolution, which was subsequently approved by the House of Bishops, and commended to the Church in the Pastoral Letter of the Bishops. "The Whit Sunday of 1899, being the 350th Anniversary of the publication of the Book of Common Prayer, RESOLVED that the House of Bishops be requested to call the attention of the Church to this fact in their Pastoral Letter, that the occasion may be employed for the better instruction of the people in the history and meaning of the Prayer Book." In issuing at this very time the American Edition of the Teacher's Prayer Book, I may perhaps be allowed to express an earnest hope that, by God's blessing, its publication may conduce in some slight degree to the object contemplated in this important Resolution.

A. B.

Whitsuntide, 1899.

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INTRODUCTION

TO THE

AMERICAN EDITION.

THE PRAYER BOOK may be said to have a literature of its own; and there is no more interesting study than that of its sources, its meaning, and its modifications. Upon these, scholars have spent time and learning, with results of pre-eminent value. But much that they have produced has been for the use of critical students, or for purposes of reference, rather than for immediate use by the Sunday-school or other teacher in the less academic sense of that word. What has been wanted has been a book which such a teacher could take to the class room, and the contents and arrangement of which should facilitate a teacher's purpose.

The volume that goes with this meets these requirements in a singularly felicitous way. It is a mine of varied information, admirably arranged, and—which is far more difficult—chosen with a scholarly discrimination as to what is, in such an undertaking, of primary importance.

Better than this, Bishop BARRY has in his notes illustrated the best characteristic of the PRAYER BOOK

as a devotional manual—its catholicity. Holding his own views, as all who know him are aware, with equal clearness and firmness, they do not color or warp what he has written, nor affect a fine historical candor for which he deserves much honor. It is at a moment when, in two hemispheres, Anglo-Saxon Churchmen are drawing far closer together than ever before, that this American edition of his work, adapted for our use under his own auspices, appears; and Churchmen and scholars among us, I think, may count it a happy augury that so important a service for ourselves and our children should be rendered by a Bishop of our mother Church, who is eminently fitted in so many ways to perform it.

HENRY C. POTTER.

Diocesan House,
New York.
St. John the Evangelist's Day, 1898.

AUTHOR'S PREFACE.

IN sending out this Edition of the TEACHER'S PRAYER BOOK, as adapted to the use of the Sister Church in America, I may, perhaps, be allowed to quote, from the Preface to the first English Edition, a statement of the character and object of the Book itself.

"In the Introductions and Notes to the TEACHER'S PRAYER BOOK I have endeavoured to keep strictly to the object indicated by the title; and, without any attempt at original research or exhaustive treatment, to supply to Churchmen, and especially to those who have to give religious teaching, some knowledge of the origin, the principles, and the substance of the Prayer Book, which they are continually using, and which, perhaps through that very familiarity, is apt to be imperfectly understood. I have therefore not thought it necessary to encumber its pages, and embarrass its readers, with quotations from authorities, although I have made free use of the many excellent works, ancient and modern, on the Prayer Book itself and on Christian Antiquities, which are now within the reach of the student, and have embodied in the book the results of the study and teaching of some years. . . . .

"On the many controverted subjects which have necessarily presented themselves, while I have not attempted to conceal my own opinion, I have desired, as far as possible, to fix the attention of my readers mainly on what is historically certain, or is plainly expressed in the words of the Prayer Book; and on all other points to give them, not so much my judgment, as sufficient materials for forming a judgment of their own."

As the Book has now passed through many editions in England, and has been, as I understand, largely circulated both in the English and Colonial Churches, I may venture to believe that its object has been in some degree

realised, and its hope of practical usefulness fulfilled. I am encouraged by this belief to attempt what I have long desired—to adapt it to the use of the Church in the United States, in which every English Churchman must feel a profound interest.

In so doing I have done my best to secure accuracy, and to form a fair estimate of the cause and the nature of the numerous variations which distinguish the American from the English Prayer Book. In this matter I desire to express my grateful acknowledgments to the Bishop of New York for his kind consideration and commendation of the Book; to the Rev. Dr. Samuel Hart for the help which I have derived, both from his published works and from some private communications with which he has favoured me; and to the Rev. Mr. Bodley for his careful recension of the whole Book, and for many corrections of details which he has been so good as to suggest. At the same time I must not be supposed to lay upon them any responsibility for what is here written. If, in spite of my best endeavours, I have fallen into any inaccuracies or errors, I trust that I may be enabled by friendly criticism to correct them in any future editions of the present Book.

I have only to add, once more, the earnest prayer that, by God's blessing, it may help towards a fuller understanding and more intelligent use of the Prayer Book; which has been to the English-speaking race so invaluable a standard of devotion and doctrine; which has stamped its impress very deeply on all our literature; and which is, both in its substantial identity and in its free variations of detail, a strong and characteristic bond of unity between the various branches of the Anglican Communion.

A. B.

THE

BOOK OF COMMON PRAYER

And Administration of the Sacraments and other Rites and Ceremonies of the Church

ACCORDING TO THE USE OF

THE PROTESTANT EPISCOPAL CHURCH

IN THE UNITED STATES OF AMERICA

TOGETHER WITH

The Psalter or Psalms of David

London

PRINTED BY EYRE AND SPOTTISWOODE

Printers to the King's most Excellent Majesty

FOR

THOMAS NELSON & SONS

NEW YORK

CERTIFICATE.

I CERTIFY that this edition of the Book of Common Prayer has been compared with a certified copy of the Standard Book, as the Canon directs, and that it conforms thereto.

(Signed) SAMUEL HART,
Custodian of the Standard Book of Common Prayer.

Whitsuntide, 1899.

LONDON:
PRINTED BY EYRE AND SPOTTISWOODE, KING'S PRINTERS.

INTRODUCTION.

THIS Prayer Book is a revision, with many alterations—some of which are of considerable importance—of the Prayer Book of the Church of England; from which Church the Preface declares that there was no intention "to depart in any essential point of doctrine, discipline, or worship."

It is therefore necessary, first, to give some history of the formation and various revisions of the old Prayer Book; and, next, to examine the origin and character of the alterations, by which the Prayer Book of the American Church has been brought to its present form.

(A.) HISTORY OF THE ENGLISH PRAYER BOOK.

The English Prayer Book embodies, in tangible form, the chief principles of the English Reformation. It was no new book, drawn up by the religious leaders of the 16th century; but was mainly a reformed republication of those old Services, which had grown up through nearly a thousand years of English Christianity, being themselves developments of the Liturgies of an even remoter antiquity. So far it exemplified the famous Declaration (in the Act against suing for Dispensations at Rome, A.D. 1533), that the English Church and nation in the Reformation "intended not to decline or vary from the Congregation of Christ's Church, in things concerning the Catholic faith of Christendom, or declared by Holy Scripture and the Word of God necessary to salvation." But, at the same time, it was the assertion of a right to remodel and reform, to add to and to take from, those old Services, so as to adapt them to the needs of the English people, and to the growth of spiritual knowledge and liberty; and in this respect it implied that claim of national religious independence—under the supreme authority of God's Word, and appeal to a General Council of the Church freely chosen—which was a distinct defiance of the Papal authority, and thus a resolute, though independent, adhesion to the Reformation movement.

I. MATERIALS AND HISTORY.—The materials from which it was compiled were large and various. There were, first, the Latin Service Books; which may be, generally speaking, reduced to three, (*a*) the BREVIARY, containing, besides the Calendar and Rubrical directions, the Psalms, Hymns, Antiphons, Collects, Lections, &c., to be said at the several hours of prayer, whether on ordinary days or days of special observance. (*b*) The MISSAL, containing its own Calendar, Rubrics, and elaborate ritual directions, and the regular Order of the

Holy Communion Service, or "Mass," with the variable Introits, Collects, Epistles, Gospels, &c., for various seasons of the Ecclesiastical year. (c) The MANUAL, containing the Baptismal Service, and other "Occasional Services." To these may be added the PONTIFICAL, containing the Ordination Service, and other Services, which could be performed only by a Bishop. These Service-Books were voluminous and intricate, each (except the Manual) longer than our whole Prayer Book.

Of these various Latin Service Books there were extant several forms or USES. St. Augustine, on his mission to England, found various Services already existing in the ancient British Church, not improbably framed on the Gallican model, which has strong affinities with the Eastern Liturgies, and differing considerably from the authorized Roman form of his time. By the wise counsel of his superior, Gregory the Great, he refrained from rigidly enforcing ritual uniformity within the sphere of his own influence; and the variety of Service, thus caused, was still further increased by the fact, that Christianity was largely diffused in the north and centre of England by independent Celtic missionaries from Scotland. To these causes is probably to be traced the co-existence of various "USES," when England became wholly Christianized. The chief of these was the "Use of Sarum," or Salisbury, drawn up by Osmond, Bishop of Salisbury, in 1085, and prevailing over the greater part of the Southern Province. There were also the "York Use," marking the independence of the old Northumbrian Christianity, the "Uses of Bangor and Hereford," probably indicating the influence of the old British Church of Wales, and others less known. With substantial identity, these Uses presented, nevertheless, some not inconsiderable variations, and did not follow strictly the Roman Use.

Besides these Latin Service Books, there were issued from time to time what were called PRIMERS, vernacular Prayer Books for the people, containing nothing of the Service of the Missal or Manual, but Services for the Hours, taken from the Breviary Selections of Psalms and Prayers, the Creed, the Lord's Prayer and Ten Commandments, the Ave Maria, a Litany, &c. Of these Primers there are various editions extant, from A.D. 1400 to King Henry's Primer of 1545, gradually increasing in fulness. They served as simple manuals of Prayer and instruction for the people, existing side by side with the Latin Offices, which were to the people as sealed books; and they were probably used largely during Service-time in the Churches, and also in private devotion at home.

Now the Reformation in England, so far as it was a purely religious movement, had two great objects in view —the publication of an English Bible and of an English Service Book. The former was secured in the reign of Henry VIII., when, after the issue of Tyndale's Bible (1525), Coverdale's Bible (1535), and Matthew's Bible (1537), the "Great Bible" was published by authority in 1539, and set up for reading in Churches in 1541, with order in 1542 that the Epistles and Gospels should be read from it. Towards the second, some steps were taken under much difficulty in the same reign. In 1540 a Psalter in Latin and English was published; in 1544 the English Litany followed; in 1547 a Communion Service, supplementary to the Mass, was prepared, but not put forth till early in 1548, after the accession of Edward VI.

Meanwhile some steps were taken, both in England and elsewhere, towards reformation of the Latin Service Books. In 1516, 1531, and 1541, reformed and simplified editions of the Sarum Breviary were issued; in 1533 appeared a reformed Sarum Missal; and a reformed Breviary was published on the Continent by Cardinal Quignonez, under Papal authority, which was evidently of great use to the compilers of our Prayer Book.

II. PRAYER BOOK OF 1549.—These steps were but tentative and preparatory. When the accession of Edward VI. gave a new impulse to the Reformation, it was resolved to supersede both Latin Service-Books and Primers by an English Prayer-Book, which should be the Prayer-Book of both priests and people. This new Service Book was, speaking generally, a reformed Sarum Use, including Breviary, Missal, Manual, and Pontifical in one. But the compilers had before them the *Consultatio* of Archbishop Hermann of Cologne, containing a vernacular Service, drawn up under Lutheran auspices, and accordingly in a conservative spirit; and from this they borrowed in some degree. Nor did they shrink from original composition where necessary, especially of Collects, and of the hortatory elements of the Service. The result was the Prayer Book of 1549.

The main principles which guided the compilers were obviously these three (see the original Preface "Concerning the Service of the Church"):—

(*a*) SIMPLIFICATION. The old Service Books had gradually become so long, so intricate, so full of special

variations, so elaborate in ritual directions, that even to the clerics and the highly educated they were difficult, and to the people at large, even if written in English, they would have been useless. It was resolved to cut down this luxuriance, to introduce more regularity, even at the sacrifice of appropriateness and beauty, to group the many Services together, with some simplification and abridgment, to abolish all variety of "Uses," and so to bring the new Service Book within the reach of the mass of the people, as a common standard of faith, and a common manual of devotion.

(*b*) PURIFICATION, by returning as far as possible to primitive purity of doctrine, ritual, and devotion, removing the accretions of error or superstition which had grown over the old Services in mediæval times, and bringing the whole resolutely to the test of accordance with Holy Scripture. In some cases this process was carried so far as to remove some things, which were in themselves sound and Catholic, but which had become so closely interwoven with falsehood and corruption, that it appeared hopeless to dissociate them from these in the minds of the people.

(*c*) PUBLICATION, by translating them from Latin into English, so that the people should not only "assist" at the Service, but claim it as their own; and by casting them into such a form—sober in tone, uncontroversial in thought (although clear and definite in doctrine), free and simple in language—as might be sincerely and heartily adopted by all baptized members of Christ. The responsive character of the Services was made effective; the provision for systematic reading of Holy Scripture was singularly complete; the element of exhortation and teaching was considerably strengthened; and the laity were thus plainly recognised as full members of the Church, having, under due spiritual conditions, a full indefeasible right to its Services and Sacraments.

The first Prayer Book of Edward VI., compiled under these guiding principles, was ordered by the first Act of Uniformity to be used on Whitsunday (June 9th), 1549. It was substantially our present book; but (putting aside mere details) it had the following important differences:—

(i) In Morning and Evening Prayer the Introduction, Exhortation, Confession, and Absolution were not found; shewing that the use of Public Confession and Absolution

had not yet superseded, as a rule, the habitual practice of Auricular Confession and special Absolution.

(ii) In the Communion Service ("commonly called the Mass") there was considerable difference both in order and substance—the book of 1549 keeping, in both, to closer accordance with the ancient liturgical forms. This difference is especially notable in the Prayer for the whole estate of Christ's Church, the Consecration Prayer, and the Words of Administration (see Notes on the *Communion Service*).

(iii) In the Occasional Services, the book of 1549 retained in the Baptismal Service the use of the Exorcism, the Chrism and the Chrisom (or white garment); in the Visitation of the Sick Extreme Unction was allowed, if desired, but in terms not implying in it any sacramental character; the Funeral Service contained prayers for the soul departed, and provided specially for the celebration of the Holy Communion.

In the First Book there was no Ordinal; but a form of Service was drawn up by a Commission, authorized in 1550, and added in a revised form to the Prayer Book of 1552.

III. REVISIONS.—As the original Liturgy of 1549 embodied the main principles which the English Reformation proposed to itself, so the various Revisions, through which it passed, indicate the course of thought and action, by which the Reformation Settlement was finally established. The changes which have brought the Prayer Book to its present form are the result of four revisions, in 1552 and 1559, in 1604 and 1662; these revisions themselves being, in some degree, reactive one against another, as religious action and reaction prevailed in the public mind. The character and result of each revision may here be briefly indicated, and will be noticed more in detail in notes on the several parts affected.

(A) In 1552, when the Prayer Book of 1549 had hardly yet had a full trial, a revision was pressed on by the Crown, influenced by some foreign reformers of the growing Calvinistic school, against the advice of Cranmer and his chief colleagues in the Episcopate. The objects of this revision were (1) FURTHER SIMPLIFICATION OF CEREMONY, for which object the old Vestments were superseded by the use of the surplice alone: the additional ceremonies in Baptism were disused; the Introits, the *Agnus Dei* in

the Communion Service, and the Post-Communion sentences struck out. (2) FURTHER PRECAUTIONS AGAINST SUPERSTITIONS, especially the doctrine of Transubstantiation and its consequences. This led to a reconstruction of the Communion Service, changing the order materially; omitting the Invocation of the Holy Spirit on the Elements, and the Oblation; altering the words of Administration; appending the "Declaration on Kneeling" in such terms as to deny any "real and essential Presence" of Christ in the Sacrament; and disusing the word "Altar." It also led to the entire abolition of the ceremony of Extreme Unction, and to the prefixing of the Confession and Absolution to the Morning Service, probably indicating a disuse of private Confession, unless in exceptional cases. (3) FURTHER DEPARTURE FROM OLD FORMS, which had been abused. This induced the disuse in the Communion Service and Burial Service of Commemoration of and Prayer for the Departed, and perhaps combined with the desire of simplification to suggest the disuse of some ancient Ceremonies. This revised form marks the extreme point of religious innovation. It could hardly have come into use, for in 1553 the reaction under Queen Mary abolished it altogether: but it materially affected all subsequent forms, and, in its chief points, the revision of 1552 has not been reversed.

(B) The next revision, however, was partly a reaction against it. Elizabeth, on her accession in 1558, desired to rally round the Reformation the mass of the people, even of those who wished to return to the position taken up under Henry VIII. With this view the Prayer Book was revised in 1559; on the basis, however, not of that of 1549 (which it is said that she herself desired), but of that of 1552. The chief alterations were as follows:—(1) The royal title of "Head of the Church" was exchanged for that of "Supreme Governor." (2) The Vestments of 1549 were provisionally restored. (3) The "black-letter Saints' Days" were added to the Calendar (in 1561). (4) The petition against the Pope was struck out of the Litany. (5) The "Declaration on Kneeling" was removed. (6) The Words of Administration in the Communion Service were altered to their present form, including the forms both of 1549 and of 1552.

So revised, the Prayer Book was almost universally accepted; and it is all but certain that Pope Pius IV. offered to sanction it, if only his Supremacy could be recognised in England. It was the first Prayer Book

which was used without change for any long period, and approached closely to our present book.

(C) During this period grew up the great Puritan party —Puritan in ritual and discipline, Presbyterian in views of Church government, and Calvinistic in doctrine. After some vacillations in policy, their resistance to the order and ritual established was held down with a strong hand during the reign of Elizabeth. On the accession of James I., educated as he was in a Presbyterian school, the *Millenary Petition* for revision was presented by the representatives of this party; the *Hampton Court Conference* was held under the King's presidency; and the Prayer Book once more revised in 1604.

The result of the Conference, however, was (as the Proclamation prefixed to the Revised Book declared) among "the things which, moving great expectations before they be entered upon, in their issue produce small effects." The changes were chiefly the addition of some Prayers and Occasional Thanksgivings, the restriction of Private Baptism to a "lawful minister," and the addition to the Catechism of the Exposition of the Sacraments. The demand for the adoption of the celebrated "Lambeth Articles" (embodying distinctive Calvinistic doctrine) was rejected. The only important result of the Conference was the formation of the "Authorized Version" of the Bible in 1611.

(D) The dominance of the High-Church School of Andrewes and Laud, under James I. and Charles I., left its traces in the "Scotch Liturgy" of 1637—a revision of the Prayer Book of 1604, compiled by some of the Scotch Bishops, under the general direction of Laud, for use in the public worship of Scotland. It was prefaced by an authoritative Proclamation in the King's name, and by an Introduction dwelling on the value of a "prescript form of Common Prayer," and the desirability of a general unity on the matter in "the Churches under the protection of one Soveraigne Prince." There was no attempt in it to conciliate Presbyterian prejudice, except perhaps by the use throughout of the name "Presbyter" instead of "Priest." On the contrary, its chief characteristic was a return substantially in the Service of Holy Communion to the older Form of 1549, restoring the Prayer of Oblation and the Invocation. Its introduction was the signal for the religious revolt in Scotland, which led to the great Civil War. Accordingly in itself it soon passed away. But it

has still its permanent interest in the effect which it produced upon the Revision of 1662, on the "Scotch Office," and through this Office upon the Communion Service of the American Church. Then followed the revolutionary reaction in the Long Parliament against the whole Church system; which, after the outbreak of the Civil War and the alliance of the Parliament with the Scotch Presbyterians, culminated in the abolition of the Prayer Book, and the substitution of the *Directory of Public Worship* in 1645, and in various Acts, prohibiting the use of the Prayer Book, even in private, under severe penalties.

(E) Finally, at the Restoration in 1660, the King, in pursuance of the promise given before his return, and renewed in a Declaration of October 25th, 1660, granted to the Puritan party *the Savoy Conference*, with a view to some revision of the restored Prayer Book. This revision was professedly designed for comprehension. But it was soon clear that this was nearly hopeless. On the one hand, the Presbyterians, headed by Richard Baxter, first, claimed that a Liturgy should "not be too rigorously composed, nor the Minister confined thereto," and, in the next place, pressed for changes, which would have revolutionized the Prayer Book in many points of principle. On the other side, there was not only no readiness for concession, even of a temporary character, but a desire for strict conformity, and some disposition to make changes in the opposite direction. The last opportunity, therefore, of comprehension was lost, and the imposition of the revised Prayer Book of 1662 by the Act of Uniformity led to the permanent establishment of Nonconformity in England. The revision, however, was carried out with great care by a Committee of Convocation, submitted to Convocation, and sanctioned by Parliament.

IV. Prayer Book of 1662.—Of the numerous alterations the most important were—(1) the prefixing of the new Preface, setting forth the history and nature of the Revision; (2) the insertion (in wilful opposition to the Puritans) of certain Apocryphal Lessons (*Bel and the Dragon* and the *History of Susanna*) in the Calendar; (3) the addition of several Prayers, *e.g.*, the Prayer for all Conditions of Men, and the General Thanksgiving; (4) the taking of the Epistles and Gospels and most other Scriptural Lections from the Authorized Version; (5) the addition to the Church Militant Prayer of the commemoration of the faithful departed, and the insertion

of various Ritual Rubrics in the Communion Service; (6) the restoration of the "Declaration on Kneeling," with the significant change of "real and essential Presence" into "corporal Presence"; (7) the addition of the Office for Baptism of Adults, of the Forms of Prayer to be Used at Sea, and of the Services for January 30th and May 29th; (8) in the Preface to the Ordination Service, the addition to the words requiring ordination "according to the Form hereafter following" of the words "or hath had formerly Episcopal Consecration or Ordination"; (9) the addition to the Baptismal Service of the Declaration on the Salvation of Baptized Infants, and on the use of the Sign of the Cross.

It will be obvious that hardly any of these indicate concession to the Puritans, that some were simply dictated by a desire for greater completeness and order, and that others tended rather to oppose and alienate those who had asked for the Revision.

V. Subsequent Alterations.—The Prayer Book has never again been revised, although Revision has been often proposed. The most serious attempt was made in 1689, with a view to the comprehension of Nonconformists. In connection with the Toleration Act, passed in that year, a Bill was brought in for "uniting His Majesty's Protestant Subjects"—proposing certain immediate concessions, chiefly in relaxation of subscription and ceremonial, and enacting that a Royal Commission of thirty Bishops and Clergy, already appointed, should complete a scheme for the Revision of the Prayer Book, "to be communicated by the King to a Convocation and Parliament." But by a resolution of the House of Commons, in which the Lords afterwards concurred, an Address was presented to the Crown, praying that the whole question should first be referred to the advice of Convocation. The Commission accordingly drew up a Report, recommending very numerous alterations in the Prayer Book and Rubrics, of various kinds and degrees of importance. Some were alterations of form and style; such as additions to the Litany and Versicles, revision and enlargement of Collects, and provision of fresh Rubrics, explanatory and didactic. Some were relaxations, in regard to the enforcement of the use of the Surplice, of kneeling at Holy Communion, of the sign of the Cross and the requirement of Sponsors at Baptism. Some touched matters of doctrine and principle; such as the change of the word

"Priest" to "Minister" at the Absolution and elsewhere, the addition of an explanatory Rubric to the Athanasian Creed, and a note to the Nicene Creed as to the position of the Greek Church on the *Filioque*, the change of the words of Ordination to a precatory form, and some modification of the Absolution in the Visitation of the Sick. This Report was, however, never published or presented to Convocation—the temper of the Lower House being obviously hostile to all change—and the whole project of Comprehension through Revision, not being strongly supported by public opinion, fell to the ground.

The only changes which have since taken place are,—

(1) The disuse (in 1859) of the State Services for November 5th, January 30th, and May 29th.

(2) The introduction of the New Lectionary in 1871.

(3) The introduction, by the Amendment of the Act of Uniformity in 1872, of the Shortened Service, of liberty of using other Services by sanction of the Ordinary, of license for separation of Services and use of Hymns.

(B.) HISTORY OF THE FORMATION OF THIS PRAYER BOOK.

Up to the time of the disruption, the Church in the thirteen Colonies, although occupying various positions in relation to the civil authority, was considered as an integral part of the Church of England, and, in spite of much earnest remonstrance, was left without any indigenous Episcopate or power of self-government. Its Prayer Book was, of course, the English Prayer Book, although, under these untoward circumstances, neither the Confirmation nor the Ordination Service could be used.

As soon as the Congress of July 4th, 1776, put out the Declaration of Independence, it was at once necessary so to modify the "State Prayers," that they might correspond with the new political conditions. This was done in a large number of churches; but among the clergy, and, to some extent, among the laity, there was a strong

nonjuring element, which refused its adhesion, and either resisted the new order of things, or retired from active ministration, or sought refuge in the Colonies, which still retained their allegiance to the British Crown. This transitional state of things continued, till the formal acknowledgment of Independence in 1784; when (as the Preface to the Prayer Book states) the Church had to assume an entirely independent position, and to act for herself, in view of the grave responsibilities which that position entailed, and in face of extraordinary difficulty and discouragement.

In respect of Church organisation, the first need was the creation of an independent Episcopate. This was established in Connecticut, in the person of Bishop Seabury, consecrated by the Bishops of the Episcopal Church of Scotland in 1784. Subsequently, after considerable hesitation and difficulty, Bishops White and Provoost were consecrated at Lambeth in 1787. The Church organisation was then complete, and the Episcopate was gradually extended year after year.

In respect of worship, it was formally resolved "to adhere to the Liturgy of the Church of England, so far as shall be consistent with the American Revolution and the Constitutions of the respective States." But this resolution was not, and perhaps could not be, strictly carried out. The Church (as again the Preface states) thought it well "to take a further review of the Public Service, and to establish such alterations and amendments therein as might be deemed expedient." On the one hand, Bishop Seabury issued to his diocese a form of the Service of Holy Communion, which was a slightly modified edition of "the Scotch Office," differing materially from the English Service. On the other, a "General Convention" of the Church in several of the States drew up a Revised Prayer Book (commonly known as "the Proposed Book"), which involved so much radical change, that it not only met with stedfast opposition in the Northern States, but led to remonstrance from the English Bishops, and indeed, to

their refusal to consecrate Bishops White and Provoost, until modification in some important points was promised. The position was singularly difficult and dangerous. But happily, by God's blessing, the crisis was wisely and ably met. A General Convention of clergy and laity, under the presidency of the three Bishops, met at Philadelphia in 1789, and agreed on a Revision of the English Prayer Book "to be the Liturgy of the Protestant Episcopal Church of America," and to come into use in October 1790.

The chief modifications then made were the following:

(A) In the MORNING AND EVENING SERVICES (*a*) The number of the Opening Sentences was increased. (*b*) The Absolution of the Communion Office was allowed as an alternative to that of the Morning Service. (*c*) In the Morning Service the *Venite* and *Benedictus* were shortened; the *Gloria in Excelsis* was allowed to be sung instead of the *Gloria Patri* at the conclusion of the Psalms; in the Evening Service the *Magnificat* and *Nunc Dimittis* were omitted, and portions of Ps. xcii. and ciii. inserted in their place. (*d*) In the Apostles' Creed the clause "He descended into hell," was allowed to be omitted or varied in expression. (*e*) The Nicene Creed was allowed to be used as alternative to the Apostles' Creed in both Morning and Evening Services. (*f*) The Lord's Prayer after the Creed was omitted, and the shorter Litany curtailed. (*g*) A Prayer for the President substituted for the Prayer for the Sovereign and the Royal Family. (*h*) The Athanasian Creed was omitted.

(B) The LITANY remained unchanged, except by a few verbal alterations.

(C) The OCCASIONAL PRAYERS AND THANKSGIVINGS were considerably enlarged and varied.

(D) The COLLECTS, EPISTLES, AND GOSPELS were left unchanged.

(E) In the Service of HOLY COMMUNION several changes were made. Our Lord's Summary of the Law, with prayer for God's grace to keep it, was allowed to be used after the Commandments; the Apostles' Creed was made an alternative to the Nicene Creed and a Metrical Hymn allowed instead of the *Gloria in Excelsis*; the *Black*

Rubric was omitted. But far the most important change was the entire reconstruction of the Consecration Prayer (evidently through the influence of Bishop Seaburg's Service) following generally the "Scotch Office" and so approaching more nearly to the English Prayer Book of 1549, than to the subsequent Forms of that Book.

(F) In the OCCASIONAL SERVICES (*a*) the Marriage Service was shortened; and the latter portion, beginning with Ps. cxxviii., altogether omitted. (*b*) In the Visitation of the Sick the moving to Confession and the Form of Absolution were omitted; Ps. cxxx. (the *De Profundis*) substituted for Ps. lxxi.; some Prayers and a Thanksgiving for Convalescence added. (*c*) The Collects in the Burial Service were altered and the personal references in them struck out. (*d*) The Commination Service was omitted. (*e*) A Service for the Visitation of Prisoners was added. (*f*) A Service of Thanksgiving "for the Fruits of the Earth and for all the other blessings of God's Providence, to be used on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority," was added in place of the "State Services." (*g*) Forms of Family Prayer were added.

(G) The PSALTER and its arrangement were unaltered; but Selections of Psalms were made, to be used at the discretion of the Minister for the Psalms of the Day.

(H) In the ORDINAL (put forth in 1792) (*a*) the age for Deacon, Priest, or Bishop was left to be determined by Canon. (*b*) The requirement of the knowledge of Latin omitted. (*c*) An alternative form was allowed in the Ordination of Priests, similar to the form used in the Ordination of Deacons. (*d*) In the Consecration of Bishops an Oath of Obedience to the Doctrine, Discipline, and Worship of the Church, was substituted for the Oath of Canonical Obedience to the Archbishop.

(I) In the ARTICLES (adopted in 1801), the notice of the Athanasian Creed was omitted from Art. vii.; Art. xxi. (*On the Authority of General Councils*), was omitted; a qualifying note was appended to Art. xxxv. (*on the Homilies*); Art. xxxvii. (*On the Civil Magistrate*), was altered to a simple declaration of the duty of obedience in all things temporal, and of the absence of all Civil Authority in things spiritual.

(K) SPECIAL OFFICES for Consecration of a Church, and Institution of a Minister were added.

It will be seen that in making these alterations, the Church, while (to use the words of her Preface) she was "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship," yet certainly exercised to the full the liberty of variation and adaptation, which in that Preface she claimed for herself.

Of the changes made some are of no doctrinal or ecclesiastical significance, being either obviously necessary to meet changes in the position and circumstances of the Church, or intended to secure greater variability in the Service, to give greater freedom in its use, and to enrich it by the addition of Special Prayers and Services for various occasions. Others—such as the license of variation in the Apostles' Creed, the omission of the Athanasian Creed and the Commination Service, and the alterations made, or allowed, in the Visitation of the Sick, the Burial Service, and the Ordination of Priests—were clearly concessions to the general tendency of public opinion at the time, and intended to secure comprehension, by meeting difficulties and objections, which had been raised again and again against these parts of the English Prayer Book. On the other hand, the most important, and under the circumstances the most remarkable, of all the changes was the reconstruction of the Office of Holy Communion, with the effect of a reversion to more primitive models, and of a more distinct expression of Eucharistic doctrine.

The Prayer Book of 1790 remained substantially unchanged till 1892, although it received at various times some additional Services and some alterations and additions of detail in the Services, the Rubrics, and the Table of Lessons. In 1892 the present Book was issued by authority, after much study and discussion, and many suggestions of change, in the Conventions of 1886, 1889, and 1892.

It will be unnecessary to enumerate the changes actually made; for they will be obvious on comparison of the

present Book with the description above given of the changes, by which the Prayer Book of 1789 was formed. But it may be noted, first, that the revision was highly conservative, many of the changes proposed being rejected; next, that in several points the tendency was to return to the old order of the English Prayer Book, where it had been previously modified; lastly, that one chief object was clearly the enrichment of the Service, by additions designed to adapt it to various occasions. Few, however, of the more important changes of 1789 have been reversed, and, in particular, the Office of Holy Communion has been left substantially unaltered.

CONCLUSION.

The history here given will clearly show that through all the Revisions of the Prayer Book made in England and in America, it has preserved the main characteristics, both of substance and of style, which marked it at its first compilation in 1549. It has accordingly exercised an extraordinary influence over all English-speaking peoples, not only as determining the tone and character of their devotion, and forming a standard of faith and religious thought, but also as affecting the whole development of their literature, of which, after the English Bible, the Prayer Book of 1549 was the first great monument. Its effect has, of course, been greatest in the Church of England, and the sister or daughter Churches included in the Anglican Communion. But there can be little doubt that it has also told on Christian bodies separated from the Church, wherever the English language is spoken, and even beyond this limit, wherever its numerous translations have penetrated. For the two great trophies of the Reformation, the English Bible and Prayer Book, we may well thank God.

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THE RATIFICATION OF THE BOOK OF COMMON PRAYER.

By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this Sixteenth Day of October, in the Year of our Lord one thousand seven hundred and eighty-nine.

This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church*, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: And this Book shall be in use from and after the First Day of October, in the Year of our Lord one thousand seven hundred and ninety.

THE PREFACE.

This Preface—clearly and impressively drawn up—takes the place, not only of the Preface to the English Prayer Book of 1662, which it quotes, with some verbal freedom in citation, in several places, but also of the two earlier Prefaces of 1549, written probably by Cranmer, "Concerning the Service of the Church," and "Of Ceremonies, why some be abolished and some retained." These last explain the principles on which the Prayer Book was originally drawn up, keeping to the substance of the ancient Forms of Service, but dealing with it freely, with a view to purify it from superstition and error, to bring it by simplification and translation into English within the reach of all the people, and to establish one uniform Service through the whole realm. The Preface of 1662 is designed to express similarly the principles on which the Revision of that year was ordered and carried out. In both the right of each National Church "to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority"—a right which, of course, includes the revision of all forms of Service—is both asserted and implied throughout.

Accordingly the first paragraph of this Preface simply reasserts that right, with the characteristic proviso that in its exercise "the substance of the Faith be kept entire," and that alterations in Discipline, as distinct from Doctrine, be made "by common consent and authority."

The second and third paragraphs quote the declarations from the English Preface of 1662, on the right of Revision by authority, and on the importance of the preservation of "the mean between too much stiffness in refusing, and too much easiness in admitting variations." This last declaration has been commonly extended to describe the whole position of the Church of England, as the *Via Media*—truly in relation to fact, but not truly, if taken to determine the method, by which that position has been established. For it is clear that the endeavour in establishing it was not to balance between opposite extremes, but to ascertain the primitive truth, from which errors have diverged on either hand.

These paragraphs, moreover, clearly define the position of "the Protestant Episcopal Church" as an independent Church, yet as "indebted under God to the Church of England for her first foundation, and a long continuation of

PREFACE.

IT is a most invaluable part of that blessed *liberty wherewith* CHRIST *hath made us free*, that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigencies of times and occasions."

The *Church of England*, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that "The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient."

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find accordingly, that, seeking to "keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken."

Her general aim in these different reviews and alterations hath been, as she further declares in her said Preface, "to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of GOD; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy." And although, according to her judgment, there be not "any thing in it contrary to the Word of GOD, or to sound doctrine, or which a godly man may not

nursing care and protection," and accordingly (as is said below) as "far from intending to depart from it in any essential point of doctrine, discipline, or worship."

The next paragraph similarly quotes from the English Preface the explanation of the objects of the Revision of 1662—"the preservation of peace and unity"; "the procuring of reverence and the exciting of piety and devotion"; and "the cutting off occasion of cavil or quarrel," although without acknowledgment, of anything in the unrevised Prayer Book "contrary to the Word of God or to sound doctrine." It goes on to the natural inference, that on these principles, further Revision might well be needed and attempted; and then refers to the abortive attempt at such Revision in 1689, with a regret, hardly perhaps justified by the character of the Revision then projected. (See *Introduction*.)

From these preliminary considerations the Preface then proceeds to apply these principles with unquestionable appropriateness to the conditions of the time, after the great Disruption, when all religious Communions were entirely dissociated from the Civil Government, and left accordingly in complete ecclesiastical independence to organize themselves in all points of worship and discipline. It explains how the Church thought it well to take advantage of this liberty, not only by making the changes in the Prayer Book immediately necessitated by the change of political conditions, but also by "taking a complete review of her Public Service and establishing all alterations and amendments which might be found expedient." It declines to enumerate or explain the alterations made, believing that they will be apparent, and justify themselves. Finally it asserts the conservative character of the Revision, as to all essential points; and ends with the expression of a hope (happily fulfilled) that it will be received "without prejudice or prepossessions," and with prayer for God's blessing on its promulgation of the truths of the Gospel, clearly to the understanding and impressively to the imagination and heart, "for the sake of Jesus Christ, our Blessed Lord and Saviour."

with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to all human writings"; yet upon the principles already laid down, it cannot but be supposed that further alterations would in time be found expedient. Accordingly, a commission for a review was issued in the year 1689: but this great and good work miscarried at that time; and the Civil Authority has not since thought proper to revive it by any new commission.

But when in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

The attention of this Church was in the first place drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "Rulers may have grace, wisdom, and understanding to execute justice, and to maintain truth"; and that the people "may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the *Convention*, they could not but, with gratitude to GOD, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty GOD to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of JESUS CHRIST, our blessed Lord and Saviour.

CONCERNING THE SERVICE OF THE CHURCH.

The directions here given were inserted at the last Revision—probably authorizing what had in various degrees been found convenient in practice. They correspond very much with the order sanctioned in the Church of England under the "Act of Uniformity Amendment Act" of 1872. The chief differences are two, First, on Days of Fasting and Thanksgiving appointed by Civil or Ecclesiastical Authority, the exclusive right of setting forth Special Services is here claimed (according to much ancient precedent) for each Bishop within his jurisdiction; whereas in England it is exercised for the whole Church by the Archbishop of Canterbury, on an Order made by the Sovereign in Council. It may be observed that on other occasions Special Services are frequently set forth in England also by the sole authority of the Bishop of the Diocese. Next, in the Special Services, set forth by the Ordinary, there is no limitation (as in England) to the words of the Bible and Prayer Book. In this matter also English usage often goes beyond the strict letter of the law.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

The provision for the regular and orderly recitation of the Psalter at Morning and Evening Service during each month follows the practice of the Church of England. It is a provision on which great stress was laid at the time of the Reformation, as accordant with the primitive order of the Church, which had been to a great degree broken up in the Middle Ages; and it has certainly been of great spiritual value, as giving to the Psalms an exceptional effect, not only on English religion and worship, but on English literature in general.

But at the same time there is a wise provision for a considerable power of variation in this regularity of recitation—much beyond that which was found in the English Prayer Book. The appointment of Special Psalms is extended, so as to include, not only the six great Festivals and Feasts, but also, in connection with Christmas, the First Sunday in Advent, the Circumcision, Epiphany and Annunciation; in connection with Easter, Easter Eve; and the Festivals of the Transfiguration, St. Michael and all Angels, and All Saints' Day. But, besides this, twenty selections of Psalms are provided, which may, at the discretion of the Minister, be at any time substituted for the Psalms of the Day, with a view to greater appropriateness to circumstances, or greater likelihood of edification.

Concerning the Service of the Church.

THE Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; *Provided*, that no one of these Services be habitually disused.

The Litany may be used either in place of the Prayers that follow the *Prayer for The President of the United States* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For Days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used.

THE ORDER
HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note*, That, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church

TABLE OF PROPER PSALMS ON CERTAIN DAYS.

First Sunday in Advent	Morning. 8, 50	Evening. 96, 97	Easter-even.	Morning. 4, 16, 17	Evening. 30, 31
Christmas-day.	19, 45, 85	89, 110, 132	Easter-day.	2, 57, 111	113, 114, 118
Circumcision.	40, 90	65, 103	Ascension-day.	8, 15, 21	24, 47, 108
Epiphany.	46 47, 48	72, 117, 135	Whitsunday.	48, 68	104, 145
Purification.	20, 86, 87	84, 113, 134	Trinity-Sunday.	29, 33	[illegible]
Ash-Wednesday.	6, 32, 38	102,130, 143	Transfigu[illegible]ion.	27, 61, 93	84, 99, 133
Annunciation.	89	13[illegible], 138	St. Michael's.	91, 103	34, 148
Good Fri[illegible]	22, 40, 54	69, 88	All Saints' Day.	1, 15, 146	112, 121, 149

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ.

The same provision is made, as in respect of the Psalter, for the regular and orderly reading of Holy Scripture; with the addition of a corresponding provision also for considerable freedom of variation in the ordinary course of reading. Moreover, it is left entirely to the Minister on Special Occasions either to select from the Lessons appointed in the Calendar, or to appoint Special Lessons (except where Forms of Service have been set forth by the Ordinary).

HYMNS AND ANTHEMS.

The liberty to use Hymns and Anthems is doubly limited. First, the Hymns must be such as are set forth by authority, and the words of the Anthems must be taken from the Bible or the Prayer Book; and next, their place must be at the beginning or end of an Office, or else before or after Sermons.

TABLE OF SELECTIONS OF PSALMS.

First.	Psalms. 1, 15, 91	Eleventh.	Psalms. 80, 81
Second.	4, 31 to v. 7, 91, 134	Twelfth.	84, 122, 134
Third.	19, 24, 103	Thirteenth.	85, 93, 97
Fourth.	23, 34, 65	Fourteenth.	102
Fifth.	26, 43, 141	Fifteenth.	107
Sixth.	32, 130, 121	Sixteenth.	118
Seventh.	37	Seventeenth.	123, 124, 125
Eighth.	51, 42	Eighteenth.	139, 145
Ninth.	72, 96	Nineteenth.	147
Tenth.	77	Twentieth.	148, 149, 150

THE ORDER HOW THE REST OF THE HOLY SCRIPTURE IS APPOINTED TO BE READ.

THE Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons, at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and at Evening Prayer; except only the Movable Holy-days, which are not in the Calendar; and the Immovable, where there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the Table of Proper Lessons.

If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that day of the month, in place of the Second Lesson for the Sunday.

Upon any day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any day in the same week may be read in place of the Lessons for the day.

On Days of Fasting and Thanksgiving, especially appointed, and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

HYMNS AND ANTHEMS.

HYMNS set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

THE LECTIONARY OF THE CHURCH.

The Lectionary follows generally, although with considerable freedom of variation, the Lectionary of the Church of England, in providing, with perhaps greater care than has been shown by any other Christian body, for the complete and orderly reading of Holy Scripture in Divine Service. Such reading, independently of its spiritual value both for instruction and exhortation to the individual hearer, tends for the Church at large to the continual maintenance of the Scriptural standard of truth, and to the preservation of the "proportion of faith," exhibiting in right order and variety all the elements of Christian doctrine and practice. It has had, moreover, the important effect of stamping a marked Scriptural impress on the literature of all English-speaking people.

In carrying out this study of Holy Scripture, the Church has obviously intended to preserve a due harmony between two principles—the principle of REGULARITY, by which the whole Bible is read to the people in order, and the principle of SPECIALITY, bringing into prominence by selection the leading elements of the Scriptural Revelation. It may be remarked that far greater scope has been given to the development of the latter principle in the present Lectionary, which dates from 1877, than in the older arrangements.

The Lectionary contains (*a*) the Proper Lessons for Sundays; (*b*) the Proper Lessons for Holydays; (*c*) the Proper Lessons for the Forty Days of Lent; (*d*) the Common Lessons of the year; to which may be added (*e*) the Series of Epistles and Gospels.

(A) THE PROPER LESSONS FOR SUNDAYS.

The First Lessons are so arranged, as to present striking and important chapters from the various books of the Old Testament in order. In this arrangement, according to ancient practise, Isaiah is read in Advent, Christmastide, and Epiphany; the period from Septuagesima to Trinity Sunday is occupied by a selection from the Prophetic Books (except on Easter-Day and Whit-Sunday); the period from Trinity Sunday to the 22nd Sunday after Trinity by a selection from the Historical Books, and the rest of the Sundays after Trinity by lessons from the book of Proverbs. The Sunday before Advent has its Lessons from Malachi and Ecclesiastes.

The Second Lessons shew less complete regularity of order. But (with only slight exceptions) the Second Lessons for the Morning are selected from the Gospels and the Acts; and those for the Evening from the Revelation (in Advent), the Epistles of St. Paul, the Epistle to the Hebrews, and the Catholic Epistles.

The selection, therefore, in the Sunday Lessons brings out both the principles above referred to; but on the whole the dominant idea is that of REGULARITY, with a view to give to those who only attend Church on Sundays a course of Scriptural reading which is orderly, if not complete. As a rule, the Lessons are rather longer than the average of the Common Lessons.

The general tendency of the successive Revisions of the Lectionary has been to increase the number and variety of the Proper Lessons. As education and intelligence advance, it is of course possible to introduce more variety, with less fear of making the arrangement too cumbrous for the mass of the people.

Tables of Lessons of Holy Scripture,

TO BE READ AT MORNING AND EVENING PRAYER THROUGHOUT THE YEAR.

A Table of Proper Lessons for Sundays.

SUNDAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
In Advent.				
1	Isaiah 1 to v. 28	Luke 1 to v. 26	Isaiah. 2	Revelation 1
2	5 to v. 26	1 v. 26 to 57	24	2
3	25	1 v. 57	28 to v. 23	3
4	30 to v. 22	3 to v. 23	32	22
After Christmas.				
1	35	2 v. 25	40	Hebrews 2
2	41 to v. 22	Mark 1 to v. 16	42 to v. 22	1 Corinthians. 2
After Epiphany.				
1	44 v. 6	Matthew 2 v. 13	45	Romans 10
2	51	John 1 v. 29	52 to v. 13	1 Corinthians. 3
3	54	Matthew 4 v. 12	55	2 Corinthians. 4
4	56 to v. 9.	Luke 4 v. 14 to 33	59	5
5	61	7 v. 19	62	Galatians 2
6	65 v. 8	Mark 6 to v. 30	66	3
Septuagesima.	Jeremiah 5 v. 10	Matthew 5	Jeremiah. 22 v. 13	Ephesians 1
Sexagesima.	35	6	56	2
Quinquagesima.	Lam. 1 to v. 17	7	Lam. 3 to v. 37	3
In Lent.				
1	Jeremiah 7 to v. 21	10	Jeremiah 9 to v. 25	4
2	Ezekiel 14	Luke 10 to v. 25	Daniel. 3	5 v. 15 & 6 to v. 10
3	18 v. 20	Mark 9 to v. 30	5	Romans 14
4	Micah 6	John 5 v. 24	6	Philippians 1
5	Zechariah. 13	Luke 21	7 to v. 19	3
6	9 v. 9	Matthew 26	9	John 11 v. 47 & 12 to v. 20
Easter-day.	Exodus 12 to v. 29*	28	Exodus 15 to v. 22*	Acts 2 v. 22
After Easter.				
1	Isaiah 43 to v. 22	Acts 1	Isaiah. 48 to v. 20	1 Cor. 15 to v. 23
2	Hosea 13 to v. 15	3	Hosea 14	Colossians 1
3	Joel 3 v. 9	4 to v. 36	Mic. 3 v. 9 & 4 to v. 8	3
4	Micah 5	5	Nahum 1	1 Thessalonians 3
5	Zechariah 8	6	Zechariah 10	4
After Ascension.	Joel 2 v. 21	John 17	Zephaniah 3	Hebrews 4 v. 14 & 5 to v. 11
Whitsunday.	Deuteronomy 5	Hebrews 12 v. 14	Isaiah 10 v. 33 & 11	Acts 19 to v. 11
Trinity	Genesis 1 & 2 to v. 4	Matthew 3	Genesis. 2 v. 4	1 John 5
After Trinity.				
1	3	Acts 8 v. 2	6	1 Timothy 6
2	8 v. 20 & 9 to v. 20	9 to v. 32	15 to v. 19	2 Timothy 2
3	37	10	42	3 & 4 to v. 9
4	43	11	45	Titus 2 & 3 to v. 10
5	49	14	50	Hebrews 10
6	Exodus 3	15 to v. 31	Exod. 5 v. 5 & 6 to v. 9	11
7	9 v. 13	17	10 v. 21 & 11	12
8	14	20 v. 7	17	13
9	Num. 16 to v. 41	24	Numbers 22	James 1
10	23 & 24 to v. 2	26	24	2
11	Deut. 4 to v. 25	Matthew 18	Deut. 4 v. 25 to 41	3
12	6	19 v. 27 & 20 to v. 17	7	4
13	9 v. 9	23	32 to v. 44	5
14	33	25	34	1 Peter 1
15	Joshua 23	Mark 4	Joshua 24	2
16	Judges 4	13	Judges 5	3
17	1 Samuel 12	Luke 13	1 Samuel 17	4
18	1 Chronicles 17	15	2 Samuel 12 to v. 24	5
19	1 Kings 3 to v. 16	19 to v. 28	2 Chronicles 6	2 Peter 1
20	17	John 3 to v. 23	1 Kings 18	2
21	19	7	2 Kings 5	3
22	2 Kings 19	8 to v. 48	2 Chronicles 36	1 John 1
23	Proverbs 1	9	Proverbs 2	2
24	3	10 to v. 31	8	3
25	9	11 to v. 47	11	4
26	15	15	16	2 John
Next before Advent	Malachi 3 & 4	16	Ecclesiastes 11 & 12	Jude

* *Note*, That the Old Testament Lessons appointed for Easter-day may be interchanged, the one for the other, at the discretion of the Minister.

(B) THE LESSONS PROPER FOR HOLY-DAYS.

The principle of selection is clearly that of SPECIALITY—the endeavour being to select Lessons appropriate for each Holy-day in particular, without reference to those which precede and follow it.

(*a*) Of the Holy-days, those which we may call "Dominical," as associated with the various acts of the manifestation of Our Lord Jesus Christ, form a regular series in which, for the sake of completeness, Palm Sunday, Easter-Day, and Whit-Sunday have to be included. For these (Christmas-day, Circumcision, Epiphany, Purification, Annunciation, Ash-Wednesday, Holy Week, Good Friday, Easter-Eve, the Monday and Tuesday in Easter-Week and Whitsun-Week, Ascension-Day, and the Transfiguration) it is easy to find Second Lessons appropriate to the occasion, and not difficult to select First Lessons, especially from the Prophetical books, bearing more or less clearly upon it.

(*b*) For the other class of Holy-days—the Saints' Days properly so called—selection is more difficult and has been less successful. For the Second Lessons it is, indeed, comparatively easy in most cases to select chapters, in which the Saint is mentioned, or in which he speaks to us, and in others to fall back on those of more general reference to the call and character of the Saints. But for the First Lessons there is often great difficulty in finding chapters which are in any way appropriate. This difficulty, however, is not felt on such days as St. Michael and All Angels, All Saints' Day, and St. John Baptist's Day.

It may be noted that in the various Revisions of the Lectionary, both in England and in America, the tendency has been, even more than in the Proper Lessons for Sundays, to an increase in the number and variety of the Proper Lessons appointed.

A Table of Proper Lessons for Holy-days.

HOLY-DAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
St. Andrew.	Numbers 10 v. 29	John . 1 v. 29 to 43	Isaiah..... . 55	John 12 v. 20 to 42
St. Thomas.	2 Kings 6 v 8 to 24	Mark ..... 16 v. 9	2 Kings 7	.... 14 to v. 15 .
Nativity.	Isaiah ... 9 to v. 8	Luke ... 2 to v. 15	Isaiah . 7 v. 10 to 17	Titus 2 v. 11 & 3 to v. 9
St. Stephen.	Genesis . 4 to v. 17	Acts . 6 & 7 to v. 17	2 Chronicles 24 v. 15 to 20	Acts . 7 v. 17 to 55
St. John.	Exodus ... 33 v 7	John . 13 v 21 to 36	Isaiah..... 6	2 John .. ..
Holy Innocents.	Jeremiah 31 to v. 18	Matthew 18 to v. 15	..... 49 v 13	Mark 10 v. 13 to 28
Circumcision.	Genesis 17 to v. 15	Romans .. 2 v 17	Deut. .... 10 v. 12	Colossians 2
Epiphany.	Isaiah 60	..... 11	Isaiah . 49 to v. 14	Luke . 3 v. 15 to 23
Conversion of St. Paul.	*Wisdom*..... 5	Acts ... 22 to v. 22	Jeremiah 1 to v. 11	Acts 26
Purification of the Virgin Mary.	1 Samuel . 3	Galatians 3 v. 15 & 4 to v. 8	Haggai .. 2 to v. 10	1 John .. 3 to v. 9
St. Matthias.	..... 2 v. 27	John ..... 6 v. 47	Isaiah ... 22 v. 15	..... 2 v. 15
Annunciation of the Virgin Mary.	Genesis . 3 to v. 16	Luke 1 v. 30 to 57	1 Samuel 2 to v. 11	John ... 1 to v. 19
Ash-Wednesday.	Isaiah 58	.... 15	Jonah 3	Hebrews 12 to v. 18
Monday before Easter.	Genesis 3 v. 20 & 4 to v. 17	John 14	Numbers 20 to v. 14	1 Corinthians 10 to v. 12
Tuesday before Easter.	Numbers 21 to v. 10	..... 15	Lev. . 16 v. 6 to 25	Hebrews . 9 to v. 16
Wednesday before Easter.	Zechariah 11	..... 13	Gen. . 37 v. 3 to 29	1 Peter . 1 to v. 22
Thursday before Easter.	Exodus 16 v. 4 to 16	..... 6 v. 27	..... 14 v. 14 .	Hebrews 7
Good Friday.	Genesis . 22 to v. 19	.... 18	Isaiah 52 v. 13 & 53	1 Peter 2
Easter-even.	Isaiah 38 v. 9 to 21	Luke .... 23 v. 50 .	Exodus 13	Hebrews 4
Monday in Easter-week.	Exodus .. 15 v. 22	..... 24 to v. 13	Job 19	Mark 16
Tuesday in Easter-week.	Isaiah . 26 to v. 20	John .. 21 to v. 15	2 Kings 13 v. 14 to 22	John ..... 21 v. 15
St. Mark.	..... 62	Mark ... 1 to v. 21	Ezekiel . 1 to v. 15	Acts 12 v. 24 & 13 to v. 14
St. Philip and St. James.	..... 61	John . 6 v. 22 to 59	Zechariah 4	..... 15 to v. 32
Ascension-day.	2 Kings . 2 to v. 23	Luke ..... 24 v. 44	Daniel . 7 v. 9 to 15	Ephesians 4 to v. 17
Monday in Whitsun-week.	Genesis . 11 to v. 10	1 Cor. ... 14 v. 20	Num. 11 v. 16 to 31	1 Corinthians . 12
Tuesday in Whitsun-week.	Ezekiel .. 36 v. 25	Acts . 2 v. 12 to 22	1 Samuel 19 v. 18	Galatians 5
St. Barnabas.	Malachi . 2 to v. 11	..... 4 v. 23	Isaiah . 40 to v. 12	Acts . 13 v. 43 & 14 to v. 19
St. John Baptist.	..... 3 to v. 13	Matthew 3	Malachi 3 v. 13 & 4	Matthew 14 to v. 13
St. Peter.	Ezekiel 34	John 21	Zechariah 3	Acts .. 4 v. 8 to 23
St. James.	2 Kings . 1 to v. 17	Luke .... 9 v. 46	Jeremiah 26 to v. 16	Mark . 1 v. 14 to 40
Transfiguration.	Exodus ... 34 v. 29	2 Corinthians .. 3	Malachi.... 4 v. 2	Matthew 17 to v. 14
St. Bartholomew.	Genesis .. 28 v. 10	John ..... 1 v. 43	Deut. .... 18 v. 15	1 Peter 1 v. 22 & 2 to v. 13
St. Matthew.	1 Kings 19	Luke ..... 5 v. 27	1 Chronicles 29 to v. 20	Mark .... 2 v. 14
St Michael.	Genesis 32	Acts .. 12 to v 24	Daniel .... 10 v. 4	Rev. . 14 v. 6 & 15
St. Luke.	*Ecclesiasticus* 38 to v. 15	Luke ... 1 to v. 24	Isaiah 38	Acts .... 1 to v. 15
St. Simon and St. Jude.	Isaiah 28 v. 9 to 19	John .... 14 v. 15	Jeremiah . 3 v. 12	Jude ....
All Saints.	*Wisdom* . 3 to v. 10	Hebrews 11 v. 32 & 12 to v. 7	*Wisdom* 5 to v. 17	Rev. .. 19 to v. 17

(C) THE TABLE OF LESSONS FOR THE FORTY DAYS OF LENT, AND FOR THE ROGATION AND EASTER DAYS.

This important Table is entirely original, having nothing to correspond to it in any of the editions of the English Prayer-book. It carries much further the appointment of Proper Lessons, and so breaks seriously into the continuous reading of Holy Scripture provided in the series of Common Lessons. But it has great advantage in marking emphatically the chief penitential seasons of the Ecclesiastical Year.

In the Lessons for Lent (independently of the Lessons for Holy Week, which are included in the preceding Table) the First Lessons in the Morning are taken from the Prophetic Books, from the Book of Job (which appropriately supplies no less than eighteen), and from the close of Deuteronomy ; the First Lessons for the Evening both from the Prophetic and Historical Books. The Second Lessons in the Morning (as on Sundays) are from the Gospels and Acts, and in the Evening from the Epistles.

In the Lessons for the Rogation Days, and for the three sets of Ember Days not falling in Lent, the same rule applies to the Second Lessons; the First Lessons are taken both from the Prophetic and Historical Books.

A Table of Proper Lessons for the Forty Days of Lent,

AND FOR THE ROGATION AND EMBER-DAYS,
WHICH MAY BE USED IN PLACE OF THOSE APPOINTED IN THE CALENDAR.

DAYS.	MORNING.		EVENING.	
	FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
LENT.				
1. *Ash-Wednes.*	Isaiah 58	Luke 15	Jonah. 3	Heb. 12 to v. 18
2. Thursday.	59 to v. 17	Mark 11 v. 12	Jer. 3 v. 12 & 4 to v. 3	Romans 1
3. Friday.	Micah 7	Matt. 12 to v. 22	Zephaniah. 1	3
4. Saturday.	Amos 3	12 v. 22	Amos 5	4
FIRST SUNDAY	IN LENT			
5. Monday.	Zechariah 1	13 to v. 24.	Zechariah 3	1 Timothy 1
6. Tuesday.	Ezek. 8	13 v. 24 to 44	Ezekiel . 9	2
7. Wednesday, *Ember-day*	2 & 3 to v. 10	13 v. 44	3 v. 10	3
8. Thursday.	20 to v. 27	14 v. 22	20 v. 27.	4
9. Friday, *Ember-day.*	33 to v. 21	16 to v. 13.	34 to v. 17	5
10. Saturday, *Ember-day.*	34 v. 17	17 v. 14	37 to v. 15	Titus. 1
SECOND SUNDAY	IN LENT.			
11. Monday	Job 1	19 to v. 16.	Gen. 7	Romans 5
12. Tuesday	2	19 v. 16.	8	8 to v. 22
13. Wednesday.	3	21 v. 28	13	8 v. 22
14. Thursday.	9	24 to v. 29.	18 v. 16	9 to v. 18
15 Friday	14	24 v. 29	19 v. 12 to 30	9 v. 18
16. Saturday.	19	Mark 1 v. 21	21 v. 9 to 22	15 to v. 22
THIRD SUNDAY	IN LENT.			
17. Monday.	27	2 to v. 18.	Exodus. 17	1 Cor. 4
18. Tuesday	28	5 to v. 21.	Lev. 19 to v. 19	5
19 Wednesday.	29	5 v. 21	Num. 13 v. 17	6
20. Thursday.	30	6 v. 45	14 to v. 26	9 to v. 24
21. Friday	31 v. 4	7 v. 14 to 31	15 v. 17	10 v. 12.
22. Saturday.	32	8 v. 22	Joshua 7	14 v. 26
FOURTH SUNDAY	IN LENT.			
23. Monday.	38 to v. 19	9 v. 33	1 Sam. 3	2 Cor. 2
24. Tuesday.	33 v. 19.	10 to v. 17.	4	6
25. Wednesday.	39	10 v. 17 to 35	16	7
26. Thursday.	40	10 v. 35	28 to v. 21	12 to v. 16
27. Friday.	41	12 to v. 18.	2 Sam. 24 to v. 15	Galatians 6
28. Saturday.	42	12 v. 18.	24 v. 15 .	1 Thessalonians 2
FIFTH SUNDAY	IN LENT.			
29. Monday.	Deut. 28 to v. 15	Luke 11 v. 29	1 Kings 9 to v. 10	2 Thessalonians 2
30. Tuesday.	28 v. 15 to 47	12 to v. 22	10 to v. 14	Hebrews. 3
31. Wednesday.	28 v. 58.	12 v. 22 to 41	2 Kings 6 to v. 24	5
32. Thursday.	30	12 v. 41	22	6
33. Friday	Jer. 13 to v. 15	John 5 to v. 24.	Ezra 9	8
34. Saturday.	13 v. 15.	12 v. 20	Jer. 18 to v. 18	10 v. 28
SUNDAY NEXT	BEFORE EASTER.			
35. *Monday before Easter.*	Gen 3 v. 20 & 4 to v. 17	14	Num. 20 to v 14	1 Corinthians 10 to v. 12
36. *Tuesday before Easter*	Num. 21 to v. 10	15	Lev. 16 v. 6 to 25	Hebrews. 9 to v. 16
37. *Wednesday before Easter.*	Zechariah 11	13	Gen. 37 v. 3 to 29	1 Peter . 1 to v. 22
38. *Thursday before Easter.*	Exod. 16 v. 4 to 16	6 v. 27	14 v. 14	Hebrews 7
39. *Good Friday.*	Gen. 22 to v. 19	18	Isaiah 52 v. 13 & 53	1 Peter 2
40. *Easter-even.*	Isaiah 38 v. 9 to 21	Luke 23 v. 50.	Exodus. 13	Hebrews 4
THE ROGATION-	DAYS.			
Monday.	Deuteronomy 8	Matt. 6 v. 24.	Deut. 28 to v 15	James. 1 to v. 18
Tuesday.	1 Kings 8 v 22 to 41	Luke 11 to v. 14	Isaiah 64	4
Wednesday.	Jeremiah 14	John 6 v. 24 to 41	Habakkuk 3	5
THE EMBER-DAYS	IN WHITSUN-WEEK.			
Wednesday.	Isaiah . 6 to v. 9	Luke 6 v. 12 to 24	Jer. 31 v. 27	1 Corinthians 1 v. 18
Friday.	61	10 to v. 25.	42 to v. 13	2
Saturday.	Ezekiel. 13 to v. 17	12 to v. 13.	Ezekiel. 14 to v. 12	9 v. 7
THE EMBER-DAYS	IN SEPTEMBER.			
Wednesday.	Deut 18 v. 15	Acts 1 to v. 10	1 Kings. 13 to v. 27	2 Corinthians 4
Friday.	2 Kings 2 to v. 23	4 to v. 13.	Jer. 6 v. 8 to 20	5
Saturday.	Hosea 4 to v. 10	4 v. 13 to 24	Micah. 3 v. 5	Heb. 13 v. 7 to 22
THE EMBER-DAYS	IN DECEMBER.			
Wednesday.	Jer. 23 to v. 16	John 1 v. 29	Jeremiah. 23 v. 16	Ephesians 4 to v. 17
Friday	26 to v. 20	5 v. 33	Malachi 2	1 Thessalonians 5
Saturday.	Malachi 3 to v. 13	Luke 12 v. 35 to 49	3 v. 13 & 4	2 Timothy 1

(D) THE CALENDAR AND TABLE OF COMMON LESSONS.

The CALENDAR entirely omits what are commonly called the "black-letter Saints' Days," found in the English Prayer Book, which date from a Revision of the Calendar in 1561. They were then selected mainly from the old Sarum Calendar, which differs considerably from the Roman. The principle of selection is not always easy to discern, and in many cases may have been affected by deference to old custom, general or local, and even by connection with secular anniversaries. But, on the whole, the commemorations were almost exclusively of Saints of the Western Church, and, among these, did special honour to martyrs, and to Saints connected either with the English or the Gallican Church. It is to be observed that they were not marked in the Church of England by any special religious observance, and therefore stood on an altogether different footing from the "red-letter days." But they had a not inconsiderable interest—both as links with the ancient practice of the Western Church, and as suggesting the study of great lives, and so of great epochs in Church History.

In the TABLE OF LESSONS the principle of REGULARITY, of course, prevails almost absolutely, and the arrangement, although with much difference of detail, is substantially the same as that of the new Lectionary of the English Prayer Book.

The Series of Daily Lessons from the Old Testament is so arranged that, in the course of the year, the main substance of the whole is read through in the regular order of the books, with the omission of the Psalter and the Song of Solomon, and (except as regards two chapters) the 1st Book of Chronicles, which runs nearly parallel with 2 Samuel. The Book of Isaiah, as in the Proper Lessons, is taken last, so as to include Advent and Christmastide. The principle of selection is, however, still so far applied, that portions are omitted, which for any reason are thought not likely to tend to edification. This is done sparingly in the purely historical books, more frequently in the

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ January ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	A	Circumcision.	Gen. 1 & 2 to v. 4	Matt. 1	Gen. 2 v. 4	Acts. 1
2	b		3	2	4	2 to v. 22
3	c		5	3	6	2 v. 22
4	d		7	4	8	3
5	e		9	5 to v. 27	10 v. 21 & 11 to v. 10	4 to v. 32
6	f	Epiphany.	11 v. 27 & 12	5 v. 27	13	4 v. 32 & 5 to v. 17
7	g		14	6 to v. 19	15	5 v. 17
8	A		16	6 v. 19 & 7 to v. 7	17 to v. 23	6
9	b		18 to v. 17	7 v. 7	18 v. 17	7 to v. 20
10	c		19 v. 12 to 30	8 to v. 18	20	7 v. 20
11	d		21	8 v. 18	22 to v. 20	8 to v. 26
12	e		23	9 to v. 18	24 to v. 29	8 v. 26
13	f		24 v. 29 to 52	9 v. 18	24 v. 52	9 to v. 23
14	g		25 v. 5 to 27	10 to v. 24	25 v. 27 & 26 to v. 7	9 v. 23
15	A		26 v. 12	10 v. 24	27 to v. 30	10 to v. 24
16	b		27 v. 30 to 46	11	27 v. 46 & 28	10 v. 24
17	c		29 to v. 21	12 to v. 22	31 to v. 25	11
18	d		31 v. 25	12 v. 22	32 to v. 22	12
19	e		32 v. 22	13 to v. 24	33	13 to v. 26
20	f		35 to v. 21	13 v. 24 to 44	37	13 v. 26
21	g		39 v. 20 & 40	13 v. 44	41 to v. 17	14
22	A		41 v. 17 to 38	14 to v. 22	41 v. 38	15 to v. 30
23	b	Conversion of St. Paul.	42 to v. 25	14 v. 22	42 v. 25	15 v. 30 & 16 to v. 16
24	c		43 to v. 15	15 to v. 21	43 v. 15	16 v. 16
25	d		44 to v. 14	15 v. 21	44 v. 14	17 to v. 16
26	e		45 to v. 16	16	45 v. 16 & 46 to v. 8	17 v. 16
27	f		46 v. 26 & 47 to v. 13	17	47 v. 13	18 to v. 24
28	g		48	18 to v. 21	49	18 v. 24 & 19 to v. 21
29	A					
30	b					
31	c					

Books of Leviticus and Numbers, and in some of the Prophetical books; and the Books of Chronicles are only read so far as seems needful to supplement the narrative of the Books of Kings.

To these are added a few chapters from the "Apocryphal," or Ecclesiastical, Books of Tobit, Wisdom, Ecclesiasticus, and Baruch. The position which the Church assigns to these "Apocryphal" Books is laid down in Art. vi. It may be added that they are, in various degrees, of great interest, as a link between the Old and New Testaments.

The New Testament is read through twice in the year, except the Revelation of St. John, which is read once, at the close of the year, falling in with the Advent and Christmas seasons. It is arranged that in the former half of the year, the Gospels are read in the morning and the Acts and Epistles in the evening, and in the latter half this order is reversed.

(E) For the EPISTLES and GOSPELS, *see p.* 51*a*.

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ February* ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON	SECOND LESSON.
1	d		Gen. 50 to v. 15	Matt. 18 v. 21	Gen. 50 v 15	Acts 19 v. 21
2	e	Purification of Virgin Mary.				
3	f		Exodus 1	19 to v. 27	Exod. 2	20 to v 17
4	g		3	19 v 27 &20 to v. 17	4 to v. 24	20 v. 17
5	A		4 v. 27 & 5 to v. 19	20 v. 17	5 v. 19 & 6 to v. 14	21 to v. 27.
6	b		6 v. 28 & 7 to v 14	21 to v. 23	7 v. 14	21 v 27&22 to v. 22
7	c		8 to v. 16	21 v 23	8 v. 16	22 v. 22&23 to v. 12
8	d		9 to v. 13	22 to v. 15	9 v. 13	23 v. 12.
9	e		10	22 v 15	11.	24.
10	f		12 to v. 29	23	12 v. 29	25
11	g		13	24 to v 29	14	26
12	A		15	24 v. 29	16	27 to v. 18.
13	b		17	25 to v. 31	18.	27 v 18
14	c		19.	25 v. 31	20 to v. 25	28 to v 17.
15	d		22 v 21 &23 to v. 20	25 to v. 30	23 v. 20	28 v 17
16	e		24	25v 30 to57	25 to v. 23.	Romans 1
17	f		28 to v. 13.	26 v. 57	28v. 15 to39	2
18	g		29 v 38 &30 to v 17	27 to v 27.	31 v. 12 &32 to v. 15	3
19	A		32 v. 15.	27 v. 27	33	4
20	b		34 to v. 18	28	34 v. 18.	5
21	c		35 v 20 &36 to v 8	Mark 1 to v 21	40 v. 17	6
22	d		Lev. 9 v. 22 & 10 to v. 12	1 v 21	Lev. 16 to v. 25.	7
23	e		19 to v. 19	2 to v 23	19 v. 30 &20 to v. 9	8
24	f	St. Matthias.				
25	g		25 to v. 35	2 v. 23 & 3 to v. 13	25 v. 35	9
26	A		26 to v. 21	3 v. 13	26 v. 21	10
27	b		Num. 6	4 to v. 35	Num. 9 v. 15 & 10 to v 11	11
28	c		10 v. 29 & 11 to v. 16	4 v. 35 & 5 to v. 21	11 v. 16	12
29	d		12	Matt. 7	13 to v. 25	Hebrews 12

* Note, *That except in every Leap-year*, February *hath* 28 *days only.*

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ March ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	d		Num. 13 v. 25 & 14 to v. 5	Mark 5 v. 21	Num. 14 v. 5 to 26	Romans 13
2	e		14 v. 26	6 to v 14	16 to v. 23	14
3	f		16 v. 23	6 v. 14 to 30	17	15
4	g		20	6 v. 30	21	16
5	A		22 to v. 21	7 to v. 24	22 v. 21	1 Corinthians 1
6	b		23	7 v. 24	24	2
7	c		25	8	27 v. 12	3
8	d		32	9 to v. 30	35 v. 9	4
9	e		Deut. 1 to v. 19	9 v. 30	Deut. 1 v. 19	5
10	f		2 to v 26	10 to v. 32	2 v 26 & 3 to v. 18	6
11	g		3 v. 18	10 v. 32	4 to v. 25	7
12	A		4 v. 25	11 to v. 27	5 to v. 22	8
13	b		5 v. 22	11 v. 27 & 12 to v. 13	6	9
14	c		7	12 v. 13 to 28	8	10
15	d		9	12 v. 28	10	11
16	e		11	13	15 to v. 19	12
17	f		16	14 to v. 26	17 v. 8	13
18	g		18	14 v. 26 to 53	19	14
19	A		24 v. 5	14 v. 53	26	15 to v. 35
20	b		27	15 to v. 42	28 to v. 15.	15 v. 35
21	c		28 v. 15 to 47	15 v. 42 & 16	28 v. 47	16
14 22	d		29	Luke 1 to v. 26	30	2 Corinthians 1
3 23	e		31 to v. 30	1 v. 26 to 57	31 v. 30 & 32 to v. 44	2
24	f		32 v. 44 & 33	1 v. 57	34	3
11 25	g	Annunciation of Virgin Mary.				
26	A		Joshua 1	2 to v. 21	Joshua 2	4
19 27	b		3	2 v 21	4	5
8 28	c		5	3	6	6
29	d		7	4 to v. 16	8 to v. 30	7
16 30	e		8 v. 30	4 v. 16	9	8
5 31	f		10 to v. 15	5 to v. 17	14	9

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ April ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
	1	g	Joshua 17 v. 14 & 18 to v. 11	Luke 5 v. 17 .	Joshua 19 v. 49 & 20	2 Corinthians 10
13	2	A	21 v. 43 & 22 to v. 10	6 to v. 20	22 v. 10 .	11
2	3	b	23	6 v. 20 .	24	12
	4	c	Judges 1	7 to v. 19	Judges 2	13
10	5	d	3	7 v. 19 to 36	4	Galatians ... 1
	6	e	5	7 v. 36 .	6 to v. 25	2
18	7	f	6 v. 25	8 to v 22	7	3
7	8	g	8 v. 32 & 9 to v 25	8 v. 22 to 40	9 v. 48 & 10 to v. 10	4
	9	A	10 v. 10 & 11 to v. 12	8 v 40 .	11 v 12 .	5
15	10	b	13	9 to v. 18	14	6
4	11	c	15	9 v. 18 to 43	16	Ephesians ... 1
	12	d	17 & 18 to v. 11	9 v. 43	18 v. 11.	2
12	13	e	Ruth 1	10 to v. 25	Ruth 2	3
1	14	f	3	10 v. 25 .	4	4
	15	g	1 Sam. 1	11 to v. 29	1 Sam. 2 to v. 22	5
9	16	A	2 v. 22	11 v 29 .	3	6
17	17	b	4	12 to v 22	5	Philippians . 1
6	18	c	6	12 v. 22 to 41	7	2
	19	d	8	12 v. 41 .	9 to v. 25	3
	20	e	9 v. 25 & 10 to v 17	13 to v. 18	10 v 17 & 11 to v. 14	4
	21	f	11 v. 14 & 12	13 v. 18 .	13	Colossians .. 1
	22	g	14 to v. 24 .	14 to v 25	14 v 24 to 47	2
	23	A	15	14 v. 25 & 15 to v 11	16	3
	24	b	17 to v. 31 .	15 v. 11 .	17 v. 31 to 55	4
	25	c	St. Mark.			
	26	d	17 v. 55 & 18 to v. 17	16 to v. 19	19	1 Thessalonians 1
	27	e	20 to v. 18 .	16 v. 19 .	20 v. 18 .	2
	28	f	21	17 to v 20	22	3
	29	g	23	17 v. 20 .	24 & 25 to v 2	4
	30	A	26	18 to v. 18	28 v. 3 .	5

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ May ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	b	St. Philip and St. James.				
2	c		1 Sam. 30 to v. 26	Luke 18 v. 18	1 Samuel 31	2 Thessalonians I
3	d		2 Sam. 1	19 to v. 28	2 Sam. 2 to v. 18	2
4	e		2 v. 18	19 v. 28	3 v. 17	3
5	f		4	20 to v. 27	5	1 Timothy 1
6	g		6	20 v. 27	7 to v. 18	2
7	A		7 v. 18	21	9	3
8	b		11	22 to v. 31	12 to v. 24	4
9	c		13 v. 37 & 14 to v 26	22 v. 31 to 54	15 to v. 16	5
10	d		15 v. 16	22 v. 54	16 to v. 16	6
11	e		16 v. 16 & 17 to v. 24	23 to v. 26	17 v. 24 & 18 to v. 18	2 Timothy 1
12	f		18 v. 18	23 v. 26 to 50	19 to v. 24	2
13	g		19 v. 24	23 v. 50 & 24 to v. 13	22 to v. 31	3
14	A		22 v. 31	24 v. 13	23 to v. 24	4
15	b		24	John 1 to v. 29	1 Kings 1 to v. 23	Titus 1
16	c		1 Kings 1 v. 23	1 v. 29	1 Chron. 28 to v. 11	2
17	d		1 Chronicles 28 v. 20 & 29 to v 10	2	29 v 10	3
18	e		1 Kings 3	3 to v. 22	1 Kings 4 v. 20	Philemon
19	f		5	3 v. 22	6 to v. 15	Hebrews 1
20	g		7 to v. 27	4 to v. 31	7 v. 27	2
21	A		8 to v. 22	4 v. 31	8 v. 22 to 54	3
22	b		8 v. 54	5 to v. 24	9 to v. 10	4
23	c		10 to v. 14	5 v. 24	10 v. 14	5
24	d		11 to v. 26	6 to v. 22	11 v. 26	6
25	e		12 to v. 25	6 v. 22 to 41	12 v 25 & 13 to v. 11	7
26	f		13 v. 11	6 v. 41	14 to v. 21	8
27	g		2 Chron. 12	7 to v. 25	2 Chronicles 13	9
28	A		14	7 v. 25	15	10
29	b		16 & 17 to v. 14	8 to v. 21	1 Kings 15 v. 25 & 16 to v. 8	11
30	c		1 Kings 16 v. 8	8 v. 21	17	12
31	d		18 to v. 21	9	18 v. 21	13

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ June ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON
1	e		1 Kings 19	John 10 to v. 22	1 Kings 20 to v. 22	James 1
2	f		20 v. 22	10 v. 22	21	2
3	g		22 to v. 41	11 to v. 21	2 Chron. 19	3
4	A		2 Chron. 20 to v. 20	11 v. 21 to 47	20 v. 20	4
5	b		1 Kings 22 v. 51 & 2 Kings 1	11 v. 47 & 12 to v. 20	2 Kings 2	5
6	c		2 Kings 3	12 v. 20	4	1 Peter 1
7	d		5	13 to v. 21	6 to v. 24	2
8	e		6 v. 24	13 v. 21	7	3
9	f		8 to v. 16	14	2 Chronicles 21	4
10	g		2 Chronicles 22	15	2 Kings 9	5
11	A	St. Barnabas.				
12	b		2 Kings 10 to v. 18	16 to v. 16	10 v. 18	2 Peter 1
13	c		2 Chronicles 23	16 v. 16	2 Chron. 24	2
14	d		2 Kings 13	17	25 to v. 17	3
15	e		14 v. 8	18 to v. 28	26	1 John 1
16	f		15 v. 8 to 32	18 v. 28	27 & 28 to v. 16	2
17	g		16 v. 5	19 to v. 25	2 Kings 17 to v. 24	3
18	A		17 v. 24	19 v. 25	18 to v. 13	4
19	b		2 Chron. 29 to v. 21	20 to v. 19	2 Chron. 30 & 31 to v. 2	5
20	c		32 to v. 20	20 v. 19	2 Kings 19	2 John
21	d		Isaiah 38	21 to v. 15	20 v. 12	3 John
22	e		2 Chronicles 33	21 v. 15	22	Jude
23	f		2 Kings 23 to v. 21	Acts 1	23 v. 21 & 24 to v. 8	Matthew 1
24	g	Nativity of St. John Baptist.				
25	A		24 v. 8 & 25 to v. 8	2 to v. 22	25 v. 8	2
26	b		Ezra 1	2 v. 22	Ezra 2 v. 68 & 3	3
27	c		4	3	5	4
28	d		6	4 to v. 32	7	5 to v. 27
29	e	St. Peter.				
30	f		8 v. 21	4 v. 32 & 5 to v. 17	9	6 v. 27

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ July ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	g		Ezra. 10 to v. 20	Acts 5 v. 17	Neh. 1	Matt. 6 to v. 10
2	A		Neh. 2	6	4	6 v. 19 & 7 to v. 7
3	b		5	7 to v. 30	6 & 7 to v. 5	7 v. 7
4	c		7 v. 73 & 8	7 v. 30	12 v. 43 & 13 to v. 15	8 to v. 18
5	d		13 v. 15	8 to v. 26	Esther 1 & 2 to v. 8	8 v. 18
6	e		Esther 2 v. 15 & 3	8 v. 26	4	9 to v. 18
7	f		5	9 to v. 23	6	9 v. 18
8	g		7 & 8 to v. 3	9 v. 23	Job 1	10 to v. 24
9	A		Job 2	10 to v. 24	3	10 v. 24
10	b		4	10 v. 24	5	11
11	c		6	11	7	12 to v. 22
12	d		8	12	9	12 v. 22
13	e		10	13 to v. 26	11	13 to v. 24
14	f		12	13 v. 26	13	13v. 24 to 44
15	g		14	14	15 to v. 17	13 v. 44
16	A		16	15 to v. 30	17	14
17	b		19	15v. 30 & 16 to v 16	21	15 to v. 21
18	c		22	16 v. 16	23	15 v. 21
19	d		24	17 to v. 16	25 & 26	16
20	e		27	17 v. 16	28	17
21	f		29	18 to v. 24	30	18 to v. 21
22	g		31	18v. 24 & 19 to v. 21	32	18 v. 21
23	A		33	19 v. 21	34	19 to v. 27
24	b		35	20 to v. 17	36	19v. 27 & 20 to v 17
25	c	St. James.				
26	d		37	20 v. 17	38	20 v. 17
27	e		39	21 to v. 27	40	21 to v. 23
28	f		41	21v. 27 & 22 to v. 22	42	21 v. 23
29	g		Proverbs 1 to v. 20	22v. 22 & 23 to v 12	Proverbs 1 v. 20	22 to v 15
30	A		4	23 v. 12	10	22 v. 15
31	b		12	24	13	23

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ August ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	c		Prov. 14	Acts 25	Proverbs 15	Matt. 24 to v. 29
2	d		16	26	20	24 v. 29
3	e		23 v. 10.	27 to v. 18	24	25 to v. 31
4	f		25	27 v. 18	26	25 v. 31
5	g		27	28	28	26 to v. 30
6	A	Transfiguration.				
7	b		30 to v. 18	Romans 1	31 v. 10	26 v. 30 to 57
8	c		Ecclesiastes 1	2	Ecclesiastes 2	26 v. 57
9	d		3	3	4	27 to v. 27
10	e		5	4	6	27 v. 27
11	f		7	5	8	28
12	g		9	6	10	Mark 1 to v. 21.
13	A		11	7	12	1 v. 21
14	b		Jer. 1	8	Jer. 2 to v. 20.	2 to v. 23.
15	c		2 v. 20	9	3 v. 12	2 v. 23 & 3 to v. 13
16	d		4 to v. 19	10	5	3 v. 13
17	e		6 to v. 22	11	7 to v. 21	4 to v. 35.
18	f		7 v. 21	12	8	4 v. 35 & 5 to v. 21
19	g		9	13	10	5 v. 21
20	A		11	14	13 to v. 24	6 to v. 14.
21	b		14	15	16	6 v. 14 to 30
22	c		17	16	18 to v. 18	6 v. 30
23	d		19	1 Corinthians 1	21	7 to v. 24.
24	e	St. Bartholomew.				
25	f		22	2	23 to v. 33	7 v. 24
26	g		25 to v. 17	3	26	8
27	A		28	4	29 to v. 20	9 to v. 30.
28	b		30	5	31 v. 15 to 38	9 v. 30
29	c		33	6	34	10 to v. 32.
30	d		35	7	36	10 v. 32
31	e		37	8	38	11 to v. 27.

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ September ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	f		Jer. 39	1 Cor. 9	Jer. 40	Mark 11 v. 27 & 12 to v 13
2	g		41	10	42	12v. 13 to 28
3	A		43	11	44 to v 15	12 v. 28
4	b		44 v. 15	12	45	13
5	c		46	13	50 to v. 21	14 to v. 26
6	d		50 v. 21	14	51 v. 54	14 v. 26 to 53
7	e		52 to v. 15	15 to v. 35	52 v. 15	14 v. 53
8	f		Lam. 1	15 v. 35	Lam. 2 to v. 20	15 to v. 42
9	g		3 to v. 37	16	3 v 37	15 v 42 & 16
10	A		Ezekiel 1	2 Corinthians 1	Ezekiel 2	Luke 1 to v. 26
11	b		3	2	7	1 v 26 to 57
12	c		8	3	9	1 v. 57
13	d		11 v. 14	4	12 v. 17.	2 to v. 21
14	e		13 to v 17	5	14	2 v 21
15	f		18 to v. 19	6	18 v. 19	3
16	g		20 to v 27	7	20 v. 27	4 to v. 16
17	A		24 v. 15	8	33 to v. 21	4 v. 16
18	b		33 v 21	9	34	5 to v 17
19	c		36 v. 21	10	37 to v. 15	5 v. 17
20	d		Daniel 1	11	Daniel 2 to v. 24	6 to v. 20
21	e	St. Matthew.				
22	f		2 v. 24	12	3	6 v. 20
23	g		4 to v. 19	13	4 v. 19	7 to v. 19
24	A		5	Galatians 1	6	7 v 19 to 36
25	b		7	2	8	7 v 36
26	c		9	3	10	8 to v. 22
27	d		11 to v. 30	4	11 v. 30	8 v 22 to 40
28	e		12	5	Hosea 2 v. 14	8 v. 40
29	f	St. Michael and All Angels.				
30	g		Hosea 4 to v. 13	6	5 v. 8 & 6 to v. 7	9 to v 18.

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ October ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	A		Hosea 8	Ephesians 1	Hosea 10	Luke 9 v. 18 to 43
2	b		11 & 12 to v. 7.	2	13 to v. 15	9 v. 43
3	c		14	3	Joel 1	10 to v. 25.
4	d		Joel 2 to v. 15	4	2 v. 15 to 28	10 v. 25
5	e		2 v. 28 & 3 to v. 9	5	3 v 9	11 to v. 29.
6	f		Amos 1 & 2 to v. 6	6	Amos 3	11 v. 29
7	g		4	Philippians 1	5	12 to v. 22.
8	A		7	2	8	12 v. 22 to 41
9	b		9	3	Obadiah	12 v 41
10	c		Jonah 1	4	Jonah 2	13 to v. 18.
11	d		3	Colossians 1	4	13 v. 18
12	e		Micah 1 to v. 10.	2	Micah 2	14 to v. 25.
13	f		3	3	4	14 v. 25 & 15 to v. 11
14	g		5	4	6	15 v. 11.
15	A		7	1 Thessalonians 1	Nahum 1	16 to v. 19.
16	b		Nahum 2	2	3	16 v. 19
17	c		Habakkuk 1	3	Habakkuk. 2	17 to v. 20.
18	d	St. Luke.				
19	e		3	4	Zephaniah 1	17 v. 20
20	f		Zephaniah 2	5	3	18 to v. 18.
21	g		Haggai 1	2 Thessalonians 1	Haggai 2	18 v. 18.
22	A		Zechariah 1	2	Zechariah 2	19 to v. 28.
23	b		3	3	4	19 v 28
24	c		5	1 Timothy 1	6	20 to v. 27.
25	d		7	2	8	20 v 27
26	e		9	3	10	21
27	f		11	4	12	22 to v. 31.
28	g	St. Simon and St. Jude.				
29	A		13	5	14	22 v. 31 to 54
30	b		Malachi 1	6	Mal. 2	22 v 54.
31	c		3 to v. 13	2 Timothy 1	3 v. 13 & 4	23 to v. 26.

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ November ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	d	All Saints.				
2	e		*Tobit* 13	2 Timothy 2	*Wisdom* 1	Luke 23 v. 26 to 50
3	f		*Wisdom* 4 v. 7	3	6 to v. 22	23 v. 50 & 24 to v. 13
4	g		7 v. 15.	4	8 to v. 19	24 v. 13
5	A		9.	Titus 1	13.	John 1 to v 29
6	b		16 to v. 14	2	19.	1 v 29.
7	c		*Ecclus.* 1	3	*Ecclus.* 2	2.
8	d		3 to v. 24	Philemon	4.	3 to v. 22.
9	e		5.	Hebrews 1	6 v. 18 & 7 to v. 11	3 v. 22.
10	f		9 v. 15 & 10 to v 18	2	10 v. 18.	4 to v. 31.
11	g		15.	3	16 v. 26 & 17 to v. 20	4 v. 31.
12	A		18 to v. 15	4	18 v. 15.	5 to v. 24.
13	b		21 to v. 14	5	22 v. 23 & 23 to v. 10	5 v. 24.
14	c		24 to v. 19	6	24 v. 19	6 to v. 22
15	d		30 v. 21 & 31 to v. 12	7	34 v 13	6 v 22 to 41
16	e		35.	8	38 v. 24 & 39 to v. 12	6 v. 41.
17	f		39 v. 13.	9	41 to v. 14	7 to v. 25.
18	g		42 v. 17 & 43 to v. 11	10	44	7 v. 25.
19	A		47 to v. 12	11	50 to v. 25	8 to v. 21.
20	b		51.	12	*Baruch* 4 v. 19 & 5	8 v. 21.
21	c		Isaiah 1.	13	Isaiah 2	9.
22	d		3 to v. 16	James 1	4.	10 to v. 22.
23	e		5 to v. 18	2	5 v. 18.	10 v. 22.
24	f		6.	3	7.	11 to v. 21.
25	g		8 to v. 18	4	8 v. 18 & 9 to v. 8	11 v. 21 to 47
26	A		9 v. 8.	5	10 to v. 20	11 v 47 & 12 to v. 20
27	b		10 v. 20.	1 Peter 1	11.	12 v. 20
28	c		12.	2	13.	13 to v. 21
29	d		14 to v. 24	3	17.	13 v. 21.
30	e	St. Andrew.				

A ✣ Table ✣ of ✣ Lessons ✣ for ✣ December ✣

CALENDAR.			MORNING PRAYER.		EVENING PRAYER.	
			FIRST LESSON.	SECOND LESSON.	FIRST LESSON.	SECOND LESSON.
1	f	. . . . .	Isaiah 18	1 Peter 4	Isaiah 19 to v. 18	John. 14 . . . . .
2	g	. . . . .	. . . . . 19 v. 18 & 20	 5	. . . . 21 to v. 13	. . . . . 15 . . . .
3	A	. . . . .	. . . . 22 to v. 15	2 Peter 1	. . . . 22 v. 15 .	. . . . 16 to v. 16
4	b	. . . . .	. . . . . 23	 2	. . . . 24	. . . . . 16 v. 16 .
5	c	. . . . .	. . . . 25	 3	. . . . 26	. . . . 17 . . . . .
6	d	. . . . .	. . . . . 27	1 John 1	. . . . . 28 to v. 14	. . . . . 18 to v. 28
7	e	. . . . .	. . . . 28 v. 14 .	 2	. . . . . 29	. . . . 18 v. 28 .
8	f	. . . . .	. . . . 30 to v. 18	 3	. . . . . 30 v. 18 .	. . . . . 19 to v 25
9	g	. . . . .	. . . . 31	 4	. . . . . 32	. . . . . 19 v. 25 .
10	A	. . . . .	. . . . . 33	 5	. . . . 34	. . . . 20 to v. 19
11	b	. . . . .	. . . . . 35	2 John	. . . . . 40	. . . . . 20 v. 19 .
12	c	. . . . .	. . . . . 41 to v. 17	3 John	. . . . . 41 v 17 . .	. . . . . 21 to v. 15
13	d	. . . . .	. . . . 42 to v. 17	Jude	. . . . 42 v 17 & 43 to v 8	. . . . 21 v. 15 .
14	e	. . . . .	. . . . . 43 v. 8 . .	Rev. . . 1	. . . . . 44 to v. 21	Rev . 2 to v. 18
15	f	. . . . .	. . . . . 44 v. 21 & 45 to v. 8	. . . . . 2 v 18 & 3 to v 7	. . . . . 45 v 8 . .	. . . . . 3 v. 7 .
16	g	. . . . .	. . . . 46	. . . . 4	. . . . . 47	. . . . . 5 . . . .
17	A	. . . . .	. . . . 48	. . . . . 6	. . . . . 49 to v. 13	. . . . . 7 . . . .
18	b	. . . . .	. . . . 49 v. 13 .	. . . . . 8	. . . . . 50	. . . . 9 . . . . .
19	c	. . . . .	. . . . . 51	. . . . . 10	. . . . . 52 to v. 13	. . . . 11 . . . .
20	d	. . . . .	. . . . . 52 v. 13 & 53	. . . . . 12	. . . . . 54	. . . . . 13 . . . . .
21	e	St. Thomas.				
22	f	. . . . .	. . . . . 55	. . . . 14	. . . . . 56	. . . . 15 . . . . .
23	g	. . . . .	. . . . 57	. . . . . 16	. . . . . 58	. . . . . 17 . . . . .
24	A	. . . . .	. . . . 59	. . . . . 18	. . . . . 60	. . . . . 19 to v 11
25	b	Christmas-day.				
26	c	St. Stephen.				
27	d	St. John Evangelist.				
28	e	Innocents.				
29	f	. . . . .	. . . . 61	. . . . . 19 v. 11	. . . . . 62	. . . . 20 . . . . .
30	g	. . . . .	. . . . . 63	. . . . . 21 to v 15	. . . . 64	. . . . . 21 v. 15 .
31	A	. . . . .	. . . . . 65	. . . . . 22 to v 8	. . . . . 66	. . . . . 22 v. 8 . .

TABLES AND RULES.

(i.) FOR THE MOVABLE AND IMMOVABLE FEASTS.

The weekly Festival of the LORD'S DAY, and the weekly fast of FRIDAY, as the day of the Passion, are probably as old as Christianity itself. All the later system may be considered as a growth from these, or an addition grafted upon them; naturally developing itself, as Christianity became dominant over the life of the world, and so came to express itself in rite and law.

The Ecclesiastical year, as now ordered, is divided into two chief parts; first, the Festal portion of the year, from Advent to Trinity; secondly, the Non-festal portion (except in respect of Saints' day Festivals), from Trinity to Advent.

The object of Festal Celebration is clearly threefold: (*a*) Commemoration of the Manifestation of Our Lord Jesus Christ, both in itself, and as reflected in His chief Saints; (*b*) Practical lessons therefrom of encouragement, warning, and guidance; (*c*) Joyful and adoring thankfulness to God for His love thus manifested to us.

I. The Festal system, in relation to the Manifestation of Our Lord Himself, has two centres:—

(*a*) EASTER, preceded by the period of preparation, from Septuagesima to the end of Lent, and followed by the great *Pentecoste*, or period of fifty days, including Ascension-day, and ending with Whit-Sunday. (Trinity-Sunday was afterwards added.) The celebration of this great Festival, with its preparation and sequel, is probably derived from Apostolic times; and Easter, depending on the Paschal Full Moon, is necessarily, within limits, a movable Festival. The rule here given for finding Easter carries out the decree which appears to have been passed at the Council of Nicæa (A.D. 325), settling authoritatively the controversy about the time of keeping the feast.

(*b*) CHRISTMAS, preceded by the season of Advent, and followed by that of the Epiphany. Of the celebration of Christmas Day on Dec. 25th, we learn from a Homily of St. Chrysostom (about (A.D. 386) that it had been observed by the Western Church "from the beginning," but had only recently been introduced, not without opposition and variety of practice, into the Eastern Church. It is clear that in the Eastern Church there was great doubt as to the proper day, and, in some cases, the Nativity was celebrated on the same day as the Epiphany. On what ground it was fixed to Dec. 25th is uncertain; whether there is any foundation for the old tradition (referred to by St. Chrysostom) that it was determined by reference to "the archives at Rome," is uncertain. Some have supposed it to have been a Christianization of the Jewish winter Feast of Dedication; others of the heathen Festival of the winter solstice, with some mystic reference to Our Lord as the Sun of Righteousness. It may be noted that the Christmas Festival is still most of all associated with natural joy and domestic affection. By Christmas, the period of Advent and the Feasts of the Circumcision, Epiphany, Purification, and Annunciation are of course determined.

(The Festival of the Transfiguration is the only festival commemorating the Manifestation of Our Lord, which is unconnected with either Christmas or Easter. It is fixed for Aug. 6th.)

II. The SAINTS' DAY CELEBRATIONS are restricted to the Festivals of Apostles (including St. Paul and St. Barnabas) and Evangelists; the Festivals of St. John Baptist, St. Stephen the first Martyr, the Innocents' Day, St. Michael and all Angels, and All Saints. There had been in mediæval times observance of

Tables and Rules for the Movable and Immovable Feasts,

TOGETHER WITH THE DAYS OF FASTING AND ABSTINENCE, THROUGH THE WHOLE YEAR.

RULES

TO KNOW WHEN THE MOVABLE FEASTS AND HOLY-DAYS BEGIN.

EASTER-DAY, on which the rest depend, is always the First *Sunday* after the Full Moon, which happens upon or next after the Twenty-first Day of *March*; and if the Full Moon happen upon a Sunday, *Easter-day* is the Sunday after

But *Note*, That the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after

Septuagesima, *Sexagesima*, *Quinquagesima*, *Quadragesima* } *Sunday* is { Nine / Eight / Seven / Six } Weeks before *Easter*.

Rogation-Sunday, *Ascension-day*, *Whitsunday*, *Trinity-Sunday* } is { Five Weeks / Forty Days / Seven Weeks / Eight Weeks } after *Easter*.

A TABLE OF FEASTS,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the Year.
The Circumcision of our Lord JESUS CHRIST.
The Epiphany.
The Conversion of St. Paul.
The Purification of the Blessed Virgin.
St. Matthias the Apostle
The Annunciation of the Blessed Virgin.
St. Mark the Evangelist.
St. Philip and St. James the Apostles.
The Ascension of our Lord JESUS CHRIST.
St. Barnabas the Apostle.
The Nativity of St. John Baptist.
St. Peter the Apostle.
St. James the Apostle.
The Transfiguration of our Lord JESUS CHRIST.
St. Bartholomew the Apostle.
St. Matthew the Apostle
St. Michael and all Angels.
St. Luke the Evangelist.
St. Simon and St. Jude the Apostles.
All Saints.
St. Andrew the Apostle.
St. Thomas the Apostle.
The Nativity of our Lord JESUS CHRIST.
St. Stephen the Martyr.
St. John the Evangelist.
The Holy Innocents.
Monday and Tuesday in Easter-week.
Monday and Tuesday in Whitsun-week.

A TABLE OF FASTS.

Ash-Wednesday. Good Friday.

OTHER DAYS OF FASTING,

ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS AND EXERCISES OF DEVOTION.

I. The Forty Days of *Lent*.
II. The *Ember-days* at the Four Seasons, being the *Wednesday*, *Friday*, and *Saturday* after { The First *Sunday* in Lent, / The Feast of *Pentecost*, / *September* 14, and *December* 13.
III. The three *Rogation-days*, being the *Monday*, *Tuesday*, and *Wednesday* before *Holy Thursday*, or the *Ascension* of our Lord.
IV. All the *Fridays* in the Year, except *Christmas-day*.

In addition to the above, the first *Thursday* in *November* (or, if any other day be appointed by the Civil Authority, then such day) shall be observed as a Day of *Thanksgiving* to Almighty God, for the Fruits of the Earth, and all other Blessings of his merciful Providence.

a very large number of Saints' Days beyond these—some of which, though without appointment of Special Services, were retained as "black letter days" in the English Prayer Book.

III. To these Festivals, common to the whole Christian Church, is added the National Thanksgiving, on "the first Thursday in November, or on such other day as shall be appointed by the Civil Authority." It is essentially a Day of Thanksgiving for temporal blessings, and so of solemn acknowledgment that all these are the gifts of God's Providence. But (as the words of the *General Thanksgiving* suggest) it is impossible to dwell on these, without passing on to the higher spiritual blessings, which they should at once symbolize and subserve. (*See* the *Special Service* for the day.)

(ii.) FOR FASTS AND DAYS OF ABSTINENCE.

The ideas of the Fast, as such, are especially brought out in connection with the Lenten Season: (*a*) the natural expression, and, at the same time, the deepening, of religious sorrow and penitence for sin (*see* Collect for Ash-Wednesday); (*b*) the use of self-discipline, "subduing the flesh to the spirit," that it may better obey the motions of the Holy Spirit (*see* Collect for First Sunday in Lent); (*c*) preparation and aid to the offering of solemn Prayer (*see* the connection of Lent with Holy Week). In all its aspects the Fast is clearly a means to a higher end, and, since its necessity and value vary to each individual, it is left by our Church free, to be determined as to its method and degree, by each man's conscience.

The FAST is distinguished from the DAY OF ABSTINENCE in this, that the latter is a day of more partial and limited abstinence, as "especially suited to extraordinary acts and exercises of devotion."

The two fasts especially named are ASH WEDNESDAY, as the solemn opening of Lent, laying especial stress (*see* its Collect) on repentance and confession of sin, and GOOD FRIDAY, as the day of mingled sorrow and thankfulness, under the Cross, which was at once the fruit and the conquest of sin. It may be noted, that in the early Church, especially in the East, Easter Eve, "the Great Sabbath," was kept, at least as solemnly, as one great fast of the year.

In regard to the Days of Abstinence, the Fridays of the year are lesser repetitions of the Fast of Good Friday.

The observance of the FORTY DAYS OF LENT (in which the Sundays are not included) is of very early origin, in commemoration of Our Lord's Fast, and in preparation for the great Festival of Easter.

The name "EMBER DAYS" is either a mutilation of "Quatember" (from the Latin *quatuor tempora*), or is derived from the Anglo-Saxon *Ymbren*, a "revolution" or "recurrence," which, in an English Council of Aenham (A.D. 1009), is expressly referred to as a vernacular rendering of the *Quatuor Tempora*. The observance in the Roman Church, and thence in the Western Church generally, of special fasts, in connection with Christmas, Easter, Pentecost, and perhaps Ascension, is early. By Pope Leo I. (449—461) these fasts are spoken of as the "Winter, Spring, and Summer fasts," and a fourth, or Autumnal fast, is mentioned as kept in the seventh month. From this time onward the fasts appear to have been associated with the four seasons, and with prayer to God for their natural blessings—without, however, complete disconnection from the Ecclesiastical Festivals. The usage was regulated by various Councils (Mayence, in 813 Placentia, 1095, &c.), till it settled down to our present usage. The connection with Ordination is later; and it seems more likely that the time of Ordination followed the established Fast, than that the Fast was originated by the Ordination.

THE Numbers prefixed to the several Days, in the foregoing Calendar, between the twenty-first Day of March and the eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the twenty-first Day of March, in those Years of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out Easter-day for that Year. All which holds until the Year of our Lord 2199 inclusive; after which Year, the places of these Golden Numbers will be to be changed, as is hereafter expressed.

To find Easter-day, look in the first column of the Calendar, between the twentieth Day of March and the nineteenth Day of April, for the Golden Number of the Year, against which stands the Day of the Paschal Full Moon. Then look in the third column for the Sunday Letter next after the Day of the Full Moon; and the Day of the Month standing against that Sunday Letter is Easter-day. If the Full Moon happen upon a Sunday, then (according to the first rule) the next Sunday after is Easter-day.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, and the places of the Golden Numbers in the Calendar, see the General Tables which follow.

A Table to find the Dominical or Sunday Letter.

To find the Dominical or Sunday Letter, according to the Calendar, for any given Year of our Lord, look for the next preceding Hundredth Year in the lower part of this Table, and for the Remainder of the number of the Year in the upper part; and against the Hundredth Year, under the Remainder, you have the Sunday Letter.

Note, That in all Bissextile or Leap-years, the Letter under the number marked with an asterisk is the Sunday Letter for the Months of January and February; and the Letter under the number not so marked is the Sunday Letter for the Remainder of the Year.

YEARS IN EXCESS OF HUNDREDS OF YEARS.							
0*	0	1	2	3	4*	4	5
	6	7	8*	8	9	10	11
	12*	12	13	14	15	16*	16
	17	18	19	20*	20	21	22
	23	24*	24	25	26	27	28*
	28	29	30	31	32*	32	33
	34	35	36*	36	37	38	39
	40*	40	41	42	43	44*	44
	45	46	47	48*	48	49	50
	51	52*	52	53	54	55	56*
	56	57	58	59	60*	60	61
	62	63	64*	64	65	66	67
	68*	68	69	70	71	72*	72
	73	74	75	76*	76	77	78
	79	80*	80	81	82	83	84*
	84	85	86	87	88*	88	89
	90	91	92*	92	93	94	95
	96*	96	97	98	99		

HUNDREDS OF YEARS									
1600	2000	2400	2800	3200	B	A	G	F	E	D	C	B
1700	2100	2500	2900	3300		C	B	A	G	F	E	D
1800	2200	2600	3000	3400		E	D	C	B	A	G	F
1900	2300	2700	3100	etc.		G	F	E	D	C	B	A

The ROGATION DAYS were instituted in Vienne by Mamertus, A.D. 452, at a season of special physical calamity, for Litanies and Processions of Supplication. But the use of them gradually extended, partly perhaps from the feeling that there should be a period of preparation for Ascension, as for Christmas and Easter; partly as associating themselves with prayer and thanksgiving for the fruits of the earth, at the approach of the harvest season, and for other temporal and spiritual blessings. (*See* the Homily for Rogation-tide "That all good things come from God.")

THE TABLES FOR FINDING EASTER.

The various Tables for finding Easter and the Movable Feasts dependent upon it are simplified and corrected forms of those found in the English Prayer Book. These were inserted in that Book (superseding those previously found) from the Act of Parliament of 1752, adopting the Gregorian correction of the Julian Calendar.

The only Tables of any practical use are the second and third —a Table fixing Easter-Day up to A.D. 2013, and a Table of the various Movable Feasts, according to the day on which Easter falls in any year. The others are explicable only by elaborate mathematical and astronomical calculations.

It will be sufficient here to explain certain principal words and phrases.

1. The GOLDEN NUMBER of a year marks its place in a cycle, called the Metonic cycle (from Meton, an Athenian astronomer of B.C. 432) of 19 years, at the end of which 235 revolutions of the moon will have coincided (within 2 hours and 3 minutes) with the 19 revolutions of the sun, and the Full Moons will accordingly recur on the same days of the month. The year B.C. 1 was fixed as the 1st of such a cycle. Hence the rule to find the Golden Number: "Add 1 to the number of the year, and divide by 19; the remainder, if any, is the Golden Number; if there be no remainder," since the year completes the cycle, "19 is the Golden Number."

2. The SUNDAY LETTER.—The letters A B C D E F G are affixed in order to the successive days of the year, beginning from January 1st; so that each letter is associated with the same day in each week of the year, except (as will be seen below) in leap-year. The Sunday Letter is the letter which in such arrangement stands before the Sundays of the year. Now since in an ordinary year the number of days exceeds by 1 the 52 weeks, it is clear that if in any such year January 1st be Sunday, or the Sunday Letter be A, the January 1st of the next year will be Monday, and therefore the first Sunday will be January 7th, or the Sunday Letter will be G; and in the case of a leap-year the first Sunday of the next year will be January 6th, or the Sunday Letter will be F. In this case it may be remarked that in the leap-year itself (since no letter is prefixed to February 29th) if the Sunday Letter is A up to February 28th, it will be G after that day. Hence under the old Julian Calendar, considering B.C. 1 as the first year of a cycle, having a Sunday Letter A, it is clear that for each common year there will be one day over an exact number of weeks since B.C. 1, and for each leap-year two days. Hence if we take the number of the year, and add its fourth part for the number of leap-years, the sum will give the accumulation of extra days since B.C. 1; dividing by 7, the quotient will be the number of complete

A Table to find Easter-day,

FROM THE YEAR OF OUR LORD 1786, TO THE YEAR OF OUR LORD 2013,

BOTH INCLUSIVE, BEING THE TIME OF TWELVE CYCLES OF THE MOON

GOLDEN NUMBER.	YEAR OF OUR LORD.	EASTER-DAY.	YEAR OF OUR LORD.	EASTER-DAY.	YEAR OF OUR LORD.	EASTER-DAY.	YEAR OF OUR LORD.	EASTER-DAY.
1	1786	April 16	1843	April 16	1900	April 15	1957	April 21
2	1787	 8	1844*	 7	1901	 7	1958	 6
3	1788*	March 23	1845	March 23	1902	March 30	1959	March 29
4	1789	April 12	1846	April 12	1903	April 12	1960*	April 17
5	1790	 4	1847	 4	1904*	 3	1961	 2
6	1791	 24	1848*	 23	1905	 23	1962	 22
7	1792*	 8	1849	 8	1906	 15	1963	 14
8	1793	March 31	1850	March 31	1907	March 31	1964*	March 29
9	1794	April 20	1851	April 20	1908*	April 19	1965	April 18
10	1795	 5	1852*	 11	1909	 11	1966	 10
11	1796*	March 27	1853	March 27	1910	March 27	1967	March 26
12	1797	April 16	1854	April 16	1911	April 16	1968*	April 14
13	1798	 8	1855	 8	1912*	 7	1969	 6
14	1799	March 24	1856*	March 23	1913	March 23	1970	March 29
15	1800	April 13	1857	April 12	1914	April 12	1971	April 11
16	1801	 5	1858	 4	1915	 4	1972*	 2
17	1802	 18	1859	 24	1916*	 23	1973	 22
18	1803	 10	1860*	 8	1917	 8	1974	 14
19	1804*	 1	1861	March 31	1918	March 31	1975	March 30
1	1805	 14	1862	April 20	1919	April 20	1976*	April 18
2	1806	 6	1863	 5	1920*	 4	1977	 10
3	1807	March 29	1864*	March 27	1921	March 27	1978	March 26
4	1808*	April 17	1865	April 16	1922	April 16	1979	April 15
5	1809	 2	1866	 1	1923	 1	1980*	 6
6	1810	 22	1867	 21	1924*	 20	1981	 19
7	1811	 14	1868*	 12	1925	 12	1982	 11
8	1812*	March 29	1869	March 28	1926	 4	1983	 3
9	1813	April 18	1870	April 17	1927	 17	1984*	 22
10	1814	 10	1871	 9	1928*	 8	1985	 7
11	1815	March 26	1872*	March 31	1929	March 31	1986	March 30
12	1816*	April 14	1873	April 13	1930	April 20	1987	April 19
13	1817	 6	1874	 5	1931	 5	1988*	 3
14	1818	March 22	1875	March 28	1932*	March 27	1989	March 25
15	1819	April 11	1876*	April 16	1933	April 16	1990	April 15
16	1820*	 2	1877	 1	1934	 1	1991	March 31
17	1821	 22	1878	 21	1935	 21	1992*	April 19
18	1822	 7	1879	 13	1936*	 12	1993	 11
19	1823	March 30	1880*	March 28	1937	March 28	1994	 3
1	1824*	April 18	1881	April 17	1938	April 17	1995	 16
2	1825	 3	1882	 9	1939	 9	1996*	 7
3	1826	March 23	1883	March 25	1940*	March 24	1997	March 30
4	1827	April 15	1884*	April 13	1941	April 13	1998	April 12
5	1828*	 6	18 5	 5	1942	 5	1999	 4
6	1829	 19	1885	 25	1943	 25	2000*	 23
7	1830	 11	1887	 10	1944*	 9	2001	 15
8	1831	 3	1888*	 1	1945	 1	2002	March 31
9	1832*	 22	1889	 21	1946	 21	2003	April 20
10	1833	 7	1890	 6	1947	 6	2004*	 11
11	1834	March 30	1891	March 29	1948*	March 28	2005	March 27
12	1835	April 19	1892*	April 17	1949	April 17	2001	April 16
13	1836*	 3	1893	 2	1950	 9	2007	 8
14	1837	March 26	1894	March 25	1951	March 25	2008*	March 23
15	1838	April 15	1895	April 14	1952*	April 13	2009	April 12
16	1839	March 31	1896*	 5	1953	 5	2010	 4
17	1840*	April 19	1897	 18	1954	 18	2011	 24
18	1841	 11	1898	 10	1955	 10	2012*	 8
19	1842	March 27	1899	 2	1956*	 1	2013	March 31

* *Note*, That the Years marked with an asterisk are Bissextile or Leap-years.

weeks (which will not affect the Sunday Letter), and the remainder the number of odd days, which will move the Sunday Letter, as above explained, for one day to G, two days to F, &c. Hence the rule given in the Tables.

Without going into details, it is clear that the Golden Number of a year, showing its place on the Metonic cycle, will determine the position of the Paschal Full Moon, and the Sunday Letter on the position of the nearest Sunday to the Full Moon so determined. Hence both are needed for the calculation of Easter.

In the Calendar from March 21st to April 25th the Golden Numbers will be found in the margin, each placed opposite to the day which, in the corresponding year is the day of the Paschal Full Moon; the next Sunday is always Easter-Day.

3. The name BISSEXTILE, applied to leap-year, is derived from the ancient custom of inserting the additional day in such years after the 24th of February. The 24th was called in the Latin Calendar "the sixth day before the kalends of March" (*a.d.* vi., *Kal. Mart.*); and it kept its name in leap-year, although that name, of course, properly belonged to the inserted day. Hence, the year having two "sixth days" was called *Bissextus* or *Bissextilis*. In the Calendar of 1549 the inserted day was marked as the 25th, without altering the numbering of the subsequent days; and it was ordered that "the 25th day of February, which in leap-year is counted for two days, shall in those days alter neither Psalm nor Lesson." In 1662, the present arrangement of inserting the day at the end of the month, and calling it the 29th, was introduced.

A Table of the Movable Feasts,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY	SEPTUAGESIMA SUNDAY.	FIRST DAY OF LENT.	ASCENSION-DAY.	WHIT-SUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT-SUNDAY.
March 22	1	Jan. 18	Feb. 4	April 30	May 10	27	November 29
... 23	1	... 19	... 5	May 1	... 11	27	... 30
... 24	1	... 20	... 6	... 2	... 12	27	December 1
... 25	2	... 21	... 7	... 3	... 13	27	... 2
... 26	2	... 22	... 8	... 4	... 14	27	... 3
... 27	2	... 23	... 9	... 5	... 15	26	November 27
... 28	2	... 24	... 10	... 6	... 16	26	... 28
... 29	2	... 25	... 11	... 7	... 17	26	... 29
... 30	2	... 26	... 12	... 8	... 18	26	... 30
... 31	2	... 27	... 13	... 9	... 19	25	December 1
April 1	3	... 28	... 14	... 10	... 20	26	... 2
... 2	3	... 29	... 15	... 11	... 21	26	... 3
... 3	3	... 30	... 16	... 12	... 22	25	November 27
... 4	3	... 31	... 17	... 13	... 23	25	... 28
... 5	3	Feb. 1	... 18	... 14	... 24	25	... 29
... 6	3	... 2	... 19	... 15	... 25	25	... 30
... 7	3	... 3	... 20	... 16	... 26	25	December 1
... 8	4	... 4	... 21	... 17	... 27	25	... 2
... 9	4	... 5	... 22	... 18	... 28	25	... 3
... 10	4	... 6	... 23	... 19	... 29	24	November 27
... 11	4	... 7	... 24	... 20	... 30	24	... 28
... 12	4	... 8	... 25	... 21	... 31	24	... 29
... 13	4	... 9	... 26	... 22	June 1	24	... 30
... 14	4	... 10	... 27	... 23	... 2	24	December 1
... 15	5	... 11	... 28	... 24	... 3	24	... 2
... 16	5	... 12	March 1	... 25	... 4	24	... 3
... 17	5	... 13	... 2	... 26	... 5	23	November 27
... 18	5	... 14	... 3	... 27	... 6	23	... 28
... 19	5	... 15	... 4	... 28	... 7	23	... 29
... 20	5	... 16	... 5	... 29	... 8	23	... 30
... 21	5	... 17	... 6	... 30	... 9	23	December 1
... 22	6	... 18	... 7	... 31	... 10	23	... 2
... 23	6	... 19	... 8	June 1	... 11	23	... 3
... 24	6	... 20	... 9	... 2	... 12	22	November 27
... 25	6	... 21	... 10	... 3	... 13	22	... 28

Note, That in a Bissextile or Leap-year, the number of Sundays after *Epiphany* will be the same as if *Easter-day* had fallen one Day later than it really does. And, for the same reason, one Day must, in every Leap-year, be added to the Day of the Month given by the Table for *Septuagesima* Sunday, and for the First Day of Lent; unless the Table gives some Day in the Month of *March* for it; for in that case, the Day given by the Table is the right Day.

General Tables

FOR FINDING THE DOMINICAL OR SUNDAY LETTER, AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	etc.			

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its fourth part, omitting fractions, and also the Number, which, in Table I., standeth at the top of the column wherein the number of Hundreds contained in that given Year is found; divide the sum by 7, and if there be no remainder, then A is the Sunday Letter; but if any number remain, then the Letter which standeth under that Number at the top of the Table, is the Sunday Letter.

Note, That in all Bissextile or Leap-years, the Letter found as above will be the Sunday Letter from the first Day of March inclusive, to the End of the Year.

TABLE II.

TO find the Days to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the first column of this Table for the given Year, consisting of entire Hundreds, and against it, under each Golden Number, you will find the Day of the Month to which that Golden Number ought to be prefixed in the Calendar, during that period of One Hundred Years: and if the number of the Day be greater than 20, it is a Day of March; but if it be less than 20, it is a Day of April.

The asterisk, affixed to certain Hundredth Years, denotes those Years which are still to be accounted Bissextile or Leap-years in the new Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

YEARS OF OUR LORD.	THE GOLDEN NUMBERS.																		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1600*	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25
1700, 1800	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26
1900, 2000*, 2100	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27
2200, 2400*	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28
2300, 2500	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29
2600, 2700, 2800*	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30
2900, 3000	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31
3100, 3200*, 3300	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12	1
3400, 3600*	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2
3500, 3700	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3
3800, 3900, 4000*	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4
4100	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5
4200, 4300, 4400*	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6
4500, 4600	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7
4700, 4800*, 4900	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8
5000, 5200*	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9
5100, 5300	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10
5400, 5500, 5600*	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11
5700, 5800	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12
5900, 6000*, 6100	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13
6200, 6400*	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14
6300, 6500	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15
6600, 6800*	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16
6700, 6900	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17
7000, 7100, 7200*	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17
7300, 7400	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18
7500, 7600*, 7700	8	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21
7800, 8000*	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22
7900, 8100	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23
8200, 8300, 8400*	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24

THE ORDER FOR

DAILY MORNING AND EVENING PRAYER.

These Services, with some variation of detail, are substantially the Services of the English Prayer Book.

As first issued in the Prayer Book of 1549, those Services (then beginning with the Lord's Prayer) were simply condensed and reformed reproductions of some of the "Hours" of the Sarum Breviary—the Morning Service uniting (with omission of all repetitions of common elements) the Services of Matins, Lauds, and Prime; the Evening Service similarly uniting the ancient Vespers and Compline. The other Hours (Tierce, Sexts, and Nones), which appear to have been less frequently used, were omitted. The Prefatory portion, added in 1552—the Sentences, Exhortation, Confession, and Absolution—was mainly original, though it may have been suggested by some forms of Service used by foreign Protestant congregations in England.

Out of these materials, however, the compilers of the Prayer Book framed Services, which have a thorough coherency and completeness of idea, and a singular adaptation to the true order of spiritual devotion.

(A) First, it will be noticed that the Service recognises distinctly what may be called GOD'S PART and MAN'S PART in the communion of worship. As now ordered, it opens with the message of God to His people, calling for penitence and promising forgiveness, which is met by the response of Confession. Next comes the pronouncement of Absolution in God's Name, which naturally awakens in the pardoned soul the outburst of Praise and Thanksgiving in Lord's Prayer, Psalms, and Canticles. Before this dies away, the voice of God speaks again in the Lessons from His Word; and His revelation is accepted by the response of faith in the Creed. Lastly, in the sense of His grace, and the knowledge of His will, we turn to Prayer for ourselves and for others, and end with commendation of all to His blessing. The Minister is now the messenger of God to the people, now the spokesman of the people to God. In both aspects of his Ministry he is the representative of the One Mediator, who has promised to be in the midst of those who are gathered in His Name, and in whom God and Man are made one.

(B) Next, taking man's part only, we observe the care with which, as the Opening Exhortation shows, the WHOLE COMPLEX

IDEA OF WORSHIP is grasped. After the preparation of CONFESSION and ABSOLUTION, follows, first, that element of worship which is highest, purest, most unselfish, and therefore most like the worship of Heaven—the element of PRAISE and THANKSGIVING, delighting in God's glory and His goodness. To this succeeds the more serious and thoughtful attitude of the soul, listening to the VOICE OF GOD IN HIS WORD, and gladly and reverently answering in CONFESSION OF FAITH. Lastly, the consciousness of His glory and the righteousness of His will, and the contrast of these with our own weakness and sinfulness, stir the desire of PRAYER, which belongs to our condition of imperfection and progress, and is, indeed, a "fellow-working with God," according to His will, for our salvation. In this we may trace, not only the fulness, but the right spiritual order, of all the elements of Christian worship.

The analysis of the Service is therefore obvious,—

I. INTRODUCTION—the Sentences, Exhortation, Confession, and Absolution.

II. PRAISE AND THANKSGIVING—the Lord's Prayer, Versicles, Canticles, Psalms, and (out of the strict order) the General and Special Thanksgivings.

III. THE WORD OF GOD—the Lessons, and the confession of truth in the Creed.

IV. PRAYER—The Versicles, the Collects, the Occasional Prayers, and the "Grace of our Lord."

MORNING PRAYER.

I. THE INTRODUCTION TO THE SERVICE.

Of the RUBRICS preceding it, the first simply permits the shortening of the Service on Week days, by omission of the General Exhortation, and of the Collects after the Collect for Grace. This last omission renders the Service somewhat incomplete in respect of Intercession. The second Rubric provides for the omission of the Exhortation, Confession, and Absolution, when the Holy Communion is to follow, probably because these elements are otherwise represented in that Service.

THE ORDER FOR

DAILY MORNING PRAYER.

¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following* Sentences of Scripture.

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof,* Let us humbly confess our sins unto Almighty God, *and may end the Morning Prayer with the Collect for Grace and* 2 *Cor. xiii.* 14.

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing,* The Lord be with you. *Answer.* And with thy spirit. *Minister.* Let us pray.

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

I was glad when they said unto me, We will go into the house of the LORD. *Psalm* cxxii. 1.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm* xix. 14, 15.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil.* i. 2.

Repent ye; for the Kingdom of heaven is at hand. *St. Matt.* iii. 2. *Advent.*

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isaiah* xl. 3.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke* ii. 10, 11. *Christmas.*

The OPENING SENTENCES fall into three divisions, the first four introductory, the next thirteen adapted to Special Seasons, the rest taken from the English Prayer Book. All three, and perhaps the last especially, illustrate the twofold character of all "Divine Service," as (*a*) a manifestation of God to man by Word and grace, and (*b*) the answer of man's worship to God. They are (so to speak) a dialogue between God and His people, like the "Lord's controversy" in Micah vi., vii.

Thus in the first Section, the first sentence is a call in God's Name for reverent approach to Him, answered by us in the second and third with expression of gladness and prayer for acceptance, and ended in the fourth by the gift of His blessing.

In the second Section, which is intended to bring out the leading idea of each of the great Church Seasons from Advent to Trinity, this characteristic alternation is less marked—the sentences being in the main simply declarations in God's Name to us.

In the third it is very distinct. The first sentence is a prophetic promise of pardon to the individual sinner; to which answer the second, third, and fourth sentences—all drawn from the great Psalm of David's penitence—expressing acknowledgment of guilt, prayer for pardon, and confidence in God's mercy to the penitent. Again, the fifth sentence is a similar prophetic exhortation and promise, addressed to the whole congregation; and, in reply to this, the sixth and seventh sentences (taken from the prophets of the Captivity) confess our past abuse of God's forbearance, and accordingly pray, not to escape chastisement, but to be chastised in mercy. Lastly, in the eighth sentence we pass from the Old Testament to the New. First comes the cry of the repentant child of God, which Christ Himself taught us; and then (in the ninth and tenth) we have in remarkable contrast, the utterance of godly fear from the Old Testament, and from the New a striking declaration of godly confidence, that (in virtue of the Atonement and Intercession of Christ) God is, not "merciful," but "faithful and just," to forgive acknowledged sin.

(From this point onwards the Service follows generally the Service of the English Prayer Book.)

The **Exhortation**—the first of many inserted by the Compilers of the English Prayer Book, for the much-needed object of plain religious teaching—unites perfect simplicity with fulness and accuracy of idea. It is chiefly notable as bringing out the three great elements of worship, (*a*) Thanksgiving and praise, (*b*) Hearing God's Word, (*c*) Prayer; as emphasizing especially, in preparation for these, Confession of sin (and Absolution); as implying the conditions of pardon in "the humble, lowly, penitent, and obedient heart," and the hope of pardon, in the

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11. *Epiphany.*

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isaiah* lii. 1.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *Lam.* i. 12. *Good Friday.*

He is risen. The Lord is risen indeed. *St. Mark* xvi. 6. *St. Luke* xxiv. 34. *Easter.*

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalm* cxviii. 24.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 14, 16. *Ascension.*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal.* iv. 6. *Whitsunday.*

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalm* xlvi. 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *St. John* iv. 23.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8. *Trinity-Sunday.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

knowledge that the Throne of God is a "Throne of the heavenly grace." (See the Analysis of the Service.)

The **General Confession** again illustrates the remarkable union of simple fervour of tone with solidity and exactness of thought, characteristic of our Prayer Book. It divides itself naturally into three parts, (*a*) *Confession of sin*, which, simple as it is, brings out with singular completeness the whole doctrine of evil—its essential character, as a "straying from the ways" of God's appointment—its root, in the self-choosing of our own "devices," and the self-will of our own "desires"—its test, in contrariety to God's declared laws—its division into sins of omission and commission—and its effect in destroying not the life, but the "health" of the soul. On this whole passage see Rom. vii. 8–25; (*b*) *Prayer for pardon*, on condition, indeed, of penitence and confession, but in dependence solely on God's "promises declared unto mankind in Christ Jesus Our Lord"; (*c*) *Prayer for Grace*, "for His sake" (*i.e.* through His Atonement and Intercession), that we may live (see Tit. ii. 12) in "godliness" (our duty to God); in "righteousness" (our duty to our neighbour); and in "soberness" (our duty to ourselves) —all being done "to His glory" (see 1 Cor. x. 31).

With this Confession compare the more fervent, but less comprehensive, Confession in the Communion Service.

The **Declaration of Absolution** is simply, as its name implies, an authoritative declaration of pardon in the Name of God. Pronounced by the Priest alone, standing in the attitude of authority over the kneeling people, it is God's answer to the Confession. It is properly the "Absolution *and* Remission of sins"; for to "absolve" is to deliver from the bondage of sin, and to "pardon" or "remit" is to take away its guilt—such guilt and bondage being distinct, though inseparable.

It contains (*a*) *a Preamble*, declaring the source of both Absolution and Remission to be in the love of God, revealed as "the Father of the Lord Jesus Christ" (and therefore as the God of mercy to penitent sinners, adopted to sonship in Him), and setting forth the "power and commandment given to His Ministers to pronounce" both in His Name. For the Scriptural authority for this power—distinctly claimed in the words of Ordination of Priests—see, first, Our Lord's declaration on the power belonging to Himself as "Son of Man" (Matt. ix. 6); next, His charges to His disciples (Matt. xvi. 19; xviii. 18; John xx. 22, 23); and lastly, the Apostolic action thereon (1 Cor. v. 3–5; 2 Cor. ii. 6–8). It should be gathered from the word "commandment" that the Priest is here, as in relation to the Sacraments, simply a Minister, and has no right to withhold Absolution, if the conditions are fulfilled; (*b*) *the Absolution*

I acknowledge my transgressions: and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess

itself, "He pardoneth.....Gospel." The conditions—necessarily emphasized in a General Absolution—as (see Catechism) for Baptism and the Holy Communion, are "Repentance and Faith" ("made perfect by love"); for Repentance casts off trust in self, and Faith places it in God, revealed in the Gospel of the Lord Jesus Christ (comp. Acts xx. 21); (*c*) *an Exhortation* to prayer for these requisites—for repentance, for the regenerating grace of the Holy Spirit, present and future, and for final triumph—a prayer substantially covered by the three petitions of the Lord's Prayer following, "Forgive us our trespasses," "Lead us not into temptation," "Deliver us from evil."

Instead of this form may be used the *Absolution* taken from the Service of Holy Communion (which see). It has (according to ancient usage) not a declaratory but a precatory form, and is addressed more directly to the congregation present. A form of Absolution not unlike it was found here in the old Sarum use of Prime and Compline.

The Church provides for exceptional cases that any may come to some "Minister of God's Word and open his grief; that he may receive such Godly counsel and advice as may tend to the quieting of his conscience" (see First Exhortation at the warning for the Holy Communion). Yet she is content that, as the normal condition of things (to use the words of that Exhortation in 1549), her children generally should "be satisfied with humble Confession to God and the General Confession of the Church" (see p. 242).

II. The SERVICE of PRAISE and THANKSGIVING

interwoven with

III. The HEARING of the WORD of GOD.

This section of the Service, like the other chief sections, opens with the Lord's Prayer.

The Lord's Prayer is given us as the model of the universal prayer of all humanity and of every day. Our Lord has left us the types of more exceptional utterances, in the Prayer of the Agony (Matt. xxvi. 39–42), and the great Intercession (John xvii.).

In the fact of its appointment we have Our Lord's sanction, in spite of all mystery, of the natural instinct and general scope of human prayer; and also His authority for the continual repetition of set forms of prayer. Indirectly, moreover, as being necessarily in perfect accordance with the Will of God (see

them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God: yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

A General Confession.

¶ To be said by the whole Congregation, after the Minister, all kneeling.

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ To be made by the Priest alone, standing; the People still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner,

1 John v. 14) it throws a flood of light on God's relation to man, and on the needs and capacities of human life.

The ADDRESS stamps on our daily worship the fundamental truth of the Fatherhood of God over all, implied in all vital religion, but expressly revealed in the Gospel (John i. 18). It is thus a guide to the true spirit of prayer—filial trustfulness and reverence towards God, and sense of communion with our brethren in Him.

In the PETITIONS we are taught the true order of the objects of our desire, and therefore of our life. First, in accordance with Our Lord's teaching (Matt. vi. 33), before all thought of self, we pray for that acknowledgment of God's glory, which is necessarily the highest blessing of man—first, by the reverence of true devotion, "hallowing His Name," next, by loyalty of heart, acknowledging and hastening His Kingdom, lastly, by doing His will in active and unwearied obedience—all done "on earth, as in heaven," that is, "all for love, and nothing for reward" (comp. Matt. vi. 33). Next, for our own needs; and here note that prayer for temporal blessings is expressly sanctioned, but strictly confined to the simple and modest desire for "daily bread,"—"all things (see Catechism) that are needful for our souls and bodies"—while the prayer for spiritual blessings expands into definiteness and earnestness. In God's forgiveness we seek the beginning, in His support in and through temptation the continuance, and in deliverance from the evil—"from all sin and wickedness, and from our spiritual enemy and from everlasting death"—the triumphant close, of spiritual life. To one petition alone—the prayer for forgiveness—is a condition attached, viz., that of showing forgiveness; because (we may suppose) that duty is at once the hardest to the natural man, and the most characteristic of "the mind of Christ Jesus." It is, of course, not the meritorious cause of the Divine forgiveness, but the means of rightly receiving it and making it our own (see Matt. xviii. 21–35).

The **Doxology** is here appended to the Lord's Prayer, because used as a part of the Service of Praise and Thanksgiving. Not being found in St. Luke (xi. 2–4) or in the best MSS. of St. Matthew (vi. 9–13), it has been thought to be a very early Liturgical addition, following the general rule of closing prayer with ascription of glory. In form it reminds us of the famous words of David (in 1 Chron. xxix. 11), "Thine, O Lord, is the greatness, and the power, and the glory," &c. It ascribes to God the majesty of universal "Kingdom" with its intrinsic reality of "power," and its "glory" of manifestation.

The **Versicles** (*Preces*), which follow, are the first specimens of the short ejaculatory prayers of our Service, contrasted with the Collects (*Orationes*) which are the longer and more

but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer,* Amen.

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the* Lord's Prayer; *the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

thoughtful prayers. The first two are taken, as usual, from the Psalms (li. 15), and pray for God's help to praise Him aright.

Then follows the **Gloria Patri,** the utterance of distinctively Christian praise to the Holy Trinity, as co-equal and co-eternal. It is first clearly traceable in the East, during the Arian controversy of the 4th century, although it probably belonged in substance to older Christian use. Thence it made its way to the West, with some variation as to the latter clause; and has been used in its present form and position for at least 1,300 years. The Exhortation following, "Praise ye the Lord," is a paraphrase of the Hebrew "Hallelujah"; which in the first English Prayer Book was ordered to be sung after it from Easter to Trinity.

The **Anthem** following is made up of Ps. xcv. 1–7 and Ps. xcvi. 9, 13. Curiously as the word has been corrupted, there is little doubt that "Anthem" is derived from "Antiphon" (*Antefn* in old English). The old Antiphons were properly musical responds of Praise or Prayer, frequently appended to Collect, Psalm, or Lection. Of these, mostly struck out from the Prayer Book, we have still survivals in the musical responds before and after the Gospel, and in the "O Lord, arise, help us," &c., of the Litany. But the name *Antiphon* came to be applied to any sentence sung or said, whether responsive or not. Thus in 1549 the name was applied not only to the "Christ being raised from the dead," &c., of the Easter-Day Service, but also to two sentences ("Remember not," &c., and "O Saviour of the World," &c.) in the Visitation of the Sick, and the "Turn Thou us," &c., of the Commination Service. Out of this last use the modern Anthem has been developed. For it has lost the old responsive idea, and has, moreover, allowed itself much freedom and extension—often being even dramatic or descriptive, instead of simply an utterance of Prayer or Praise, and now representing in our Service the element of the higher non-congregational music.

Ps. xcv., the **Venite Exultemus,** is found (with interspersed Invitatories) in the Sarum Breviary, used from time immemorial as the "Invitatory Psalm," opening the Service of Praise. In the Service of the Synagogue it is used on Friday Evening (as preparatory to the Sabbath), and the reference to it in Heb. iii. 7—iv. 9 seems to show that it was thoroughly familiar to the Jews. In the Eastern Church a condensed form of it is used.

After the invitation itself (*vs.* 1, 2) it gives a two-fold reason for praising God: first (*vs.* 3–5), because He is the Creator and Ruler of the great universe; and next (*vs.* 6, 7), as the "Lord our God," caring for us individually as the Good Shepherd for His sheep (comp. Ps. viii. 3-9).

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the following Anthem; except on those days for which other Anthems are appointed; and except also, when it is used in the course of the Psalms, on the nineteenth day of the month.*

Venite, exultemus Domino.

O COME, let us sing unto the LORD: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and show ourselves glad in him with psalms.

For the LORD is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship and fall down: and kneel before the LORD our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

O worship the LORD in the beauty of holiness: let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

¶ *Then shall follow a Portion of the* PSALMS, *as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm, and likewise at the end of the* Venite, Benedicite, Benedictus, Jubilate, *may be, and at the end of the whole Portion, or Selection from the Psalter, shall be sung or said the* Gloria Patri:

GLORY be to the Father, and to the Son: and to the Holy Ghost;

The xcvi. Psalm—referred in the Septuagint to the restoration of the Temple after the Captivity—is a magnificent Psalm of Praise, calling on Israel, on the nations of the world, and on the earth itself, to glorify God. The two verses here chosen invite this universal worship, "in the beauty of holiness" and with the awe attaching to the prospect of the Advent of the Lord in righteous judgment.

The version of this Anthem (as also of the *Jubilate*, *Cantate Deo*, *Deus Misereatur*, and the Psalms in the Occasional Services) naturally follows that of the Psalter, which is taken from the "Great Bible" of Henry VIII.; but a few slight variations are traceable here and there.

For the use of the Psalms, see notes on the PSALTER.

The use of the **Gloria** at the end of each Psalm, or portion of Psalms, may be taken as a symbol of the duty of Christianizing the Psalms, by interpreting them—doctrinally, morally, and spiritually—in the light of Our Lord's life and teaching, which brings out into perfection what under the Old Covenant was in all points necessarily imperfect (see Heb. vii. 19).

The permission to use the **Gloria in Excelsis** (on which see the Communion Service, p. 238) in place of the **Gloria Patri**, at the close of the Psalms is peculiar to the American Church. It carries out even more strikingly the idea implied in the use of the *Gloria Patri*.

The **Te Deum**, by a tradition, expressed in the title in some of the later MSS., was commonly ascribed to St. Ambrose, or to St. Ambrose and St. Augustine. Its origin is not certainly known. Although a Western Hymn, it bears in some places a marked likeness to the Eucharistic Hymn of the Liturgy of Jerusalem, and to the Morning Hymn of the Eastern Church (found in the Alexandrine MS. of the New Testament). The 7th, 8th, and 9th verses are singularly like a well-known passage of St. Cyprian. It is found with much variety of reading in various MSS. The earliest liturgical notice of it is in the 6th century; but it is obviously of much earlier date, at least as old as St. Augustine.

It is the great hymn of triumphant Praise in the Western Church, as the *Gloria in Excelsis* in the Eastern. It may be described as at once (*a*) *A Hymn of Praise* (*vs.* 1-13), first, the universal praise to the One God, the Father everlasting, from earth and heaven, ending in the seraphic song of the vision of Isaiah, offered to the Thrice-Holy, as "The Lord God of Sabaoth"—the "Lord of hosts," that is, of all rational beings (Isa. vi. 2, 3); next, the Christian song of praise from Apostles, Prophets, Martyrs, and the whole Church to the Three blessed Persons of the Holy Trinity; (*b*) *A Creed of the Lord Jesus Christ* (*vs.* 14-19), under form of address to Him, dwelling on

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *At the end of the whole Portion of the Psalms or Selection from the Psalter, the* Gloria in excelsis *may be sung or said instead of the* Gloria Patri.

¶ *Then shall be read the* FIRST LESSON, *according to the Table or Calendar. After which shall be said or sung the following Hymn.*

¶ Note, *That before every Lesson, the Minister shall say,* Here beginneth such a Chapter [*or* Verse of such a Chapter] of such a Book : *and after every Lesson,* Here endeth the First [*or* the Second] Lesson.

Te Deum laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein ;

To thee Cherubim and Seraphim : continually do cry,

Holy, Holy, Holy : Lord God of Sabaoth ;

Heaven and earth are full of the Majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee ;

The Father : of an infinite Majesty ;

Thine adorable, true : and only Son ;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

His eternal Royalty and Sonship, His Incarnation and Passion for us, His Conquest of death, opening to us the Kingdom of Heaven, His Enthronement at the right hand of God, and His Future Judgment—traversing, in fact, almost exactly the ground of the second paragraph of the Apostles' Creed, and strikingly illustrating the infinite value of liturgical use as a standard of living truth; lastly (*c*) *A Prayer to God in Christ* (*vs.* 20–29), broken by a burst of Thanksgiving, "Day by day.....end." The prayer is first for the whole Church of the Redeemed, as His people and heritage, that He will save and bless, govern and lift them up for ever, numbering them with the Saints in glory everlasting; and then for ourselves, that God will keep us from sin, and let His mercy lighten upon us. The whole ends with an utterance of confidence, "O God, in thee have I trusted: I shall never be confounded."

The Version here used is taken with slight verbal changes from that of the English Prayer Book. It is a noble Version: but there are a few mistranslations, which slightly detract from the beauty of the original; (1) *v.* 1 should begin, "We praise Thee as God"; (2) in *v.* 9, "the noble army" should be "the white-robed army" (see Rev. vi. 9–11); (3) *v.* 16 should run, "When for our deliverance Thou wast about to take on Thee the nature of man," a clear declaration of the Incarnation; (4) in *v.* 21 "numbered" (*numerari*) should perhaps be "rewarded" (*munerari*); and (5) in *v.* 29 we should probably read, "I shall never be confounded" (*non confundar in æternum*).

This grand Canticle, by its whole tenour, shows itself peculiarly appropriate as a link between the Lessons from the Old Testament and the New. It is a splendid example of the union of the light of Christian doctrine with the glow of praise and adoration. It has naturally been used at all times as the great festal expression of Christian Thanksgiving and Praise. The musical setting, called the Ambrosian Te Deum, dates from the end of the 5th century.

The **Benedicite**—used from ancient times in the Service of Lauds, both in the East and in the West, and in the first English Prayer Book directed to be used in Lent in place of the *Te Deum* (although it has no special Lenten character)—has no such peculiar appropriateness. It is one of the Apocryphal additions to the Book of Daniel, inserted (with a prefatory Prayer of Azarias) between *vs.* 23 and 24 of *ch.* iii.: and looks like an expansion of Ps. cxlviii. The idea is simple in the extreme, though worked out with great detail—calling again and again on all Creation to sing the Creator's praise. But we may trace an order and method in it; first, (*a*) the call is given (*vs.* 1–10) to all the great Natural Powers and Forces—the "Angels" being clearly looked upon as God's ministers therein (see Ps. civ. 4; Heb. i. 7). Next (*b*), in *vs.* 11–17, the hymn addresses itself to

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worship thy Name : ever, world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy be upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Or this Canticle.*

Benedicite, omnia opera Domini.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

¶ *Then shall be read, in like manner, the* SECOND LESSON, *taken out of the New Testament, according to the Table or Calendar.*

¶ *And after that shall be sung or said the Hymn following : but* Note, *That, save on the Sundays in Advent, the latter portion thereof may be omitted.*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David;

As he spake by the mouth of his holy Prophets : which have been since the world began;

That we should be saved from our enemies : and from the hand of all that hate us.

To perform the mercy promised to our forefathers : and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hand of our enemies : might serve him without fear;

In holiness and righteousness before him : all the days of our life.

And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways;

all the phenomena and changes through which Nature passes, manifesting her special beauty in each. Then (*c*), in *vs.* 18–25, the Earth and Sea, with all the wealth of vegetable and animal life, are called to join the hymn of Praise; and lastly, (*d*) in *vs.* 26–32, the crowning sacrifice of thanksgiving is demanded from man generally, from Israel, as God's people, from His priests and servants, and from His Saints, living and dead. The whole is (like Job xxxviii., xxxix., or Ps. civ.) a eucharistic commentary on the history of Creation (in Gen. i., ii.). Except when this has been read in the First Lesson, the *Benedicite* has no special appropriateness to this place in the Service, and is, therefore, rightly used only as an occasional variation from the far grander and more apposite *Te Deum*. The custom of using it in Advent seems especially inappropriate to the Season.

The **Benedictus,** or Song of Zacharias (Luke i. 68)—also used in the old Service of Lauds—was originally the only Canticle provided to follow the Second Lesson. It would be difficult to find any which could better sum up the messages of both Testaments. For in its first part (*vs.* 1–8), it is a thanksgiving to the "Lord God of Israel" for the fulfilment in the Redemption of Christ of the promise to David, as drawn out by the Prophets, and of the Covenant of deliverance and holiness made with Abraham; in the latter (*vs.* 9–12), by the prophetic charge to Our Lord's forerunner, it sets forth the essence of the salvation of the Gospel, in the remission of sins through the mercy of God, and in the two-fold gift of light to those who are in darkness, and guidance for the wanderers into the way of peace.

(The shortening of this Canticle by omission of all verses after the fourth, permitted except in Advent, seems greatly to impair its completeness and beauty.)

The version of the *Benedictus* (as also of the *Magnificat* and *Nunc Dimittis*) differs slightly, both from the Great Bible and from the Authorized Version.

The **Jubilate**—added subsequently as an occasional variation from the *Benedictus*—has indeed some appropriateness to this place between the two Lessons, because it calls all nations to the worship of thanksgiving and praise to the God of Israel, as the Creator and Shepherd of His people, everlasting in mercy from generation to generation. But (unlike the *Benedictus*) it has, from the nature of the case, no special Christian reference; and it should not, therefore, be made, as it often is made, the Canticle of regular use.

III. The third part of the Service, the HEARING THE WORD OF GOD, includes the LESSONS, and the answer of Faith in the CREED. On the LESSONS, both Proper and Common, see above, *pp.* ix.–xiii. The whole arrangement of the Prayer Book shows

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

¶ *Or this Psalm.*

Jubilate Deo. Psalm c.

O BE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before his presence with a song.

Be ye sure that the LORD he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

¶ *Then shall be said the* Apostles' Creed *by the Minister and the People, standing. And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord : Who was conceived by the Holy Ghost, Born of the Virgin Mary : Suffered under Pontius Pilate, Was crucified, dead, and buried : He descended into hell ; The third day he rose again from the dead : He ascended into heaven, And sitteth on the right hand of God the Father Almighty : From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost : The holy Catholic

emphatically the paramount importance attached by the Church to the orderly public reading of Holy Scripture : and this is implied also in the very careful directions for audibility and distinctness of reading given in the Rubric of the English Prayer Book.

For notes on the CREED, see the corresponding place in the EVENING SERVICE.

IV. THE SERVICE OF PRAYER.

This portion of the Service opens with the mutual blessing of the *Dominus vobiscum*, used from time immemorial in the Service of the Church.

This is followed by a greatly abbreviated form of the Versicles, which are found in full in the Evening Service. As it stands here, it contains simply a general prayer (taken from Ps. lxxxv. 7) for God's mercy and salvation, and a special prayer (from Ps. li. 10, 11) for the purifying grace of the Holy Ghost, to give us the right spirit of devotion.

The Service of Prayer then proceeds, drawn out in detail in the COLLECTS. The word "Collect" is variously derived ; (*a*) by some from being said "*ad Collectam*," *i.e.* at the assembly of public worship ; (*b*) by others from being a comprehensive summary of devotion and doctrine ; (*c*) by others, from being the collective prayer of the congregation, offered by one voice.

For the character and principle of arrangement of the COLLECTS OF THE DAY, see *p.* 51*a*, &c.

The two Collects following are to be used unceasingly, because they ask for the two blessings—God's peace (passively received) and His grace (used for action), without which life is not worth living.

The COLLECT FOR PEACE is a free translation from an old Latin Collect, found in the Sacramentary of Gelasius (A.D. 494), used at Lauds and in the Post-Communion Service of the Sarum Use. The comparison of the terseness of the Latin (*quem nosse vivere, cui servire regnare est*) with the freedom of the noble English version is singularly striking, and instructive as to right principles of translation. The preamble addresses God, as He is especially known in Christ to be the God of Peace (Luke ii. 14 ;

Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Or this.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Isa. lvii. 19); and then, first looking to the life of thought, declares that "in the knowledge of God standeth" (consists) "our eternal life" (John xvii. 3); next, looking to the life of action, declares service to Him to be perfect freedom (John viii. 31–36; Rom. vi. 15–23). The prayer itself is both for safety from all adversaries (objective), and for the knowledge of that safety, casting out anxiety and fear (subjective).

The COLLECT FOR GRACE is again an old Collect, found in the Sacramentary of Gregory (A.D. 600), and used in the Service of Prime in the Sarum Breviary. By the clause "who hast safely brought us to the beginning of this day," we see that it is especially appropriate to an early Service. The prayer still, like the former, asks for God's defence, although now from sin, as well as danger; but it goes on to pray first for the governance of all our actions by God's providence, and next for our own willing acceptance of that governance as a means to righteous service.

The COLLECT FOR THE PRESIDENT OF THE UNITED STATES and all in Civil Authority is a modernized and adapted copy of the Collect for the Sovereign in the English Prayer Book, which was composed in the 16th century, and is a fine specimen of the more flowing and rhetorical style of the later Collects. Its preamble looks up to God, as the Supreme Ruler, beholding, and caring for, all dwellers upon earth, and its prayer is for those in authority, both officially and personally—not only that they may by the grace of the Holy Spirit obey God's righteous Will in the exercise of power, but that they may have fulness of spiritual gifts, temporal prosperity here, and everlasting felicity in heaven.

The PRAYER FOR CLERGY AND PEOPLE, adapted from the English Prayer Book, was originally taken from the Sacramentary of Gelasius, used after the Litany in the Sarum Breviary. It is found in English in a Primer of the 14th century, and was appended to the English Litany of 1544, but it was not inserted in the Prayer Book till 1559. In the words of the preamble "from Whom cometh every good and perfect gift"—substituted for the "Who alone worketh great marvels" of the original—there is, no doubt, special reference to the super-

Minister. Let us pray.
O Lord, show thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow the* COLLECT FOR THE DAY, *except when the Communion Service is read; and then the Collect for the day shall be omitted here.*

A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

A Prayer for The President of the United States, *and all in Civil Authority.*

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit,

natural gift of Pentecost. The prayer is two-fold, for "preventing" and "following" grace (see Collect for Seventeenth Sunday after Trinity); first, for "healthful" renewal of the soul, and next, for the continual refreshment—the daily "dew"—of God's blessing.

The PRAYER FOR ALL CONDITIONS OF MEN, taken from the English Prayer Book, was composed by Bishop Gunning, and inserted in 1662. Being intended as a substitute for the Litany, it is said (with great probability) to have at first included the substance of the Prayers for the Civil Authorities, and the Clergy and people (after the words "righteousness of life")—perhaps in deference to the desire for such long forms of Prayer expressed by the Presbyterians at the Savoy Conference, and certainly not without precedent in the "Church Militant Prayer," and the older originals from which it is drawn. Of this the word "Finally" remains as an indication. The Prayer itself is a singularly beautiful specimen of the later type. Like the petition for "all men" in the Litany, and the 3rd Collect for Good Friday, it is notable as extending the scope of petition, beyond even the Catholic Church, to all mankind, in prayer for their conversion to God's Truth and Christ's Redemption. Taking, of course, Holy Baptism for granted in "all who profess and call themselves Christians," it seems to regard them all as potentially members of that Catholic Church, though it clearly indicates the existence of heresy and schism by the prayer that they may be "led into the way of truth," and hold the true faith so gained, in "unity of spirit and the bond of peace" (Eph. iv. 4), as well as individual "righteousness of life." It adds, lastly, a large and earnest petition for all the afflicted, that they may be at once comforted by patience now, and relieved by a happy issue in God's good time.

The GENERAL THANKSGIVING, composed by Bishop Reynolds, was also inserted in the English Prayer Book in 1662. It is of much the same style as the preceding prayer, with perhaps some faint indication of the didactic tendency common in the prayers of that period. It will be seen that it is half thanksgiving and half prayer. It should be observed that the thanksgiving, while it dwells on the blessings of this life, passes them over lightly, to dwell with strong emphasis on the inestimable

that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

¶ *The following Prayers shall be omitted here when the* LITANY *is said, and may be omitted when the Holy Communion is immediately to follow.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their

**This may be said when any desire the prayers of the Congregation.*

spiritual blessings of redemption, grace, and hope of glory, corresponding to the "justification," "sanctification," and "glorification" described in Holy Scripture, as the beginning, progress, and end of spiritual life. The Prayer is for the spirit of thankfulness, and for grace to express that spirit "not only with our lips but in our lives" of self-devotion and righteousness.

The occasional custom of repeating this Thanksgiving after the Minister, although in itself appropriate enough, and following the precedent of Confession and Prayer, was certainly not originally intended, and has perhaps arisen from a mistaken idea of the meaning of the word "General."

The PRAYER OF ST. CHRYSOSTOM is a free translation from a Greek Collect found in the Liturgies of St. Basil and St. Chrysostom. It is a concluding petition for the acceptance of all our prayers, as offered by the grace of God, in virtue of the promised presence of Christ in the midst of us (Matt. xviii. 19, 20); and (plainly alluding to John xvii. 3) it asks for the knowledge of God's truth, and through this that knowledge of God Himself, which is the life eternal, in earnest here, in fulness in the world to come.

The BENEDICTION (2 Cor. xiii. 13) is the fullest expression by St. Paul of the blessing which was his "token in every Epistle" (see 2 Thess. iii. 17). It begins with Our Lord's Mediation ("the grace of the Lord Jesus Christ"), and through it passes to the love of God the Father, to which He restores us, and the communion of the Holy Spirit, which is His gift to us (see John xv. 26; xvi. 7). In it, as in the Baptismal formula, we have a clear declaration of the doctrine of the Holy Trinity, revealed to us through the "Christian verity" of the Incarnation.

sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

**This may be said when any desire to return thanks for mercies vouchsafed to them.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

EVENING PRAYER.

The OPENING SENTENCES differ considerably from those used in the Morning Service, except in respect of the third section (taken from the English Prayer Book), but they carry out the same leading ideas, which are there noted.

The Service itself follows precisely the Order of the Morning Service down to the Canticles, except that the *Venite* is omitted before the Psalms, and that a simple call to Confession is allowed instead of the opening Exhortation, "Dearly beloved brethren," &c.

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer.

THE ORDER FOR

DAILY EVENING PRAYER.

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following* Sentences of Scripture; *and then he shall say that which is written after them. But on days other than the Lord's Day, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab.* ii. 20.

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalm* xxvi. 8.

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalm* cxli. 2.

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalm* xcvi. 9.

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalm* xix. 14, 15.

Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the *Advent.*

morning: lest coming suddenly he find you sleeping. *St. Mark* xiii. 35, 36.

Repent ye; for the Kingdom of heaven is at hand. *St. Matt.* iii. 2.

Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev.* xxi. 3. *Christmas.*

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11. *Epiphany.*

Come ye, and let us walk in the light of the LORD. And he will teach us of his ways, and we will walk in his paths. *Isaiah* ii. 5, 3.

He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 *Cor.* v. 21. *Good Friday.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* i. 7.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* iii. 1. *Easter.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24. *Ascension.*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17. *Whitsunday.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalm* xliii. 3.

Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. *Isaiah* vi. 3. *Trinity-Sunday.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions: and my sin is ever before me. *Psalm* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalm* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm* li. 17.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalm* vi. 1.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalm* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our

sins, and to cleanse us from all unrighteousness. 1 *St. John* i. 8, 9.

LET us humbly confess our sins unto Almighty God.

¶ *Or else he shall say as followeth.*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O

God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the* Lord's Prayer; *the People still kneeling, and repeating it with him.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done

on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall follow a Portion of the* PSALMS, *as they are appointed, or one of the Selections, as they are set forth by this Church. And at the end of every Psalm, and likewise at the end of the* Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic anima mea, *may be sung or said the* Gloria Patri; *and at the end of the whole Portion or Selection of Psalms for the day, shall be sung or said the* Gloria Patri, *or else the* Gloria in excelsis, *as followeth.*

Gloria in excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sit-

test at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then shall be read the* FIRST LESSON, *according to the Table or Calendar.*

¶ *After which shall be sung or said the Hymn called* Magnificat, *as followeth.*

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his handmaiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath showed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

Cantate Domino. Psalm xcviii.

O SING unto the LORD a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The **Magnificat,** or thanksgiving "Song of the Blessed Virgin Mary" after the Annunciation, seems obviously suggested by the Song of Hannah (1 Sam. ii. 1–10) on the birth of Samuel—a song, no doubt, familiar to every Jewish maiden. Not only, however, has it a calmer and deeper simplicity; but it is notable that in the Song of Hannah there is a conclusion of exultation and triumph over the enemies of the Lord, to which we find nothing to correspond in the sweeter strains of the *Magnificat*.

The whole subject of the *Magnificat* is (*a*) thanksgiving for that which the Annunciation had so graciously declared to the "handmaiden of the Lord" herself—the exaltation of her "low estate" to a high blessedness in the eyes of all people; (*b*) the recognition of this as a glorious instance of the general law of exaltation of the lowly over the great, the meek over the proud, the poor and hungry over the wealthy; (*c*) the acknowledgment of the culminating manifestation of this general law in the blessing to Israel—least and "fewest of all people" (Deut. vii. 7)—according to the promise made to Abraham and to his promised seed (in whom "all families of the earth were to be blessed").

This Canticle (like the *Te Deum* in the Morning Service) links the two Lessons most appropriately together—the promises of the Old Testament, and their fulfilment in the New.

The **Cantate Domino**—another of that remarkable group of Psalms of Praise (xci.–c.), to which the *Venite* and the *Jubilate* belong—though not inappropriate to this place in the Service, is obviously inserted only for occasional variation from the still more appropriate *Magnificat*. It is simply a magnificent summons, first, to the House of Israel, blessed by God in the sight of the heathen (*vs.* 1–4), then to all the nations of the world themselves (*vs.* 5–7), and lastly to the earth and the sea, the rivers and the mountains, to rejoice before the Lord, as the Conqueror of all His enemies, and the righteous Judge of the earth (*vs.* 8–10). Only so far as it has reference to the universal Kingdom of the Messiah, does it bear upon the New Testament, as well as the Old.

The **Bonum est Confiteri**—the first four verses of Ps. xcii., which was in Jewish usage "The Psalm of the Sabbath Day"—has, again, no special appropriateness. It is simply an expression of Praise in Psalmody to the Lord, for His loving-kindness and truth as shown in all His works.

The LORD declared his salvation : his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the LORD, all ye lands : sing, rejoice, and give thanks.

Praise the LORD upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O show yourselves joyful before the LORD, the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the LORD : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

¶ *Or this.*

Bonum est confiteri. Psalm xcii.

IT is a good thing to give thanks unto the LORD : and to sing praises unto thy Name, O Most Highest;

To tell of thy loving-kindness early in the morning : and of thy truth in the night season;

Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

For thou, LORD, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

¶ *Then a* LESSON OF THE NEW TESTAMENT, *as it is appointed.*

¶ *And after that shall be sung or said the Hymn called* Nunc dimittis, *as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

Next comes the sweetest and most solemn of all the Canticles, breathing emphatically the spirit of the evening calm, the **Nunc Dimittis**—the thanksgiving of the aged Saint, ready to lie down to rest, for the signal of his departure in peace, given by the sight of the Saviour, at once the "glory of Israel" and the "light of the Gentiles." In that two-fold view of the mission of the Lord Jesus Christ, the teaching of the Old and New Testaments is again most appropriately summed up.

The **Deus Misereatur**, although a Psalm more of prayer than of praise, yet bears strong likeness to the CANTATE DOMINO in this, that it is an aspiration for the manifestation of the blessing of God, first, to His people in the sight of the nations (*vs.* 1–3), then to the nations themselves, whose righteous Judge He is (*vs.* 4, 5), then over the earth, calling forth fruitfulness and peace (*vs.* 6, 7). Like that Psalm, it has only a secondary appropriateness to its place here.

The **Benedic, anima mea** (*vs.* 1–4, 20–22 of Ps. ciii.) is, again, simply a splendid outburst of individual praise to the Lord for all His benefits (especially His gifts of forgiveness and spiritual strength, of salvation and crowning mercy), and a call to His angel-servants and to all His creation to join in that praise.

For mine eyes have seen : thy salvation,
Which thou hast prepared : before the face of all people;
To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

¶ *Or else this Psalm; except it be on the twelfth day of the month.*

Deus misereatur. Psalm lxvii.

GOD be merciful unto us, and bless us : and show us the light of his countenance, and be merciful unto us;
That thy way may be known upon earth : thy saving health among all nations.
Let the people praise thee, O God : yea, let all the people praise thee.
O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.
Let the people praise thee, O God : yea, let all the people praise thee.
Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.
God shall bless us : and all the ends of the world shall fear him.

¶ *Or this.*

Benedic, anima mea. Psalm ciii.

PRAISE the LORD, O my soul : and all that is within me, praise his holy Name.
Praise the LORD, O my soul : and forget not all his benefits :
Who forgiveth all thy sin : and healeth all thine infirmities;
Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness.
O praise the LORD, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his word.

The Apostles' Creed.

The use of a Creed—a short summary of the essentials of Christian Truth, resting ultimately on faith in the word of the Lord Jesus Christ—is necessarily as old as Christianity itself. For from the Day of Pentecost onwards, only "they who received" the truth of Christ "were baptized"; and the expression of the reception of that truth would naturally follow the order and the substance of the Baptismal formula, "in the Name of the Father, and of the Son, and of the Holy Ghost." The well-known passage (Acts viii. 37), where a profession of faith is required from the Ethiopian eunuch as a condition of Baptism, is omitted by the best MSS.; but, if not genuine, it is at least an early gloss, testifying to the historical existence of this requirement in primitive practice. "The good confession before many witnesses" (cf. 1 Tim. v. 11), and "the form of sound words" (cf. 2 Tim. i. 13), are generally thought to be exemplifications of the same practice.

Such Creeds grew up freely and naturally, varying in form and in fulness, while agreeing in main substance. Frequently, perhaps usually, they took the form of interrogations with answers of adhesion, as in our own Baptismal Service. Hence the ancient name of the Creed (*Symbolum*)—as the watchword of enrolment in the army of God. The teaching of its truths to those preparing for Holy Baptism, of which we have many specimens, was called the *Traditio Symboli;* its recitation by them at Baptism, the *Redditio Symboli*. Through fear of misuse or profanation it was not committed to writing; it was to be "written on the heart."

Now the Apostles' Creed—the great Creed of the West—is the very type of this kind of Creed. It is traceable in various forms from very early times. At the close of the 2nd century we find its substance in Irenæus and Tertullian; we have record of it in interrogative form at Rome in the 3rd century; in the 4th century it is found, almost identical with its present form, in Rufinus and St. Augustine; gradually it emerges in written form and with commentaries upon it, till it

appears in its present completeness in the 8th century, and from that time onward never varies. We see, therefore, that it grew up freely, and with local variations, out of the Baptismal Confession—having in itself no polemical purpose, and no anathema appended to it—but intended only to bring out with clearness, simplicity, and due proportion, the essential rudiments of the Christian faith. Embodying, as its name implies, the essence of the Apostolic teaching, it is now to Holy Scripture what a grammar is to a literature, although it must have grown up in substance before the New Testament was complete. Of such Creeds we have embryo formations in Scripture itself (see 1 Cor. xv. 3–8; Phil. ii. 6–8; Heb. vi. 1, 2; 1 Tim. iii. 16); in which doctrine (so to speak) crystalizes into formal definite shape. They are a practical necessity and an unmixed blessing to the Church.

Substance.—This Creed is the one accepted by our Church in Baptism, taught in the Catechism, used daily in the Services, and made (see Visitation of the Sick) the test of Christian faith in the dying; as containing the absolute essentials of true Christianity. Its first paragraph is simply the assertion of Religion as such—the belief in a Living God, Creator of the Universe, but Father of man. The second sets forth, from the Gospel, the Nature of the Lord Jesus Christ, as "the only Son" of God, and the various acts of His Manifestation—His Incarnation, His Passion, His Resurrection and Ascension, in the past; His sitting at the right hand of God in the present; His Coming to Judgment in the future—without theological comment or deduction. The third is the belief (expressed in the simplest terms) in the Holy Ghost. These three elements of the Faith (as is shown by the summary given in the Catechism) are indispensable to the reality of the Christian life. The fourth—naturally arising out of the belief in the Holy Ghost—declares the existence of the Church into which we are baptized—"Holy" because centred in God—"Catholic" because the home of all humanity—with its four great privileges—Unity, Forgiveness of Sin, certainty of Resurrection, and the indwelling "Eternal life." It may be noted that on the first three the great mass of Christians are absolutely at one. Division, where

it exists, turns mainly on the interpretation (rather than the acceptance) of the last subsidiary article.

VARIATIONS.—In different forms of the Creed the chief variations consist in the frequent absence (*a*) of the Article "He descended into Hell (Hades)"—never found in any Eastern Creed—not, probably, because it was held doubtful Scripturally, or because it does not belong to the conception of Our Lord's perfect humanity, but because it is not of the same cardinal importance as the rest; (*b*) of "the Communion of Saints," wrongly supposed to be merely a synonym of the "holy Catholic Church"; (*c*) of the "Life everlasting," supposed to be implied in "the Resurrection of the body."

It may be noted that in the original form of the American Prayer Book the clause "He descended into Hell" was bracketed and the use of it made optional "to any Churches"; but in the present Prayer Book this provision has been removed, and it is simply provided that instead of the original clause (in which the word "hell" is certainly apt to be misunderstood by the unlearned), the paraphrase, "He went into the place of departed spirits," may be used. (It should be noted that in both cases it has been usually held that by "any Churches" was meant "any Dioceses," and that accordingly the omission or modification of the clause required formal and official action. Such action was never taken.)

Note.—At the recitation of the Creed two customs prevail generally in the Church,—

(*a*) The ancient custom of bowing at the name of JESUS; which belongs, however, not to this occasion only, although in practice it has naturally attached itself to it with especial solemnity. It was ordered in the xviiith English Canon of 1604 (repeating a direction of the Injunctions of Elizabeth) that, "when in time of Divine Service the Name of the Lord Jesus shall be mentioned, due and lowly reverence shall be done. . . . in due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world." There is a probable allusion in this reverent custom to Phil. ii. 9–11, where St. Paul marks out "the Name which is above every

O praise the LORD, all ye his hosts : ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion : praise thou the LORD, O my soul.

¶ *Then shall be said the* Apostles' Creed *by the Minister and the People, standing. And any Churches may, instead of the words,* He descended into hell, *use the words,* He went into the place of departed spirits, *which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth :

And in Jesus Christ his only Son our Lord : Who was conceived by the Holy Ghost, Born of the Virgin Mary : Suffered under Pontius Pilate, Was crucified, dead, and buried : He descended into hell ; The third day he rose again from the dead : He ascended into heaven, And sitteth on the right hand of God the Father Almighty : From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost : The holy Catholic Church ; The Communion of Saints : The Forgiveness of sins : The Resurrection of the body : And the Life everlasting. Amen.

¶ *Or this.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God ; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God ; Begotten, not made ; Being of one substance with the Father ; By whom all things were made : Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man : And was

name" as that "at which" (or rather "in which") "every knee shall bow"; and this moreover in direct connection with the exaltation of Our Lord's humanity, after His two-fold humiliation for us in the Incarnation and the Passion.

(*b*) The custom less universal, but now increasingly observed, of turning to the East. This also is a survival of a general custom of worship towards the East—as the region of light, and as accordingly symbolizing to us the rising of Christ as the "Sun of righteousness" and "Day-spring from on high"—which is at least as old as Tertullian, in the 2nd century. In the recitation of the Creed, as the *Symbolum* or watchword of the Christian warfare, there is a special appropriateness in the marshalling of all, as one army of Christ, towards the East. But the custom, as peculiarly attaching to the Creed, may perhaps be traced to the use of the Creed in the ancient Baptismal Service, in which the Renunciation of Satan was recited towards the West, as the region of darkness, and it was then the practice to turn for the recitation of the Creed to the East, as the region of light. This custom has, however, no formal Canonical authority in our Church.

The NICENE CREED, which is here allowed to be used instead of the Apostles' Creed, belongs more properly to the Service of Holy Communion (which see).

The Creed is followed by the *Dominus Vobiscum* and the *Versicles*, which are in themselves a complete "Shorter Litany." First, praying generally for God's mercy and salvation, then interceding for the State, the Ministers of Christ, and His People, and lastly, asking for Peace in God as our only strength, and for His grace to cleanse and hallow our souls, they anticipate in brief the Collects which are to follow. These Versicles are old, taken from the Festal and Ferial (common) *Preces* of the Sarum Breviary, an antiphon to the Collect for Peace, and the 51st Psalm, which followed the *Preces*.

As usual they are drawn largely from the Psalms (see Ps. lxxxv. 7; cxxxii. 9; xxviii. 10; li. 10, 11).

The two Evening Collects (like the Morning Collects) are to be used continually, because they ask for that which we con-

crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.
Answer. And with thy spirit.
Minister. Let us pray.
O Lord, show thy mercy upon us.
Answer. And grant us thy salvation.
Minister. O Lord, save the State.
Answer. And mercifully hear us when we call upon thee.
Minister. Endue thy Ministers with righteousness.
Answer. And make thy chosen people joyful.
Minister. O Lord, save thy people.
Answer. And bless thine inheritance.
Minister. Give peace in our time, O Lord.
Answer. For it is thou, Lord, only, that makest us dwell in safety.
Minister. O God, make clean our hearts within us.
Answer. And take not thy Holy Spirit from us.

tinually need. They are not unlike the others in idea: but the Morning Collects breathe the spirit of freshness and activity, these of quiet restfulness and calm.

The COLLECT FOR PEACE, like the corresponding Collect of the Morning Service, is found in the Sacramentary of Gelasius, and was used in the Litany of the Sarum Breviary. The general idea is the same, but it emphasizes more strongly the blessing of peace, and it has still greater beauty and fulness of meaning. The preamble traces the course of the spiritual experience of God's grace, first to kindle holy desires, then to shape them into "counsels," *i.e.* deliberate resolutions of good; and finally to bring them to the fruit of "just works" (see Collects for Easter Day, Fifth Sunday after Easter, &c). The prayer itself asks for the two essential elements of the "peace which the world cannot give," first, from within, a heart in harmony with the law of our being, because set to obey God's commandments, and, next, a consciousness of God's guardianship against all evil from without.

The COLLECT FOR AID AGAINST PERILS comes originally from the same source, and was used in the Sarum Breviary for the later Service of Compline, as indeed its language clearly shows. It is the last prayer of one who lies down to rest; that God will be to his own soul within a light in the darkness, and from without a salvation against all dangers which may beset the helplessness of the sleeper.

The PRAYER FOR THE PRESIDENT, and all in Civil Authority, differs in form from the corresponding Prayer in the Morning Service and expressly includes the Governor of each State, as well as the President of the United States. It is adapted from the first of the two Collects for the Queen in the Communion Service of the English Prayer Book. The prayer is first for the whole land, and next for those in authority, that they, as Ministers of God's Providence, may do their duty in seeking, above all else, His honour and glory, and that we and all the people may do our duty to them by obeying them "in God and for God" according to His Law.

¶ *Then shall be said the* COLLECT FOR THE DAY, *and after that the Collects and Prayers following.*

A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In places where it may be convenient, here followeth the Anthem.*

¶ *The Minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit.*

A Prayer for The President of the United States, *and all in Civil Authority.*

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, *The Governor of this State,* and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with

thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

**This may be said when any desire the prayers of the Congregation.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble

and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

* *This may be said when any desire to return thanks for mercies vouchsafed to them.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer.

THE
LITANY OR GENERAL SUPPLICATION.

INTRODUCTION.

The Litany is, with a few slight variations, the Litany of the English Prayer Book.

HISTORY.—The origin of the Litany (like its name, Λιτάνεια, a service of supplication) is Greek. The Latin equivalent is *Rogatio*. In the East accordingly we find that the name is in early times applied to various solemn Services of Prayer. In the Apostolic Constitutions (not later than the 4th century), there is a responsive form of Intercessory Prayer, with the reiteration of the *Kyrie Eleeson* at every clause. In the various ancient Liturgies, what are substantially Litanies of deprecation, obsecration, and intercession, are found as integral parts of the Service. But the name, originally general in sense, came to be technically applied in the 4th century to a Form of Supplication in times of special need, usually sung in procession, with hymns and frequent responses, and with Collects at the various halting places.

But, although in the Greek Service responsive forms of Intercessory Prayer are still preserved, the development of the Litany is chiefly Western. In the Western Church, although it probably grew up naturally, somewhat later than in the East, its systematic use is ordinarily traced to two sources—its institution for the three Rogation Days by Mamertus, Bishop of Vienne (A.D. 467), on occasion of fearful earthquakes, and in view of the many political and social dangers of that troubled age, and its institution on occasion of pestilence by Gregory the Great (A.D. 590) for St. Mark's Day. Both were adopted in England; the processional Service, with which St. Augustine approached Canterbury, was a Rogation Day Litany, and the St. Mark's Day Litany (the "Greater Litany") was formally accepted by the Council of Clovesho in 747. In its original purpose it was, therefore, a Special penitential Service, to be used in times of calamity, and to be sung in solemn procession. This latter custom, leading to abuse, was afterwards discontinued; the limitation to periods of special trouble was felt to be unnecessary; and so the Litany naturally came into not unfrequent use.

THE LITANY,

OR GENERAL SUPPLICATION.

¶ *To be used after Morning Service, on Sundays, Wednesdays, and Fridays.*

O GOD the Father of Heaven; have mercy upon us miserable sinners.

O God the Father of Heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-

The old Litanies were generally of the same type as our own. A Roman Litany of the 5th century contains the *Kyrie Eleeson*, a long list of petitions for the prayers of the Saints, the Deprecations and Intercessions (with the responses "Deliver us" and "We beseech Thee to hear us"), the "O Lamb of God," &c. An English Litany of the 9th or 10th century, written in Latin with an interlinear Anglo-Saxon translation, approaches still more nearly to our present form. In the mediæval English Church, Litanies, written in Latin, were used, not only on the Rogation Days, but on the week-days of Lent. In the Primers, from the 14th century onwards, the Litany in English is substantially identical with our own, even in many details, except that it has a long series of Invocations of Saints. Such Invocations are not found in the earliest forms, and, in striking them out, we have returned to the primitive model.

The regular weekly use of the Litany in England began in the 16th century. In 1544 Cranmer, by desire of the king, with special reference to "the miserable state of Christendom, plagued with cruel wars and dissentions," drew up an authorized English Litany, from the old Sarum and York Uses, with the help of Hermann's *Consultatio*, but with much free handling, both in arrangement and composition. It retained three Invocations, "to St. Mary, Mother of God," "to Angels and Archangels," "to all Saints in the blessed company of Heaven," to "pray for us"; and contained a prayer against "the Bishop of Rome, and his detestable enormities." (The former were struck out in 1549, the latter in 1559.) At first the Litany was a separate Service—a "General Procession" (as it was called in the royal letter accompanying it). In 1547 the Injunctions directed that it be said "before High Mass"; in 1549 it was ordered to be used on Wednesdays and Fridays, before the Communion Service. In 1552 it was to follow Morning Prayer, and ordered also for Sundays (though not, of course, strictly appropriate to the festal character of Sunday), no doubt because otherwise it would not be heard by the mass of the people; and it was to be used "at other times, when it shall be commanded by the Ordinary." In 1662 it was expressly ordered to "be sung or said after Morning Prayer." This direction is adopted in this Book.

It should be, however, noticed that it is not complete in all the elements of Divine Service, as it contains no reading of Scripture and Creed, and hardly a trace of the element of Praise. Its mainly penitential character should, moreover, be considered in any occasional and separate use.

In a Rubric of the English Commination Service there is a reference to "the place where they are accustomed to say the Litany" (distinct from the "Reading Pew" and "Pulpit"), which various Injunctions recognise as "in the midst of the

glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

Church." This clearly alludes to the use of a "Faldstool or Desk," in that position, often referred to as fulfilling the prophetic direction to the Priest to mourn and pray to God "between the porch and the altar" (Joel ii. 17).

SUBSTANCE.—The Litany divides itself naturally into two chief parts, (*a*) the more regular and systematic portion, from the beginning to the *Kyrie Eleeson* preceding the Lord's Prayer, (*b*) a section more broken and varied, from this point to the end. It is notable that there is no direction given to determine by whom the former part shall be "sung or said," while the latter part is expressly assigned to "the Minister" and "the people." The ordinary analogy of the Prayer Book naturally suggests the usual custom, by which this part also is sung or said by the Minister, with response by the Choir and Congregation. But from this custom there is occasional variation.

(A) PART I.

This portion opens with a solemn Invocation of the Holy Trinity, emphasizing the Godhead of each Divine Person, and finally addressing the Holy, Blessed, and Glorious Trinity, with earnest prayer for mercy and salvation from sin. The rest is addressed directly as WORSHIP TO OUR LORD JESUS CHRIST—in this following the precedent of ancient Litanies and Hymns, but differing from the general tenour of Christian worship, which from the earliest times, has mainly addressed God the Father through the One Mediator, the Lord Jesus Christ (1 Tim. ii. 5). Note that our Lord's universal command is "to ask in His Name" (see Matt. xviii. 19, 20; John xiv. 13, 14 & xv. 16, & xvi. 23, 24; and comp. 1 John iii. 23, 24); generally His promise is "the Father will give it you" (Matt. xviii. 19, 20; John xv. 16 & xvi. 23, 24), but in one case, "I will do it" (John xiv. 13, 14). With this the practice of the Church seems exactly to accord. Taken in connection with the opening Invocation, this part of the Litany may be considered as our most solemn prayer for His Mediation—a Mediation which, by its very nature, implies His Godhead, but which also brings out all the points of His manifestation as Man.

This portion of the Litany is commonly divided into the *Deprecations*, *Obsecrations*, and *Petitions*. In all these there is a remarkable union of fervour of supplication with a distinct method of order and thought.

(*a*) DEPRECATIONS (*Prayers against all Evil*).

(1) First there is an earnest general prayer to be spared the vengeance on "all our offences, and the offences of our forefathers"—which in effect, though not in guilt (see Exod. xx. 5;

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to send forth labourers into thy harvest;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel

Ezek. xviii. 24), are visited upon their children—emphasized by a special pleading of our "redemption in His precious blood."

(2) Then follows, next, a prayer for deliverance from "all evil and mischief" — not in its punishment, but in itself; but especially from all spiritual evil—sin, temptation of the devil, God's wrath, and everlasting damnation. (Comp. the explanation in the Catechism of "Deliver us from evil,"—"all sin and wickedness, and from our spiritual enemy, and from everlasting death.")

(3) This is then drawn out into special deprecations of different forms of sin—sin against God, "blindness of heart, pride, vain-glory, and hypocrisy" (all breaches of the Law of Faith); sin against man—"envy, hatred, malice, and all uncharitableness" (all breaches of the Law of Love); sin against self—"inordinate and sinful affections" (breaches of the Law of Purity). All are summed up (with obvious reference to the Baptismal Vow) in petition against "the deceits of the world, the flesh, and the devil."

(4) After this, far less detailed and fervent, comes prayer against temporal evils, whether from physical causes or from the sin of man (as in "battle and murder"), and against the "sudden death" which they so often bring; which in itself is an evil only because for it most of us are apt to be unprepared.

(5) Lastly, prayer against the evils which attach to society, as such, and which seem to form a climax—political, ecclesiastical, spiritual. It is apparently implied that "false doctrine," and its two fruits, "heresy and schism," are greater evils than "sedition, conspiracy, and rebellion," but less than the spiritual deadness of "hardness of heart" and contempt of God's Word and commandment.

(*b*) OBSECRATIONS.—These are earnest supplications to Our Lord as our Mediator, pleading the redeeming virtue of all the various acts of His manifestation in our flesh—turning, in fact, the Christian Creed into prayer. But we note that, over and above the great fundamental Articles of that Creed—the Incarnation and Nativity, the Cross and Passion and precious Death, the Resurrection and Ascension, and the Coming of the Holy Ghost—a special stress is laid upon all those things, which shew Our Lord to have been made like us and tempted as we are, though without sin—his "Circumcision," which marks His "Obedience to the Law," His Baptism, "fulfilling all righteousness," His "Fasting and Temptation," the solemn preparation through trial for His Ministry, and the "Agony and Bloody Sweat," the struggle of His human will for submission to the Passion. The idea is exactly that of Heb. iv. 14–16. It has been noted that the Intercession is here omitted. Probably it is considered taken for granted throughout the Litany.

by land or by water, all women in the perils of child-birth, all sick persons, and young children; and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

¶ *The Minister may, at his discretion, omit all that followeth, to the Prayer,* We humbly beseech thee, O Father, *etc.*

O Christ, hear us.

O Christ, hear us.

The whole of this section is closed by an application—sublime in its solemn simplicity—both of Deprecations and Obsecrations to all the vicissitudes of life, in "tribulation" and in "prosperity," to the struggle of the last hour (comp. the Prayer in the Burial Service, "Thou knowest, Lord," &c.), and to the Day of Judgment.

(c) PETITIONS (chiefly intercessory).—(1) The first series (strictly intercessory) is for various conditions of men. It follows the line of the Collects after the Anthem—in prayer for the Holy Catholic Church; for all Christian Rulers and Magistrates; for the knowledge, faithful Ministry and godly life of the Clergy; for the sending forth of Labourers into the spiritual harvest of the Mission Field; for all "God's people" (perhaps, judging by the connection, the welfare of the people of our own nation, although the Sarum Litany had here *cunctum Christianum populum*); beyond this for the unity and peace of all nations.

(2) The next series embraces, in prayer both for ourselves and for others, all the chief needs and graces of human life. Thus it asks for the gift of the love and fear of God, and obedience to His will, which are the duty of man as man; and next for grace to receive the revealed Word and Spirit of God, which is God's gift to Christians as Christians. Then, dealing with special forms of trial, it asks for guidance to the erring; for increase of strength, support of weakness, restoration of the fallen, and victory over Satan for the tempted; for succour, help, and comfort of the distressed; for special protection to those who are in different kinds of danger; for defence of the desolate and oppressed. Finally, it prays for mercy upon all men and especially (in a petition found in Eastern Litanies, but in the West peculiar to the Anglo-Saxon Litany) for forgiveness and change of heart in our "enemies, persecutors, and slanderers."

(3) Lastly follow two petitions—the first for temporal blessing in the gift and preservation of the "kindly fruits of the earth" (*i.e.* the fruits of the earth after their various kinds), the second a comprehensive prayer—peculiar to our Litany—for spiritual blessing—for repentance and forgiveness to the penitent, for the gift of the Spirit, and for power to use it to amendment of life.

This portion of the Litany closes (after the ancient models) with the *Agnus Dei*—the prayer to Our Lord, as the "Lamb of God taking away the sins of the world" (John i. 29), that is, emphatically as our Redemption and Propitiation. The prayer is for Peace and Mercy. For both we pray, "O Christ, hear us." After this the old Litanies mostly end with the Lord's Prayer, a Psalm, and Collects; and the Minister may, at his discretion, follow something like this rule by passing on at once to the final Collects.

Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall the Minister, and the People with him, say the* Lord's Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, deal not with us according to our sins.

Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works

(B) Part II.

The second part of the Litany, opening again in the three-fold *Kyrie Eleeson* with an invocation of the Holy Trinity, differs from the former in this, that (except in the Versicles following the *Gloria*) it is addressed to God the Father through Our Lord Jesus Christ. The materials are chiefly old, taken from various sources; but the composition is original, and the style more broken and varied than in the former part.

The Versicles following the Lord's Prayer—praying that God will deal with us in mercy, and not, as in strict justice our iniquities deserve—are suggested, as usual, by the Psalms (Ps. ciii. 10); and lead on naturally to the Collect, taken from a Mass to be used in "Tribulation of Heart," and bearing signs of composition in times of persecution; which is an utterance, on the one hand, of deep repentance, and sense, both of the trouble and adversity, and of the subtle temptations of life, and, on the other, of a confidence in God's acceptance of penitence and His promise to hear our prayer. Its petition is two-fold—first, for safety and protection, then for a thankful sense of that protection (comp. Collect of Peace in the Morning Service).

Instead of the *Amen*, this Collect is followed by an Antiphon (see "Anthem" in Morning Service) twice repeated with variation from Ps. xliv. 26, and including an intervening Versicle by the Minister from Ps. xliv. 1. The general idea of it is therefore, as in the Psalm, a pleading with God, uttered in time of trouble, praying by His former mercies for present deliverance. But, whereas the Psalm prays to God "for His mercy's sake," the Antiphon, following out the idea of Ps. lxxix. 9 (frequently embodied elsewhere in the Old Testament, as in Exod. xxxii. 12; Num. xiv. 13; Ezek. xx. 9; Dan. ix. 19; Joel ii. 17), pleads with God for "His Name's sake" and "His honour," that it may not be doubted or blasphemed through the triumph of evil and the failure and sin of His people. So Our Lord gives us as our first petition, "Hallowed be Thy Name." It is not, of course, that anything can increase or diminish God's absolute glory and perfection; but on the honour of His Name depends the essential happiness of His creatures, and in His love He is pleased to consider that He is "glorified" by their faith and adoration.

The plaintive strain of this Antiphon passes, with singular beauty of idea, into the confident praise of the *Gloria Patri*. (Comp. the "Day by day we magnify Thee" in similar context in the *Te Deum*.)

(*b*) The Versicles following are again, like the earlier part of the Litany, addressed to Our Lord Jesus Christ. Taken from

that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Minister. O Lord, let thy mercy be showed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-

the old Sarum Litany for St. Mark's Day, where they are appointed for occasional use "in time of war," they still bear the impress of their original intention; pleading with intense earnestness for deliverance from our enemies, comfort in affliction and sorrow, forgiveness of sin, and merciful acceptance at all times of our prayers; and ending with an expression of full confidence in His mercy.

(The title "Son of David" is substituted, perhaps by error in reading the abbreviated form, for the *Fili Dei Vivi* of the original.)

The COLLECT, addressed to God the Father, is taken, with much alteration, from a Collect in the Sarum Breviary. It is a prayer, first, that He will, in compassion to our infirmities, turn from us the evil we have deserved; next that, even in trouble, we may still trust in Him and serve Him, knowing that what He does is well. In this it is an echo of Our Lord's prayer in Gethsemane, and it is emphatically offered through Him, as our Mediator and Advocate.

kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

* *This may be said when any desire to return thanks for mercies vouchsafed to them.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS.

Of these OCCASIONAL PRAYERS AND THANKSGIVINGS some have been adopted with slight modifications from the English Prayer Book; but many are original, partly composed in 1789, partly added in the Revision of 1892. As compared with the older Collects, they have a greater diffuseness of style, and a greater fulness of Scriptural quotation or allusion. As they are concerned mainly with temporal blessings and scourges, they bring out with peculiar emphasis the mystery—to us probably insoluble—of that harmony of human prayer (as of human action) with the Supreme Will of God manifesting itself in the Laws of Nature and of humanity, which is instinctively felt by all men, and expressly declared to us in Holy Scripture. They occupy necessarily a subordinate position; and, more distinctly than any other prayers, bear upon them an obvious conditionality, being offered only "according to His Will" (1 John v. 14). It is almost needless to add that they imply also the co-operation of action,—which fanaticism is apt to ignore, and worldliness to exaggerate,—"Strive and pray."

PRAYERS.

Prayer for Congress.—This is an adaptation, made in 1789, of the *Prayer for the High Court of Parliament* in the English Prayer Book, which was there inserted in 1662, and was obviously taken from a prayer, exactly coincident in the opening and closing sections, though different and less antithetical in the central portion ("that all things . . . generations"), issued in 1625 and 1628, and supposed to have been written by Laud. As

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS.

PRAYERS.

¶ *To be used before the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

A Prayer for Congress.

¶ *To be used during their Session.*

MOST gracious God, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessaries, for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

A Prayer to be used at the Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save *us* from all error, ignorance, pride,

it stands, it is a fine specimen of the more diffuse and rhetorical style, which generally marks the prayers composed in the later Revisions. The prayer itself dwells forcibly on the two objects of all right policy—the glory of God and the welfare of the people, both as a Church and as a nation; and prays that upon this foundation, the conditions of national welfare, described in an ascending climax as material, moral, and spiritual, may be established for ever.

The striking *Prayer to be used at the Meetings of Convention* was drawn up in 1789—evidently suggested by the closing passage in the old Homily for Whit-Sunday. In its preamble (*a*) it addresses itself to God as "by His Holy Spirit presiding in the Council of the Apostles" with obvious allusion to the passage in the decree of the Council at Jerusalem, "it seemed good to the Holy Ghost and to us" (Acts xv. 28), and next, refers to the promise of Our Lord's continual presence with His Church (Matt. xxviii. 20); (*b*) its prayer is two-fold—negative, against the intellectual hindrances of error and ignorance, and the moral hindrances of pride and prejudice—positive, for the Divine direction of mind, sanctification of spirit, and governance of action; (*c*) the objects prayed for being both the universal diffusion and reception of the "comfortable Gospel," and through this the breaking down the kingdom of Satan, and the union of God's "dispersed sheep" in one fold and in the gift of eternal life.

The *Prayer for Unity*—a prayer of great beauty and comprehensiveness, taken from the Accession Service of the Church of England—is appropriately addressed to God as the Father of "the Prince of Peace." It prays first, (*a*) for a deep conviction of the sin and danger of our "unhappy divisions," and for the removal of all hindrances, especially all moral hindrances, of "godly union and concord," and then (*b*) in words, which are simply an echo of St. Paul's grand passage on Christian Unity (Eph. iv. 4–6), prays for a living unity, in truth accepted by faith, and peace inspired by charity, which may express itself in the common worship "with one mind and one mouth."

and prejudice ; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death ; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life ; through the merits and death of Jesus Christ our Saviour. *Amen.*

¶ *During, or before, the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned ; the clause,* here assembled in thy Name, *being changed to* now assembled [*or* about to assemble] in thy Name and Presence ; *and the clause,* govern us in our work, *to* govern them in their work.

For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord : that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee ; through Jesus Christ our Lord. *Amen.*

For Missions.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh ;

The *Prayer for Missions*—supplying (as in the Litany) what has been felt as a want in the English Prayer Book—was inserted in 1892, marking the increased sense of the duty of Missionary work, as an integral part of true Christianity. Its preamble (*a*) quotes St. Paul's words at Athens on the natural unity of all nations of the earth under God's Providence (Acts xvii. 26), and his teaching to the Ephesians on the supernatural renewal and perfection of that unity in Christ, who "is our peace," to be proclaimed to "them that are far off," as well as "them that are nigh" (Eph. ii. 14, 16, 17); its prayer (*b*) is for the whole process of Conversion—that men may seek after and find God; that, so finding Him, they may be brought into the fold of His Church; and that this accomplishment of His Divine purpose may prepare for the coming of His heavenly kingdom.

The *Prayer for Rain* is from the English Prayer Book. It was there inserted in 1549, with some slight resemblance to an old Collect from the Sacramentary of Gregory, found in the Sarum Missal. The preamble refers to Our Lord's express promise in Matt. vi. 33—the same chapter which contains the Lord's Prayer, with its petition, "Give us this day our daily bread," authorizing supplication for needful food, and hence for the "moderate rain and showers" necessary to secure it. The blessing is sought, as usual, not only for our comfort, but for God's glory.

The *Prayer for Fair Weather* takes its last clause from the corresponding prayer in the English Prayer Book. Otherwise it is original, composed in 1789. Like the preceding Prayer, it recognises physical plagues as chastisements for our iniquities from God's hand, destined to work out their purpose by our repentance and amendment, and then to give place to thankful adoration of Him who doth not willingly afflict.

Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For Fair Weather.

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith, for our sins, thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit. And give us grace, that we may learn by thy punishments to amend our lives, and for thy clemency to give thee thanks and praise; through Jesus Christ our Lord. *Amen.*

In Time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty; for the love of Jesus Christ our

The *Prayer in time of Dearth and Famine* is, again, with some variation, the first of two corresponding Prayers in the English Prayer Book of 1552. It follows out the same idea, only tracing to God with especial emphasis the guidance of all physical forces and the gift of the increase of the earth, and asking His blessing "for the love of Jesus Christ Our Lord."

The *Prayer in Time of War and Tumults* is, again, a modified form of the corresponding prayer in the English Prayer Book of 1552. There is a Collect for the same occasion in the Sarum Missal, taken from the Sacramentary of Gregory; but the resemblance is slight. The address is to God, as Almighty in two senses—as Supreme Governor over all men, and over all things—and as using both men and things as instruments of His chastisement and mercy. The prayer is simply for deliverance from the enemy, and preservation, in the armour of God's strength, from all perils; and it ends with a promise to give glory, not to ourselves, but to God alone, as the Giver of all victory.

The *Prayers for those to be admitted into Holy Orders*, to be used at the appointed Ember seasons, are taken without change from the English Prayer Book. The offering of the Ember Week Prayers is of most ancient date, both in relation to the natural seasons, and to the occurrence of Ordinations. The Collects, however, were composed and inserted in the Prayer Book of 1662, and refer only to the latter subject. The former Prayer is the fuller and the more solemn, laying emphatic stress on the purchase of the Church by the Atonement of Christ, praying both for faithfulness and wisdom of choice in the Bishops and for grace in those chosen, and is suitable for the earlier days of the week; the latter, noting simply the diversity of gifts and Orders in the Church, seems to presuppose the choice made, praying only for those about to be ordained, and is, therefore, more suitable for the later days. Both are full of

Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

In Time of War and Tumults.

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord. *Amen.*

For those who are to be admitted into Holy Orders.

¶ *To be used in the Weeks preceding the stated Times of Ordination.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And to those who shall be ordained to any holy function, give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replen-

Scriptural allusion ; both dwell on the two-fold ministry of doctrine and life ; both on the two-fold object sought, God's glory and man's salvation.

The *Prayers for Fruitful Seasons*—to be used at Rogation-tide—were inserted in 1892. The first Prayer is taken from the proposed Revision of the English Prayer Book in 1689.

The first Prayer in its preamble (*a*) recognises both the free gift, from God's blessing on Creation, of the productive power of the earth, and His ordinance that, in bringing out the fruits of that power, man should be a fellow-worker with Him, and "working in quietness" should eat what is thus "his own bread" (2 Thess. iii. 12) ; and its prayer (*b*), corresponding to this, asks both for blessing on such labour, and for the "seasonable weather," which it cannot command, and without which it is in vain, so that the fruit gathered in may be received with praise as from God's goodness.

The second Prayer catches its inspiration from the Psalter, which it quotes again and again (see Ps. cxlv. 16 ; civ. 30 ; lxxxv. 12 ; lxxiv. 22), in address to Him who "fills all things living with plenteousness." Acknowledging our unworthiness, it prays Him to hear us, for His promised mercy's sake, and it is to be noted that it asks from Him not only the increase from our own land, for relief of our poor and needy, but the multiplication of "the harvests of the world" and "renewal of the face of the whole earth."

The *Prayer in Time of great Sickness and Mortality* dates from 1789, and bears little or no resemblance to the corresponding prayer of the English Prayer Book. Its prayer to the "Lord of life and death, sickness and health," is two-fold—first, acknowledging the sickness and mortality as a punishment of our sin, it prays that even in righteous judgment He will remember mercy and spare us—next, that His fatherly correction may work out

ish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

For Fruitful Seasons.

¶ *To be used on Rogation-Sunday and the Rogation-days.*

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen.*

In Time of great Sickness and Mortality.

O ALMIGHTY God, the Lord of life and death, of sickness and health; Regard our supplications, we humbly beseech thee; and, as thou hast thought fit to visit us for our sins with great sickness and

its divine purpose, by teaching us, through the knowledge of the frailty and uncertainty of this life, to apply our hearts to the true wisdom, which is our guide to the life everlasting.

The next four prayers, inserted in 1789, are offered for those for whom the prayers of the Church have been especially desired.

The *Prayer for a Sick Person* is a kind of paraphrase of the first and second Collects in the *Visitation of the Sick* (which see). It asks for present support and comfort, and, looking to the future, it prays for God's blessing under both alternatives, either of recovery to a godly life here, or of reception into the life everlasting.

The *Prayer for a Sick Child* is similarly paraphrased from the corresponding Collect in the *Visitation of the Sick*, looking to God, "to whom alone belong the issues of life and death," and following the same line of petition as in the preceding prayer.

The *Prayer for a Person, or Persons, going to Sea* is adapted, but with considerable variation, from the first Collect in the *Forms of Prayer to be used at Sea*. It asks for their protection from danger, sickness, violence, and all evil, a happy voyage to "the haven where they would be," and the grace of a thankful sense of God's mercies.

The *Prayer for a Person under Affliction* in its preamble (*a*) expresses our confidence that God does not willingly afflict, and that, therefore, the affliction of the sufferer is a needful visitation, sent in His wisdom for good; its earnest prayer (*b*) is for the Divine mercy upon his sorrows—sanctifying to him God's fatherly correction, enduing him with the grace of patience and resignation, granting him the comfort of the light of God's countenance and of His peace.

mortality, in the midst of thy judgment, O Lord, remember mercy. Have pity upon us miserable sinners, and withdraw from us the grievous sickness with which we are afflicted. May this thy fatherly correction have its due influence upon us, by leading us to consider how frail and uncertain our life is; that we may apply our hearts unto that heavenly wisdom which in the end will bring us to everlasting life; through Jesus Christ our Lord. *Amen.*

For a Sick Person.

O FATHER of mercies and God of all comfort, our only help in time of need; Look down from heaven, we humbly beseech thee, behold, visit, and relieve thy sick *servant,* for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; give *him* patience under *his* affliction; and, in thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory. Or else give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

For a Sick Child.

ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon the sick *child* for whom our prayers are desired. Deliver *him,* O Lord, in thy good appointed time, from *his* bodily pain, and visit *him* with thy salvation; that if it should be thy good pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his*

The *Prayer for Malefactors after Condemnation* (as also the special Service for the *Visitation of Prisoners*) is not in the English Prayer Book. It was taken (in 1789) from the Irish Book of 1711. With much fervour and deep Christian sympathy, it asks for them the visitation of God's mercy, conviction of sin, godly sorrow and repentance, strong and lively faith in the Blessed Saviour; and so, after their appointed suffering here, deliverance from the pains of eternal death, and the salvation of their souls through their Saviour and Redeemer.

generation. Or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for the love of thy Son, our Saviour, Jesus Christ. *Amen.*

For a Person, or Persons, going to Sea.

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; We commend to thy almighty protection, thy *servant,* for whose preservation on the great deep our prayers are desired. Guard *him,* we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

For a Person under Affliction.

O MERCIFUL God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy *servant,* for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him.* Remember *him,* O Lord, in mercy; sanctify thy fatherly correction to *him;* endue *his soul* with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him,* and give *him* peace; through Jesus Christ our Lord. *Amen.*

For Malefactors, after Condemnation.

¶ *Or else the Prayer in the Visitation of Prisoners, beginning,* O Father of mercies, *etc., may be used.*

O MOST gracious and merciful God, we earnestly beseech thee to have pity and compassion upon

THANKSGIVINGS.

The *Thanksgiving of Women after Childbirth* is the concluding Collect of the *Churching of Women* (which see), to be used (according to the Rubric there) at discretion instead of the whole Service.

The next six Thanksgivings are taken from the English Prayer Book. They were there inserted in 1604 (in compliance with the very reasonable request of the Puritan party), except the Thanksgiving for the Restoration of Public Peace at Home, added in 1662. They are almost peculiar to the English Prayer Book, and those derived from it. Generally speaking, they are echoes of the corresponding prayers, and are full of Scriptural quotations or allusions (chiefly taken from the Psalms).

those persons recommended to our prayers, who now *lie* under the sentence of the law, and *are* appointed to die. Visit *them,* O Lord, with thy mercy and salvation; convince *them* of the miserable condition *they are* in, by *their* sins and wickedness; and let thy powerful grace produce in *them* such a godly sorrow, and sincere repentance, as thou wilt be pleased to accept. Give *them* a strong and lively faith in thy Son, our blessed Saviour, and make it effectual to the salvation of *their souls.* O Lord, in judgment remember mercy; and whatever sufferings *they are* to endure in this world, yet deliver *them,* O God, from the bitter pains of eternal death. Pardon *their* sins, and save *their souls,* for the sake and merits of thy dear Son, our blessed Saviour and Redeemer. *Amen.*

THANKSGIVINGS.

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

The Thanksgiving of Women after Child-birth.

¶ *To be said when any Woman, being present in Church, shall have desired to return thanks to Almighty God for her safe deliverance.*

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of childbirth, *this woman,* thy *servant,* who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she,* through thy help, may both faithfully live and walk according to thy will in this life present, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

Thus the *Thanksgiving for Rain* alludes to the promise in Deut. xi. 14 of "the former and the latter rain," *i.e.* the spring and autumn rainy seasons of Palestine; and takes up in its thanksgiving the words of Ps. lxviii. 9. Like the corresponding Prayer, it recognises temporal blessing as not only ministering to man's comfort, but as setting forth God's glory.

The *Thanksgiving for Fair Weather*, not finding in the Psalms any note of "the plague of immoderate rain and waters," of which Eastern experience knew so little, nevertheless quotes from Ps. lxxix. 14 the expression of praise and adoration, there called out by deliverance from persecution and bloodshed.

The *Thanksgiving for Plenty*—accepted thankfully as an answer to special prayer—follows Ps. lxxxv. 12 in referring "the increase of our land" to "the loving-kindness" of God.

The *Thanksgiving for Peace and Deliverance from our Enemies* acknowledges (with Ps. lxi. 1, 2) God as our Tower of Defence against all enemies, and His goodness in saving us from being a prey to them (Ps. cxxxv. 1, 2); and adds a prayer, like many of the prophetic utterances, for such continuance of His mercies, as may make His salvation and deliverance of us manifest to all the world.

For Rain.

O GOD, our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee, in our great necessity, to send us at the last a joyful rain upon thine inheritance, and to refresh it when it was dry, to the great comfort of us thy unworthy servants, and to the glory of thy holy Name; through thy mercies in Jesus Christ our Lord. *Amen.*

For Fair Weather.

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; We give thee humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Peace, and Deliverance from our Enemies.

O ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for

The *Thanksgiving for restoring Public Peace at Home* (taken from the English Prayer Book, to which it was added in 1662) again (with Ps. lxviii. 6) looks to God as the giver of unity, and (with Ps. lxv. 7) as stilling "the madness of the people." It bears, perhaps naturally, some slight indication (which in the original draft was stronger) of the polemical feeling, which disfigured the "State Services" of the period. It is, moreover, less of thanksgiving than of prayer for the future, with some apparent desire to teach what that future ought to be, and to lay peculiar stress on the duties of "quietness and peaceableness" (see 1 Tim. ii. 1, 2), then naturally emphasized, and of continued thankfulness for the blessings we already have.

The *Thanksgiving for Deliverance from great Sickness and Mortality*, confesses the scourge of God as justly deserved by our sins, and praises Him as in judgment remembering mercy. Its answer to His mercy is (see Rom. xii. 1), as in the Prayer of Oblation in the Communion Service, a thankful dedication of ourselves, our souls and bodies, to Him.

our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For Restoring Public Peace at Home.

O ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

For Deliverance from great Sickness and Mortality.

O LORD God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation; and now, in the midst of judgment remembering mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness ourselves, our souls and bodies which thou hast delivered, to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church; through Jesus Christ our Lord. *Amen.*

The next three Thanksgivings answer to the Prayers offered for those who desired the Prayers of the Church, and express the public thanksgiving, which they now desire to offer.

The *Thanksgiving for a Recovery from Sickness* (inserted in 1789) blesses the Name of the "Giver of sickness and health" for His deliverance, not only in itself, but as a type of the Divine graciousness and compassion to all men; and prays that he who receives it may show forth his grateful sense of God's goodness in the fruit of a humble, holy, and obedient life.

The *Thanksgiving for a Child's Recovery*, added at the Revision of 1892, is offered on behalf of the child, "in the presence of all God's people"; and asks for him grace to lead a faithful and obedient life here, and a partaking of everlasting glory hereafter.

The *Thanksgiving for a Safe Return from Sea*, inserted in 1789, follows exactly the same line as that for Recovery from Sickness; first, in praise to God's Name for safety from the perils of the deep; next, in prayer for a sense of God's merciful Providence, and grace to express it by trust and obedience.

There is no Thanksgiving corresponding to the *Prayer for one under Affliction.*

For a Recovery from Sickness.

O GOD, who art the giver of life, of health, and of safety; We bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy *servant,* who now *desireth* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee; through Jesus Christ our Lord. *Amen.*

For a Child's Recovery from Sickness.

ALMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he,* through thy help, may both faithfully live in this world according to thy will, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

For a Safe Return from Sea.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep, *this* thy *servant,* who now *desireth* to return *his* thanks unto thee in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him,* and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

A PENITENTIAL OFFICE

FOR ASH WEDNESDAY.

This Office, to be used on Ash Wednesday as a close to the Litany, and at other times at the discretion of the Minister, was added in 1892. It is the latter and more ancient part of the *Commination Service* of the Church of England, taken from the *Benedictus Cinerum* in the old Sarum Manual.

(The former part which was prefatory to this—the Commination, properly so called—was prefixed to it in the Prayer Book of 1549, in view of a growing tendency to neglect the Divine Law on pretence of the sufficiency of faith only. In its Preface it referred to the ancient discipline of public penance for those "convicted of notorious sin," deplored its discontinuance, and desired its revival. As a substitute for it, the Service then proceeded to recite from Deut. xxvii. and other places in Holy Scripture, the "sentences of God's cursing on impenitent sinners," with a response of *Amen* ("So it is") from the people, "affirming" on such sins "the curse of God to be due." This was followed by an Exhortation, which, although simply a succession of Scriptural quotations, was of singular coherence and great fervour and spirituality of tone—declaring the searching and awful character of God's judgment, calling earnestly to timely penitence, and ending with the most gracious promises of His forgiveness, both from the Old Testament and from the New.)

The Service as it here stands, is an impressive Service of penitent Confession and Supplication—as such, to be said kneeling; and it is commonly said (as is expressly directed in the English form) where the Litany is said, "in the midst of the people."

The PSALM (the 51st) is one of the Seven Penitential Psalms appointed in the old Manual—the other six being now used as Proper Psalms for Ash-Wednesday. It is by ancient tradition the Psalm of David's penitence after his great sin, and has been for centuries the deepest and most fervent expression of "the godly sorrow which worketh repentance unto salvation." For, while it is full of a penitent humility, of a deep sense of sin, and of the most intense supplication for the cleansing and renewing grace of the Holy Spirit, it still cherishes an unshaken faith in God's unfailing mercy, a sure hope of restoration through that mercy to purity and gladness, and a confidence

A PENITENTIAL OFFICE

FOR ASH-WEDNESDAY.

¶ *On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the Prayer,* We humbly beseech thee, O Father, *in the Litany, and in place of what there followeth.*

¶ *The same Office may be read at other times, at the discretion of the Minister.*

¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

PSALM 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me throughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy holy Spirit from me.

that He will accept the sacrifice of a broken and contrite heart. In these lies the distinction between true repentance and remorse; and to us these convictions should be even more vivid than to David, because we know the perfect Atonement of the Lord Jesus Christ. (See the introduction and notes on the Psalm, where it occurs in the *Psalter*.)

The SERVICE OF PRAYER then opens, as usual, with the *Kyrie* and the Lord's Prayer.

The VERSICLES, like those of the other Occasional Services, are taken from the Psalms (Ps. lxxxvi. 2; xxi. 2; lxxix. 9; cii. 1, 2). But the fifth and sixth (from Ps. lxxix. 9), are peculiar to the Office, being especially penitential, and praying that God will help and deliver us "for His Name's sake."

Of the COLLECTS, the former (*a*) is a simple Prayer for God's absolution to those who feel and confess their sins; the latter (*b*) is a fuller and more fervent expression of the same prayer, opening (like the Ash-Wednesday and Good Friday Collects) with a preamble of confidence in God's mercy to all that He has made, and crying to Him to forgive, to receive and comfort, to spare our weakness and misery even in chastisement, to help us in this world, and to prepare us for communion with Him in the world to come.

The CONFESSION, called an "Anthem" (or Antiphon) in 1549, is drawn almost entirely from the expressions of penitence in the Old Testament (see Lam. v. 21; Joel ii. 12, 13, 17, &c.). It is one of great fervour in confession of sin, expression of sorrow "in weeping, fasting, and praying," and cry for pardon in "the multitude of God's mercies." In comparison with those of the Morning and Communion Services, it is perhaps of even greater intensity, but of less comprehensiveness of idea.

The COLLECT following this Confession, one of the "Occasional Prayers" in the English Prayer Book, is a translation of a Collect (from Gregory's Sacramentary) in the old Sarum Litany. It is an earnest prayer to God, as One "whose nature and property it is ever to have mercy and to forgive" (comp. the *Prayer of Access* in the Service of Holy Communion); and its especial petition is for deliverance, not from the guilt or the punishment, but from the spiritual bondage of sin.

The BLESSING is a shortened form of the old Jewish Blessing (Numb. vi. 24-26) of God's protection, light, and peace.

(It is to be noted that the Service draws largely, and indeed mainly, from the Old Testament.)

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer,* O Lord, we beseech thee, *etc.*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save thy servants;
Answer. That put their trust in thee.
Minister. Send unto them help from above.
Answer. And evermore mightily defend them.
Minister. Help us, O God our Saviour.
Answer. And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable

to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister shall say,*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

INTRODUCTION TO THE
COLLECTS, EPISTLES, AND GOSPELS.

The series of Collects, Epistles, and Gospels is identical with that of the English Prayer Book, with the following exceptions:—

(*a*) The provision of a second Collect, Epistle, and Gospel for Christmas-Day and Easter-Day;

(*b*) The insertion of a Collect, Epistle, and Gospel for the Feast of the Transfiguration (Aug. 6th), between the Festivals of St. James and St. Bartholomew.

The arrangement in the English Prayer Book of Collects, Epistles, and Gospels for the Sundays and Holy-days of the Ecclesiastical year was taken from the Sarum Missal, with (as usual) some simplification and abbreviation, and with full freedom of variation and of original composition, wherever these seemed necessary for carrying out the objects kept always in view by the Compilers. The selection differs considerably from the modern Roman Use, and is, therefore, a notable instance of the independent development of the English Services, from the days of St. Augustine of Canterbury downwards.

The Epistles and Gospels.—From the account given of the Christian Services by Justin Martyr in his Apology (where he speaks of the reading of the "Memoirs drawn up by the Apostles," which are certainly our Gospels, "or the writings of the Prophets"), it appears that readings from the historical or doctrinal portions of Scripture formed, from the earliest times, a regular part of the Communion Service. Both, indeed, appear

to have been used: for in the Apostolical Constitutions the reading "of the Law and the Prophets and the Epistles and Acts and Gospels" is referred to. Our Epistles and Gospels have for centuries represented both. Naturally in the "Epistles" the New Testament, as its Canon became formed and known, largely superseded the Old. The arrangement supplies, as in all the ancient Liturgies, the reading of the Word of God, necessary to any complete Service, and corresponds to the series of Lessons at Morning and Evening Prayer. The Epistle and Gospel of each day are, no doubt, intended to be connected, although the closeness and obviousness of the connection vary greatly.

The Gospel contains, generally speaking, the record of some act or teaching of Our Lord, and the Epistle the Apostolic, or, in some cases, the Prophetic, exposition of some doctrine represented thereby; or, in the case of a Saint's Day, the Gospel may give some historical mention of the Saint, and the Epistle some word of his, or some lesson which his life suggests. (There are exceptions to this rule, as, *e.g.*, on Whit-Sunday, when "the Epistle," taken from the Acts of the Apostles, is the historical record; while the Gospel embodies Our Lord's teaching as to the function and the nature of the Holy Spirit.) Hence we have represented in them the two foundations, of actual fact and Divine teaching, on which our Christianity is built. The Collect may be considered as gathering up both lessons into prayer, and applying them, not only on the day to which they properly belong, but through the whole ensuing week.

It is, therefore, not surprising that this arrangement is found to date from early times. In the Western Church it is elaborated with more variety and beauty than in the East. The greater part of our Collects may be traced to the Sacramentaries of St. Leo (A.D. 420), Gelasius (A.D. 494), and Gregory the Great (A.D. 590)—even these being in all probability mainly collections of older materials. The earliest collections of Epistles and Gospels known is by tradition ascribed to St. Jerome (the *Comes Hieronymi*); and, although probably of later origin, appears to embody the tradition of his time (A.D. 342–420). It seems clearly to have determined the old Roman Use, and corresponds far more closely with the Sarum Use, and our own

arrangement mainly derived from it, than with the present Roman Use. Independent arrangements, differing considerably from it, are found in the old Gallican and Spanish Liturgies. In the ritual of the Sarum Missal, the reading of both, especially of the Gospel, was, after ancient precedent, invested with great solemnity, of which our practice of standing up at the Gospel, with the use of the preceding Antiphon, "Glory be to Thee, O Lord," and (less frequently) the succeeding Antiphon, "Thanks be to Thee, O Lord, for this Thy glorious Gospel," is the only survival. In the Prayer Book of 1549, two sets of Collects, Epistles, and Gospels were provided on the Great Festivals, for use at the earlier and later Celebrations of the Holy Communion. The appointment of special *Introits*—to be sung as an introduction to the Communion Service—was also retained. These were all taken from the Psalms, and one for each Sunday was printed with the Collect, Epistle, and Gospel.

THE COLLECTS.—(For the origin of the word *Collect* see the note on the Collects in the Morning Service.) The Collect (as contrasted with the ejaculatory *Versicle*) represents the more thoughtful and concentrated element of prayer in our Service. It almost always contains a preamble, in the form of address, giving (so to speak) the ground of the petition which follows, and invariably ends with a claim of Our Lord's Intercession (unless the Collect be addressed directly to Him), and mostly with an ascription of praise. Unlike the Litany and Hymn, the Collect is rarely addressed to Our Lord; mostly, after the ancient practice, to God the Father through Him. It is not too much to say that from these preambles to the Collects a full systematic statement of Christian Truth, as to the Divine Nature and relations to man, might be drawn out. The old Collects, translated from the Latin, with or without variation (57 out of 82), may be generally distinguished from the later Collects, composed at the Compilation or Revisions of the Prayer Book, by greater terseness and incisiveness of style, and accuracy of theological allusion. The later Collects, not inferior in beauty and fervency of devotion, are more flowing and fuller of direct Scriptural citation.

PRINCIPLE OF ARRANGEMENT.—The arrangement of our Collects, Epistles, and Gospels, divides itself into two parts.

(A) First comes the Series for the SUNDAYS of the year, and for the great "Dominical" Holy-days (those connected with the Manifestation of Our Lord) interspersed therein. This series is subdivided as follows:—

I. CONNECTED WITH CHRISTMAS-TIDE:—

(*a*) The Four Sundays of ADVENT.

(*b*) CHRISTMAS, with the three attendant Festivals of St. Stephen, St. John Evangelist, and Innocents' Day, and with the Sunday after Christmas, and the Feast of the Circumcision.

(*c*) The EPIPHANY, with the Six Sundays following.

II. CONNECTED WITH EASTER-TIDE:—

(*a*) Septuagesima, Sexagesima, and Quinquagesima Sundays.

(*b*) ASH-WEDNESDAY and the Five Sundays in Lent.

(*c*) HOLY-WEEK—Palm Sunday, Monday, Tuesday, Wednesday, and Thursday before Easter, GOOD FRIDAY, and Easter-Eve.

(*d*) EASTER-DAY, with Monday and Tuesday in Easter-Week.

(*e*) The Five Sundays after Easter.

(*f*) ASCENSION-DAY and Rogation Sunday following.

(*g*) WHIT-SUNDAY, with Monday and Tuesday in Whitsun-Week.

(*h*) TRINITY-SUNDAY.

III. THE NON-FESTAL PART OF THE YEAR:—

The Sundays after Trinity, which may be as many as twenty-seven.

In the Sections I. and II. of this Series, corresponding to the Festal portion of the year, the principle of Speciality or Appropriateness reigns; although in the Sundays after Epiphany and the Sundays after Easter there seems to be in the selection of

the Epistles some approach to regularity of succession. The Gospel and Epistle bring out the great Christian truth commemorated in each season, and the Collect applies it in prayer and adoration.

On the other hand, in Section III.—the non-festal half of the year—which dwells not so much on Christian doctrine as on Christian life, the principle of regularity of succession rules manifestly in the Epistles, less perfectly in the Gospels; and the connection of the Epistle with the Gospel, and of the Collect with either, is in general less strongly marked.

(B) Next comes the Series of MINOR HOLY-DAYS beginning with St. Andrew's Day (November 30th), which nearly coincides with the beginning of Advent, and ending with All Saints' Day (November 1st). Of these Festivals some are still connected with the manifestation of Our Lord Jesus Christ, which marks the Festal portion of the year. These are (besides the Innocents' Day, the Circumcision, the Epiphany already mentioned), the Purification, the Annunciation, and the Transfiguration. The rest—the Saints' Days properly so called—are selections for special commemoration from a far larger number of Saints' Days in the old Sarum Calendar, some of which were preserved, on a lower level of commemoration, in the "Black-Letter Saints' Days." The principle of selection is clear and reasonable, confining itself strictly to the record of Holy Scripture. It embraces the Festivals of St. John Baptist, of the Twelve Apostles, of St. Barnabas and St. Paul, of the Evangelists, and of the first martyr, St. Stephen. To these are added the two comprehensive commemorations of St. Michael and All Angels, and of All Saints. The Gospels and Epistles of these Festivals are naturally chosen so as to bring out, in fact and in teaching, the event or person commemorated in each; and on Festivals of general scope (like All Saints' Day), or Festivals of Saints, of whom we know little personally, to dwell on the general experience and inspiration of saintly life.

The object of the CELEBRATION OF SAINTS' DAYS can hardly be better described than in the words of the "Prayer for the whole estate of Christ's Church" in the Prayer Book of 1549:—"We give unto Thee most high praise and hearty thanks for

the wonderful grace and virtue declared in all Thy Saints . . . . whose examples and steadfastness in Thy faith and keeping Thy holy commandments, grant us to follow." It is, first, thankful commemoration of them, and of Christ in them; and, next, instruction and encouragement by example. In both we are greatly helped to realize the Communion of Saints. It is clear also, that, under both aspects, the very existence in them of imperfections and sins, overcome by the grace of God, greatly increases the spiritual value of these commemorations to us; and also that our instruction is drawn from the contemplation both of the saintly character and work in general, and of the individuality of each saint commemorated. Although the celebration of these days has been greatly revived, we are still far from making full use of it, and lose much thereby of that "teaching by example" which history, and especially spiritual history, so vividly impresses on the mind. It is almost needless to say that it has no connection whatever with the Invocation or Worship of Saints, for which no Church of the Anglican Communion gives any shadow of authority. (See Art. XXII.)

It may be noted generally that the series of Proper Lessons, which is later on the whole in date than that of the Epistles and Gospels, seems often to be adapted to them, so as to be either illustrative of, or supplementary to, the teaching which they convey.

The Collect appointed, &c.—The direction to use the Collect on the evening before the Sunday or Holy-Day for which it is appointed, is suggested by the old idea, that each Festival begins after sunset of the preceding day.

(I.) THE FIRST SECTION OF THE YEAR

(*dependent on Christmas*).

(A) ADVENT.

The observance of Advent as a fixed Ecclesiastical season of definite length, is of comparatively late date; belonging (like the Feast of Christmas itself) originally to the Western Church, and adopted much later in the Eastern Church. As soon as December 25th was fixed for the celebration of the Nativity of Our Lord, it was natural to introduce it, like the Easter

Festival, by a period of penitence, fasting, and devotion. Thus Advent observance grew up; and it is notable, that in the Gallican Church of the 6th century (as in the Eastern Church now), the *Quadragesima S. Martini*, *i.e.* the period of forty days from Martinmas (November 11th), was made the period of preparation. The analogy to the forty days of Lent is obvious. By the time of Gregory the Great, however, the keeping of the four Sundays (with the previous Sunday as a kind of introduction) had become fixed, and has since continued without variation.

It must be observed, however, that Advent seems to suggest the looking forward to the whole of the Manifestation of Our Lord; for it unites in frequent contrast the ideas of the First Coming of the Lord, which opens His Mediatorial kingdom, and the Second Coming, which closes it. Accordingly it does not breathe the spirit of unmixed Christmas thankfulness and joy, but dwells strongly on the thoughts of the great Judgment, and therefore on man's sin and its awful responsibility. The old *Dies Iræ* perhaps carries these thoughts to an extreme; but they are plainly traceable in all the Advent Services and Hymns.

Of the PROPER LESSONS of Advent those from the Old Testament are all drawn from the Book of Isaiah; partly because of its Evangelical character, anticipating the general spirituality and perfectness of Gospel teaching; partly because of its marked Messianic prediction, drawing out all the chief features of the Revelation of Christ. The Second Lessons in the Morning are taken from chaps. i. and iii. of St. Luke's Gospel, recording the Annunciation of the Birth of Our Lord and His forerunner, and His Manifestation and Anointing at His Baptism; in the Evening from the Revelation (chaps. i., ii., iii., and xxii.), containing the vision of the Lord in the glory of Heaven, His letters to the Seven Churches, the manifestation of the new Jerusalem, and the promise "I come quickly."

The First Sunday in Advent.

The key-note of this first Sunday of the Ecclesiastical year is struck by the Epistle (of which the Collect is an echo), "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." The

THE

COLLECTS, EPISTLES, AND GOSPELS,

TO BE USED THROUGHOUT THE YEAR.

¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.*

¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.*

The First Sunday in Advent.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, with the other Collects in Advent, unto Christmas-day.*

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly compre-

call is to AWAKENING out of sin, carelessness, or unbelief, in the sense that the dawn of the Second Advent is now a year nearer to each of us; and it is to be noted that the Coming of Our Lord, recorded in the Gospel, was neither His First Coming, nor His Last Coming, to His own city, and that it accordingly seems to represent His frequent coming to us at special seasons of the present life—"Behold! I stand at the door and knock."

THE COLLECT is a magnificent specimen of the new Collects (composed in 1549), having no preamble, but a double prayer —for resurrection in spirit now, in reliance on the first Advent of salvation (comp. Eph. v. 14), and for resurrection to immortal life, in body and spirit, hereafter, in connection with the second Advent of Judgment (see Phil. iii. 20, 21)—the one being (as usual in Holy Scripture) considered as the earnest of the other.

THE EPISTLE in the old Sarum Use began (perhaps more appropriately) with *v.* 11, "And that," &c. Our Prayer Book, desiring to enlarge the Epistle and soften the abruptness of commencement, has had the effect of introducing a section, which is distinct from the special Lesson of the Advent season.

As it stands, the Epistle has two lessons:—(*a*) The general lesson of Love, as the only debt which can never be fully paid, and as not only comprehending all the commandments of the law, but "fulfilling" it (*i.e.* perfecting its imperfection). (*b*) The Advent lesson of awaking (by conversion or refreshment) to newness of life, in the sense of the increasing nearness of our salvation—so as to "put on the armour of light," which is the Image of "the Lord Jesus Christ," and to cast off, as unworthy of it, both riotous self-indulgence and uncleanness (sins of the appetites), and strife and envying (sins of the passions), both being "works of the flesh" (see Gal. v. 19–21), and "works of darkness" (see Eph. v. 11, 12).

THE GOSPEL (taken from the Sarum Missal) records (from the Gospel of St. Matthew) Our Lord's triumphal entry and second cleansing of the Temple (as each Jew before the Passover cleansed his house from pollution). The event is recorded in all the Gospels with singular vividness of detail. The multitudes following were the Galilean pilgrims; those going before, the inhabitants of Jerusalem, who went out to meet and escort Him. The prophecy of the peaceful kingdom of the Messiah referred to is Zech. ix. 9; the cry of the people, "Hosanna" ("Save, I beseech thee," &c.), comes from Ps. cxviii. 25, 26 (a well-known Messianic Psalm); Our Lord's quotation is from Isa. lvi. 7; and His words of rebuke are an application of Jer. vii. 11. His Coming then was to a people who idolized their Temple (for even the traffic in the Court of the Gentiles was for the sacrifice and

hended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matt. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city

the sacred tribute), but knew not the true spirituality and universality of God's Worship. The lesson, therefore, is clearly to the Church rather than to the world.

The Second Sunday in Advent.

The lesson of this Sunday (taken again from the Epistle) is addressed to THOUGHT rather than emotion, calling us to grasp the truth of God in Christ, revealed in Holy Scripture, and so to lay firm hold of the hope of eternal life, to be fulfilled in perfection at the Second Advent.

THE COLLECT, composed in 1549, full of emphatic thankfulness for the opening of the sealed book of Holy Scripture to the people, prays (*a*) generally for grace to "read, mark, learn, and inwardly digest" His Word (in all the gradations of thoughtful perception), and then (*b*), with special Advent reference, to find in it not only present comfort, but hope of future perfection.

THE EPISTLE comes from the close of the Epistle to the Romans, which urges the unity of Jew and Gentile in Christ. After, therefore, (*a*) a reference to the true character of "Holy Scripture" (then the Old Testament only), as written for our learning, and as the secret of undying hope, it prays (*b*) for unity "in mind and mouth," that is, in faith and worship; (*c*) as an encouragement for such prayer it dwells on the two-fold mission of Our Lord to Jew and Gentile (see Luke ii. 32); quoting in illustration of this union of the Gentiles with the people of God, Ps. xviii. 41; Deut. xxxii. 43; Ps. cxvii. 1; Isa. xi. 10; and (*d*) ends with a blessing of hope, joy, and peace, through the power of the Holy Ghost.

THE GOSPEL has less connection than usual with the Epistle. It is a part of Our Lord's prophecy to His disciples on the Mount of Olives, after He had closed His ministry to the Holy City, on which they looked down. It is a prediction of the close of the old dispensation, in the destruction of Jerusalem; with which mingle elements applicable properly to the close of the new dispensation in the Last Judgment—the type blending with the antitype. (*a*) The signs of the end are to be convulsions, physical and spiritual; and yet the parable following implies that these, sudden as they seem, are but the completion of a process of growth through conflict, secretly going on now. (*b*) The prophecy, "Then shall they see," &c., repeated by Our Lord before the Sanhedrim (Matt. xxvi. 64), with obvious allusion to Dan. vii. 13, 14—whatever typical fulfilment it may have had at the fate of the Holy City—waits for its perfect fulfilment at His Second Coming. (*c*) The concluding paragraph refers only to the close of the old dispensation; but it is clear that among the early Christians this was often supposed to foretell the end of the world itself in a speedy Advent of Our Lord.

was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gen-

The Third Sunday in Advent.

The lesson of this Sunday is obviously suggested by the Ordination, which, from time immemorial, has followed in the ensuing week. The call, addressed primarily to His ministers, secondarily to all His members, is to ENERGY OF SERVICE in preparation for His Coming.

THE COLLECT, composed by Bishop Cosin in 1661 (in substitution for a shorter Collect of 1549), taking its idea from the Epistle and Gospel, addresses itself directly to Our Lord Jesus Christ, referring in its preamble to the mission of St. John Baptist at His First Coming, and praying that, in like manner, His ministers now may prepare His way (see Isa. xl. 3; Luke i. 17), so that at the Second Coming His people may be acceptable in His sight.

In the EPISTLE St. Paul dwells on the two-fold character of Christian ministers, (*a*) in humility, as being mere "servants of Christ," and, for His sake, of His people (2 Cor. iv. 5); and (*b*) in authority, as being "stewards of His mysteries," *i.e.* of the Word and Sacraments—in both simply required to be faithful to Him. He claims for himself, and by implication for them, responsibility to Christ alone, thus appealing to a higher judgment than that of men, or of his own conscience (even though, he adds, "I know nothing by"—that is, against—"myself"), and looking onward to the future manifestation of all deeds and thoughts at the Second Coming of the Great Day.

THE GOSPEL sets forth St. John Baptist as the type of the true minister of Christ in the strength made perfect in weakness. (*a*) On the one hand it shews his faith wavering for a moment in the weariness of captivity. It records the mission of his disciples to Our Lord, to inquire whether He was really the true Messiah, and Our Lord's appeal to the predicted signs (see Isa. xxxv. 5, 6) now fulfilled, as leading up to, and necessarily connected with, the word of preaching to the poor. (Note in this the true function of miracle in relation to the Word.) So far the Baptist's weakness is rebuked. (*b*) But Our Lord goes on, in spite of that weakness, to exalt his faithful forerunner as "a prophet and more than a prophet," because he was in a peculiar sense—what all prophets were generally—a "messenger preparing the way" of the Lord. In the application of the lesson to

tiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

The Third Sunday in Advent.

The Collect.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way be-

fore thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

The Gospel. St. Matt. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilder-

ness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The Fourth Sunday in Advent.

The Collect.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4.

REJOICE in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St. John i. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not;

ourselves, we may remember Our Lord's words, "Among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."

The Fourth Sunday in Advent.

The Service of this Sunday seems a more direct anticipation of Christmas, dwelling on Our Lord's presence on earth, and calling us again and again to rejoice, in the sense of His gift of salvation. Its call is to thankful DEVOTION.

THE COLLECT, unlike the others, is old, from the Sacramentary of Gregory (found also in Gelasius). As it stood there, it was addressed directly to Our Lord; it is now altered to the more usual form of address to God the Father; but, though the alteration may be justified by John xiv. 23, the prayer to the Father "to come among us" breaks in on the general Advent idea, and weakens the connection with the Epistle and Gospel. The prayer is for the presence of God the Father with us, to deliver us from the hindrance and bondage of sin by the grace of His Spirit, through the satisfaction of His Son Our Lord, and it ends appropriately with ascription of praise to the Holy Trinity.

THE EPISTLE comes from the Epistle to the Philippians, which, though written in prison, is perhaps of all St. Paul's Epistles fullest of peace and joy. Its lesson is first (*a*) of "rejoicing in the Lord," emphasized because of its difficulty in a sorrowful and sinful world; (*b*) then, of "moderation," properly "sense of what is seemly" in a Christian, which exalts and purifies joy; (*c*) lastly, of that without which joy would be impossible—the casting off all "carefulness" by the power of prayer and thanksgiving. (*d*) It clenches these exhortations by the Christian watchword (found in the Syriac form *Maranatha* in 1 Cor. xvi. 22), "The Lord is at hand"; and ends with the emphatic promise, not now of joy, but of the "peace of God which passeth all understanding."

THE GOSPEL again returns to St. John Baptist, but now as refusing all glory for himself, and heralding the immediate coming of the Lord and Saviour. He is not (he says) "the Christ"; nor "the Prophet" (of Deut. xviii. 15–18), thought by some to be distinct from the King Messiah; nor (in literal resurrection) "Elias," although coming in his spirit (see Luke i. 17,

but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birthday of Christ, commonly called Christmas-day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Heb. i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his

and compare Matt. xi. 14, xvii. 10–13); he is but a "Voice" of God, preparing the way of the Lord. To the Pharisaic remonstrance, based on this self-effacement, he justifies his baptism, as simply preparing for One, infinitely greater than himself, who shall baptize with the Holy Ghost, already standing unknown among them.

(B) CHRISTMAS-TIDE.

Some observance of the Nativity of Our Lord, as it is most natural, was probably early in the Church. But it is clear that in ancient days the true day of Our Lord's birth was considered to be unknown. Clement of Alexandria names, as conjectural dates, May 20th and April 21st, and seems to discourage, as over-curious, any inquiry into the matter. In the Western Church December 25th appears to have been selected in early times; in the East (as still in the Armenian Church), the Nativity was blended with the Epiphany, and kept on January 6th; and not till about the time of St. Chrysostom did the Western usage prevail. The selection may possibly have had some historical foundation, based, according to some tradition, on a record of the true day of the Nativity in the "Roman Archives," but it has been thought that the Festival was fixed to its present date, in order to lay hold of, and hallow to Christian use, the winter Feast of Dedication among the Jews, and, still more, the heathen midwinter Festival of freedom and rejoicing,—with allusion to the birth of "the Sun of Righteousness" out of the winter of the spiritual darkness of the world. It is notable that of all Festivals, Christmas has most thoroughly associated itself with natural joy, domestic love, and universal charity.

Christmas-Day.

THE COLLECT, composed in 1549, first dwells in thankfulness on the Incarnation of the only-begotten Son of God; next, commemorates our own entrance (in Baptism) on the regeneration of human nature thereby given, and (as a consequence of it) our adoption to Sonship, by God's grace and favour; and, lastly, prays that this regeneration may be continued and renewed in us daily by the Holy Spirit. (See the Catechism and the Baptismal Service.)

Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The Gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There

THE EPISTLE is the opening of the Epistle to the Hebrews, which brings out with singular explicitness the true Deity of the Lord Jesus Christ; first, in His manifestation on earth, exalting Him above all prophets, as the revealer of God and the heir of all things; next, describing Him in His own nature, as the "effulgence of the Father's glory," "the visible manifestation of His substance," the Creator and sustainer of all things; lastly (in obvious reference to such angel-worship as is described in Col. ii. 18), dwelling on His exaltation above the highest angelic being, in infinite superiority of nature. This doctrine is illustrated, in conclusion, by Old Testament quotations; from Ps. ii. 7 and 2 Sam. vii. 14, dwelling on the true Sonship of the Messiah; from Ps. civ. 7, claiming for Him the worship of Angels; from Ps. xcvii. 7, civ. 4, xlv. 6, 7, & cii. 25–27, contrasting the mere ministry of Angels with His infinite Majesty and Eternity—all expressing the Deity of the Messiah of Prophecy.

THE GOSPEL is the still profounder exposition of His Godhead in the Prologue to the Gospel according to St. John. (*a*) It describes Him by the name used only in St. John, and expressing essential unity with the Divine nature—the "WORD," who "in the beginning" "was with God, and was God"; and ascribes to Him the attributes of Godhead—Eternity, Creative Power, inherent Life, which is the Light of men, shining in the darkness of this world. (*b*) As to His manifestation, dwelling on the testimony of St. John Baptist, it tells how the true Light of all men came into the world to His own creation, yet His own creatures received Him not; but how to those who received Him He gave the Sonship of God, in birth not of the flesh but of the Spirit. (*c*) As to the nature of that manifestation, it shews how the Word became incarnate, and "tabernacled in our flesh," making visible to man the "glory of the only-begotten of the Father."

In all three, taking for granted the joyful fact of the Incarnation, the mind is led on to the profound meaning of it, as the "mystery of mysteries."

The provision here made for another Collect, Epistle, and Gospel is a revival of the provision for the first Communion in the English Prayer Book of 1549, disused since 1552.

was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

¶ *If in any Church the Holy Communion be twice celebrated on Christmas-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing

THE COLLECT is a translation of the Collect for Christmas Eve in the old Sarum Use; simply expressing the gladness of the bright Christmas Festival, and bringing together (as throughout the Advent Season) the First Coming of the Lord as our Redeemer and His Second Coming as our Judge.

THE EPISTLE is a part of the Second Lesson for the Evening Service. It is one of the passages of profound Christian doctrine, interspersed among the practical directions of St. Paul's Epistle to Titus. As in the first Collect for the day (*a*) it sets forth the saving grace of the Incarnation, as the secret of the new life of "soberness, righteousness, and godliness," for which the Lord's Coming was to redeem and purify us; and then, (*b*) as in the second Collect, looks on to His glorious appearance in Divine Majesty, which is the completion of this regeneration of humanity.

THE GOSPEL is the Second Lesson for the Morning Service—the simple and beautiful narrative of the Nativity itself from the Gospel according to St. Luke, which is beyond all others the Gospel of the Birth and Infancy of Our Lord. It tells us of the occasion, through the "taxing" (or rather "enrolment") ordered by the Roman Emperor, of that Birth at Bethlehem, which fulfilled the prophecy of Micah (Mic. vi. 2; Matt. ii. 6); of the beginning of "the great humility" in the manger-cradle of the inn—the traditional "Cave of the Nativity"; of the Annunciation by the Angel, telling to all the peoples of a sinful world the glad tidings of the birth of One who is not only an Anointed Lord, but a Saviour from sin and death; of the burst of the Angelic Song in the *Gloria in Excelsis*—the glory of adoring praise to God in heaven, and the proclamation of Peace and Goodwill on Earth. (The last clause may be rendered as here "Goodwill toward Men," or, as in the Revised Version, "to Men of Goodwill.")

THE PROPER LESSONS from the Old Testament are the two great Messianic promises of Isaiah (ix. 1–8 & vii. 10–17), bringing out the Divine glories and attributes of One who is yet the Son of Man, and His birth from a pure Virgin to be our

of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gospel. St. Luke ii. 1.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

Emmanuel; and from the New Testament, St. Luke's record of the Nativity manifested to the Shepherds and hymned in Angelic Song (Lk. ii. 1-15), and the remarkable summary by S. Paul (Tit. ii. 11-iii. 9) of the new regenerate life, given freely to man, in and through the manifestation on earth "of the kindness and love of God our Saviour."

Of the three Festivals, which from very ancient times have closely followed Christmas, the Holy Innocents' Day alone has any historical association with it; and various ideal reasons have been given for the connection with it of the other two; some noting in the three Festivals the three kinds of martyrdom --in will and deed, in will alone, in deed alone; others the three typical graces of self-sacrifice, love, and purity. But it is more likely to have grown up accidentally, than to have been contrived on a preconceived system.

Saint Stephen's Day.

All that we know of St. Stephen is that he is described in Acts vii. & viii. as one of the first deacons, "a man full of faith and of the Holy Ghost"; probably a Hellenist (or "Grecian") Jew. It is remarkable that he was chosen by God to make "a new departure" in the proclamation of Christ—as a preacher bringing out distinctly the passing away of the Law and the Temple—therefore exciting the wrath of the Pharisees and people, and receiving first the crown of martyrdom—in all this the forerunner of St. Paul, who presided over his death.

The Collect was enlarged to its present fulness and beauty by Bishop Cosin, in 1661, from the simpler form of 1549, which was slightly shortened from the Sarum Missal. Its prayer is the prayer of all Christians, in proportion as they suffer for Christ, and asks for the two-fold gift, first, of the vision of Christ, and in Him of the future glory, and next, of the likeness to Christ in the spirit of forgiveness, which His martyrs learn from Him. It is addressed to Our Lord Himself, and, taking up the dying words of St. Stephen, it speaks of Him as "standing" at the right hand of God, rising up (as St. Chrysostom suggests) to receive the soul of the martyr.

The Epistle is simply the record of the martyrdom itself. We note (*a*) in St. Stephen's vision the coincidence with Our

Saint Stephen's Day.

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-Year's Eve.*

For the Epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matt. xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in

Lord's own words (in Matt. xxvi. 64), and with Dan. vii. 13, 14; (*b*) in his dying words, the direct prayer to Our Lord, as Mediator, to receive his spirit into the bosom of the Father (comp. Luke xxiii. 46), and the echo of the Prayer on the Cross, "Father, forgive them" (see Luke xxiii. 34, and contrast 2 Chron. xxiv. 22). The "laying of the clothes" at Saul's feet indicates that he, a Roman citizen, was chosen to bear the responsibility of what was clearly a tumultuous and unlawful act of sudden rage.

THE GOSPEL is appropriately chosen from Our Lord's prophecy of the persecution of Himself and His followers, and the vengeance, which Jerusalem should thus draw down from His loving and unwilling hand. The "Zacharias" alluded to (in spite of some difficulty attaching to the words "Son of Barachias") is probably the Zechariah of 2 Chron. xxiv. 20–22, whose traditional tomb is in sight of the Temple, where Our Lord was speaking. The closing words—the last which He uttered before closing His Ministry in Jerusalem—are the infinitely pathetic utterance of "a Saviour's Woe," and refer with sadness to the shout of the people on His triumphal entry, which had proved to be so wanting in depth of reality.

THE PROPER LESSONS are the records (Gen. iv. 1–17; 2 Chron. xxiv. 15–26) of the deaths of Abel and Zechariah, the first and the last martyrs of the Old Testament record (see Matt. xxiii. 35); and, from the Acts (vi., vii. 1–55), the history of St. Stephen's call, preaching, and defence before the Sanhedrim.

Saint John the Evangelist's Day.

St. John—"the disciple whom Jesus loved"—at once one of "the Sons of Thunder," the Seer of Patmos, and the Apostle of Love—stands in marked contrast with St. Stephen, chosen to follow Christ first in death. For, after active preaching, and exposure to martyrdom and banishment, he had to wait to extreme old age at Ephesus, when the other Apostles were at rest, that he might put the last stroke to the completion of Holy Scripture and the organisation of the Christian Church.

THE COLLECT (enlarged in 1662, from the simpler form taken from the Sarum Use in 1549) takes as its key-note (from the Epistle) the utterance "God is light," praying for light to the Church, through the doctrine of the Apostle, himself

your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Saint John the Evangelist's Day.

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being instructed by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye

enlightened of God, and in that light the two gifts, which blend in one, of "knowledge of truth" and "life everlasting" (see John xvii. 3).

THE EPISTLE is the solemn opening of St. John's great Epistle, first (*a*), declaring Our Lord as the Word of Life, and emphasizing especially his own visible and tangible knowledge of Him on earth, as the ground of his right so to declare Him, that the knowledge may be the secret of fellowship with God through him; next (*b*), setting forth God as Light, with whom they only, who walk in light, casting off the "works of darkness," have fellowship; lastly (*c*), shewing this fellowship, not as an inherent power of man's nature, but as given to sinners, confessing their sin, in the cleansing blood of Christ, through which God is (not merciful, but) "faithful and just" to forgive and to cleanse the soul.

THE GOSPEL comes from the last chapter (a postscript, as it seems) of the Gospel according to St. John; speaking of himself "as the disciple whom Jesus loved," of St. Peter's enquiry concerning him, gently rebuked as presumptuous, and of the unfounded belief, derived from the words of Our Lord as to his long tarrying on earth—which, in spite of this passage, blossomed into a luxuriance of later legend—that he should not die. The last verses contain, first, an attestation (by the Church of Ephesus ?) of the authorship of St. John, and next, a statement, in hyperbolical terms, of the multitude of the deeds of Christ, of which the Gospel is but an imperfect record (comp. John xx. 30, 31).

THE PROPER LESSONS are (Exod. xxxiii. 7–23; Isa. vi.) the records of the two great manifestations of the Divine glory, to Moses and to Isaiah (on which see John i. 18; xii. 41)—anticipations of the fuller Revelation to St. John; (John xiii. 21–36) the picture of St. John, as the disciple whom Jesus loved, resting in His bosom; and (2 John) his Epistle to the "elect lady and her children," mingling with tenderness of love the sternest denunciation of heresy.

also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

The Gospel. St. John xxi. 19.

JESUS saith unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

The Innocents' Day.

The Festival dates from the 3rd century, though the day of celebration may not always have been the same. (In the Greek Church it is kept on the 29th.) Its celebration is most natural, and if the claim of martyrdom for the Innocents fails to satisfy the rigid demands of reason, it commends itself by a singular beauty and pathos. Slain for His sake, who called the little children to Him as the very types of His Kingdom, they come to be looked upon, not only as innocent sufferers, but as martyrs, baptized by blood unto His salvation—witnesses for Him (as the old Sarum Collect had it) "not by speaking, but by dying."

THE COLLECT, altered in 1662 from a more literal translation of the old Collect, quotes Our Lord's own words, accepting childish homage, and dwells on the death of the Innocents as a homage glorifying Him; then prays for the childlike heart of innocence in ourselves (but in the form of conscious victory over sin), and for simple willingness to suffer even to the end.

THE EPISTLE accordingly sets before us this high ideal, from the vision in the Apocalypse of "the hundred and forty and four thousand,"—sealed as "the first-fruits unto God and to the Lamb"—the types of purity and entire self-devotion to the service of God—"without fault before His throne," and so alone "learning the new song" of Heaven, while others could hear only the vague grandeur of "the voice of many waters and the voice of a great thunder" (comp. John xii. 28, 29).

THE GOSPEL simply gives the record of the angelic warning to Joseph to flee with the "young child and His mother" into Egypt, and to remain there until, after the death of Herod, he should be called back. (The quotation here of Hos. xi. 1 is an instance of simple application of prophetic words.) Then it tells of the slaughter of the Innocents by the baffled wrath of Herod; and connects with it the utterance of Jeremiah (xxxi. 15), telling of the mourning, heard by the prophetic ear, of Rachel, from her grave in Bethlehem (see Gen. xxxv. 19), over its ruined and

The Innocents' Day.

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xiv. 1.

I LOOKED, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

The Gospel. St. Matt. ii. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek

desolate homes—a "sorrow" (see Jer. xxxi. 17) "not without hope."

THE PROPER LESSONS from the Old Testament are (Jer. xxxi. 1–18) the picture of the salvation of Israel, and the "weeping of Rachel for her children," with which it is accompanied; and (Isa. xlix. 13–26) the expression of the Lord's tenderness to His children, and the promise to bereaved Israel of children more than she had lost, brought back from all quarters of the world. The New Testament Lessons are (Matt. xviii. 1–15) Our Lord's words on the preciousness of the little ones in the sight of God, and (Mark x. 13–28) His blessing on the simplicity of childhood, and His warning against the entanglements of worldliness.

The Sunday after Christmas-Day.

This Sunday (as its Collect implies) is simply the continuation of the Christmas celebration.

THE EPISTLE brings out, from St. Paul's pleading against the Judaistic legalism of the Galatians, the perfect freedom of Sonship in the redeemed and regenerate soul, by virtue of the Incarnation of the Son of God in the likeness of a servant, made under the Law to redeem us from the legal bondage of childish imperfection to the full adoption of Sonship, which brings with it confidence in the Fatherhood of God, and heirship of God with Christ. For it is this freedom which is the secret of the unclouded simplicity of Christmas joy.

THE GOSPEL records again the story of the Incarnation, but now as told especially to the Jews in the Gospel of St. Matthew. It dwells, therefore, on the message to Joseph as "son of David," of the conception by the Holy Ghost, fulfilling the prophecy of Isa. vii. 14, which declares the Virgin-born Messiah (who is always, as the "Seed of Abraham" and "Son of David," the Son of Man) to be also an "Emmanuel"—a God present on earth—or (which is but equivalent) a JESUS, "Jehovah our Saviour."

THE PROPER LESSONS from the Old Testament (Isa. xxxv., xl.) simply continue the Advent Series from the "Evangelical

the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

¶ *If there be any more days before the Sunday after Christmas-day, the Collect, Epistle, and Gospel for Christmas-day shall serve for them.*

The Sunday after Christmas-day.

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until

Prophet." From the New Testament are taken (Luke ii. 25–52) the Gospel of the Infancy and Childhood, and (Heb. ii.) the declaration of Our Lord's Divine Nature above all angels, and His humbling Himself to our humanity.

The Circumcision of Christ.

The date of this Festival is, of course, determined by Christmas. But it is not till some time after the establishment of the Christmas Festival that the day has any designation except as the octave of Christmas. Possibly anti-Judaic feeling might shrink from dwelling on Our Lord's Circumcision; and the day seems for some time to have been observed as a fast, in protest against the riotous heathen celebration of the 1st of January; of which protest there is perhaps still an echo in the Collect. The earliest notices of it as "the Circumcision" are Western, and appear to be Gallican. With us now it blends with the idea of New Year's Day, tending to solemnize the opening of the year by the thought of responsibility and the need of painful struggle against sin.

The Collect, freely rendered in 1549 from a Benediction in the Sarum Use, first notes the Circumcision of Our Lord as an "obedience to the Law"—in respect of an infliction of pain, intended as a warning against sin—not for His own sake, but "for man," as the beginning of His suffering for us. Then it prays for the "circumcision of the spirit"—for the principle, that is, which outward circumcision symbolizes. This is not merely obedience, but obedience through mortification of our "hearts and members," our souls and bodies, recognising sin in us, and our need, in struggling against it, to submit to constraint of law and to suffering.

The Epistle, substituted in 1549 for the old Sarum Epistle (Tit. ii. 11–15), has perhaps less appropriateness than that which it superseded; for it dwells rather on the nullity of circumcision, than on its spiritual significance. It contrasts it indeed with the faith of Abraham, as being the true condition of the Covenant (of which Circumcision was but the sign and seal), and therefore of the righteousness imputed to him, and the promise attached

the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matt. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

to that Covenant, which was not to be through the Law, but was to belong to all, circumcised or uncircumcised, who imitated his faith. Except so far as it emphasizes the higher sacredness of our own Christian Covenant, as not of the Law, but of the Spirit, it hardly carries out the special idea of the day.

THE GOSPEL prefixes to the brief notice of the Circumcision the record (which belongs still to Christmas) of the journey of the shepherds to Bethlehem to see the Infant Saviour, and of the various effects of the Incarnation—in the multitude mere wonder, in the shepherds thanksgiving and praise, in the mother of the Lord the thoughtful and reverent pondering in the heart. Circumcision was always connected (like Baptism with us) with the naming of the child, as now entering for himself into covenant with God; and so here Our Lord at His Circumcision received publicly the name JESUS ("Jehovah the Saviour"), in which His Nature and Office are gathered up.

THE PROPER LESSONS are (Gen. xvii. 1–15) the record of the ordinance of the covenant of circumcision; (Deut. x. 12–22) an exhortation to Israel to seek the "true circumcision of the heart"; (Rom. ii. 17–29) the contrast between circumcision "in the spirit and the letter," and (Col. ii.) the revelation of the true Godhead of Our Lord, and accordingly the supersession of the outward circumcision by the "circumcision made without hands," in which we are "buried and risen with Him in Baptism."

The Circumcision of Christ.

The Collect.

ALMIGHTY God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one

(C) THE EPIPHANY AND SUNDAYS FOLLOWING.

The Epiphany.

The Greek name of this Festival ("the Manifestation") turns our thoughts to the East for its origin. There it seems clear that in the Epiphany the Greek Church originally combined the general celebration (on January 6th) of Our Lord's Manifestations on earth—at His Nativity, at His Baptism, and in His self-revelation by miracle at Cana of Galilee—all these perhaps being conceived as happening on the same day of the year. It was consequently one of the greatest Festivals, and especially one of the days of solemn Baptism. The manifestation to the Wise Men, if recognised at all in the East, was entirely subordinate. In the Western Church from early times (as in the East subsequently) the Epiphany was observed as a separate Festival: but its idea was different and more restricted. Although the old references to Our Lord's Baptism and His first miracle were not extinct (see the Second Lessons for the Epiphany, and the Gospel for the Second Sunday after Epiphany), the manifestation to the Magi—striking and significant, but lying as an episode outside the history—took such prominence as to obscure all else, and in mediæval times associated with itself a mass of picturesque legends. The day was, therefore, closely connected with Christmas, as the name "Twelfth Day" shews, and was looked upon as the close of Christmas festivity. The period which it introduces is one of thoughtful meditation on the Incarnation and earthly life of Our Lord, before passing to the preparation for Easter.

THE COLLECT is a translation of the old Sarum Collect (taken from the Sacramentary of Gregory) alluding to the manifestation by the Star, and praying for an Epiphany of the Lord to us, both by faith now, and by the fruition, or enjoyment, of His Godhead, when we see Him face to face hereafter.

THE EPISTLE, substituted in 1549 for an appropriate prophecy of Isaiah (lx. 1-6), is the enunciation by St. Paul (*a*) of

to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the Epiphany.*

The Epiphany, or the Manifestation of Christ to the Gentiles.

The Collect.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. iii. 1.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to youward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words,

the special commission to him, to proclaim the mystery—"from the beginning hid in God," and therefore hitherto unknown to man, but now revealed by the Spirit—of the call of the Gentiles into the full covenant of God, (*b*) and, through this declaration of the unsearchable riches of Christ, of the manifestation by the Church before all men and all angels of "the manifold wisdom of God." It dwells, therefore, upon the reality, of which the Epiphany to the Magi was but a type and promise.

THE GOSPEL is the record—given to us clearly for its symbolic significance—of the visit of the Wise Men—that is, the *Magi* (the "Three Kings" of legend), the astrologers of the East—to the cradle of Bethlehem, led by a star. This star has been thought by some to be a wonderful conjunction of planets which then took place, by others to be a miraculous luminary in heaven; in either case interpreted by their astrology, as heralding the birth of the great King, who (as we know) was at that time expected, by friends and foes alike, to arise out of Judæa. Led towards knowledge by their own science, they gain it in certainty from the Revelation of God. The prophecy quoted by the Sanhedrim is Micah v. 2—one of the most striking and definite of the Messianic prophecies. The gifts offered were significant—gold to a King, frankincense to One Divine, myrrh, the emblem of death, to a Sufferer. In us they represent the offering to Him of our wealth and energy, our adoration, and our self-sacrifice.

THE PROPER LESSONS are the prophecies (Isa. lx.) of the manifestation of the Kingdom of God, universal, glorious, unclouded in light and righteousness, and (Isa. xlix. 1–14) of the restoration of Israel from captivity and the gathering in of the Gentiles; (Rom. xi.) St. Paul's joyful prediction of the final conversion of Israel after the salvation through their fall of the Gentiles; and (Luke iii. 15–23) the record of the "Epiphany" of Our Lord, in the outpouring of the Spirit at His Baptism.

whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matt. ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda:

(which vary in number from one to six, according as Easter falls early or late) have, as is usual in the period following some great Festival, a thoughtful and practical tone. The EPISTLES of the first four Sundays all come from the practical close of the great Epistle to the Romans; the GOSPELS all deal with self-manifestations of Our Lord, chiefly by miracle. The 5th and 6th Sundays, which are exceptional in occurrence, do not present the same continuity of teaching.

THE PROPER LESSONS from the Old Testament complete the series from Isaiah begun in Advent. The New Testament Lessons in the Morning are a series taken from all four Gospels, bearing on Our Lord's Manifestation on earth—starting from the slaughter of the Innocents and the flight into Egypt, and going on to record His calling of His Apostles, His preaching and rejection at Nazareth, His Revelation of Himself through miracle to St. John Baptist's disciples, His Mission of the Twelve, and the martyrdom of His forerunner. The New Testament Lessons in the Evening, taken from the Epistles to the Romans, Corinthians, and Galatians, dwell on His Manifestation, by the preaching both to Jew and Gentile; on the spiritual character of that preaching, based always upon Himself as the Foundation; on the Revelation of Him by the Spirit to the soul within, as the one source of regeneration and reconciliation to God; and on the absolute freedom of salvation in Him, wrought out not by the Law, but by grace.

for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday.*

The First Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living

The First Sunday after the Epiphany.

The Collect, a free and beautiful translation of the old Sarum Collect, strikes at once the practical note, praying for light to "know what we ought to do," and grace to act on our knowledge.

The Epistle answers the question, What is it that we ought to do? It opens the last section of that great Epistle to the Romans, which has dwelt most emphatically on free justification by the mercy of God through Christ, and urges on us "by these mercies" the duty of a living and rational sacrifice of our bodies (as well as our souls); (*a*) shewing itself towards God by a change of soul from dependence on the shallow fashion of the visible world to a deep inner accordance with His perfect Will; (*b*) shewing itself towards man in a resolution to sink all individual self-assertion in the Communion of the One Body in Christ. This is the true "self-denial," which Our Lord declares to be the condition of following Him (Matt. xvi. 24). It is taken up and enlarged in the Post-Communion Office in the prayer of Oblation.

The Gospel begins the record of the Manifestation of Our Lord by the one glimpse given us of His childhood; when at the age of twelve years (at which each Jewish boy became a "son of the Law") He went up to the Passover; tarried in Jerusalem to sit at the feet of the teachers of the Law "to hear them," "to ask questions," and to "answer" theirs; and declared to those who sought Him that He must by spiritual necessity be "in His Father's House," or "about His Father's business." In this we read the self-sacrifice of absolute devotion to God—in resolution, in thought, and in action—which is the dominant idea of true human life. But, next, under the shadow of this supreme idea, we find the other element of self-denial and humility in His return to be subject to His earthly parents, and His quiet growth "in favour of God and man." The Gospel thus shows us in example what the Epistle teaches in precept.

sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto

The Second Sunday after the Epiphany.

THE COLLECT (a literal translation of the old Sarum Collect) is simple in the extreme, recognising God's Almighty Providence, and praying for His Peace—a peace with self, with man, and with God—which is the first and last blessing of the Gospel (see Luke ii. 14; John xiv. 27 & xx. 19–21), though it may be for a time broken by the resistance of evil (Matt. x. 34).

THE EPISTLE is a detailed application of the general principles enunciated in the Epistle of last Sunday; first, under the sense of individual responsibility, by resolution to make full use of any gift and corresponding function in the Church—whether of prophecy and teaching, or of practical rule and charitable work—so as to yield a thoughtful, earnest, single-hearted service; next, by the spirit of love in all its forms—in affection for the good, in kindliness and humility, in energy of service and hopeful patience, in open-handed charity and forgiveness, in universal sympathy and self-forgetfulness. (Compare the description of Charity in 1 Cor. xiii.)

THE GOSPEL begins the record of Our Lord's self-manifestation by miracle—in this case given for the confirmation of the faith of His disciples—marking also His public entrance on His Ministry, and accordingly His resolute though gentle renunciation of the parental authority to which He had been subject. The miracle of Cana of Galilee is an assumption of Creative Power, doing in a moment what God's Providence does by long process and visible means; and, like God's creative power generally, shows itself in gift of temporal blessing, and sympathy with innocent human joy. The two lessons which it especially teaches are these, first, that the true function of miracle is to be a "sign" or manifestation of the Lord, and next, that the asceticism, fleeing from the world and its joys—however it may be often needed as a self-discipline or a protest against evil—is not the true ideal of Christian life.

them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The Second Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.

The Third Sunday after the Epiphany.

THE COLLECT (again a close translation from the old Sarum Collect), recognising our own infirmity within, and the presence of danger and necessity without, prays for God's protection—the only security, in a world of conflict, for the peace prayed for in last Sunday's Collect.

THE EPISTLE, continuing that of last Sunday, recognises still more plainly the conflict of evil against us; forbidding revenge, teaching us to avoid offence and do our best for peace; and finally, commanding us to leave all retribution in God's hand, and "overcome evil" simply "by the power of good." The quotations are from Deut. xxxii. 35; Prov. xxv. 21, 22. The "coals of fire upon the enemy's head" are certainly under the Gospel—whatever they may have been under the older Covenant—intended to melt, not to consume.

THE GOSPEL continues the Epiphany by miracle; but the miracles here are of Redemption from suffering; in the case of the leprosy from a suffering, which carried with it pollution and consequent excommunication, and was viewed especially as a curse on sin; in the case of the palsy from a suffering not so much of pain, as of weakness, paralysing all joy and usefulness in life. In both cases it is clear that the healing is symbolical of Our Lord's spiritual office of redemption, from the foul guilt and the paralysing helplessness of sin. (On the law of leprosy and its cure see Lev. xiii. & xiv.) In the case of the leper, His touch both showed His gracious sympathy, and asserted His superiority to the Law. The healing of the centurion's servant—bringing out the strong simplicity of the faith of the Roman soldier—at once teaches that the faith of one man may be accepted to the benefit of another, and is made by Our Lord Himself a symbolic prophecy of the coming in of the Gentiles to the Kingdom of God—there to enjoy the Communion with Him, which the children of the Kingdom rejected to their own condemnation.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The Third Sunday after the Epiphany.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. Matt. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so

great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

The Fourth Sunday after the Epiphany.

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they

The Fourth Sunday after the Epiphany.

The Collect (varied from the old Sarum Collect) still recognises both our danger and our infirmity, and (in words which form an admirable explanation of the petition, "Lead us not into temptation") asks both for strength and protection, to support us in all danger, and carry us through all temptation.

The Epistle, still in continuation of the former, dwells on submission to temporal power, which, under the Roman tyranny, and in the first enthusiasm of Gospel freedom, perhaps especially needed enforcement by Apostolic authority (comp. 1 Pet. ii. 11–17). It is, of course, obvious that, as Our Lord teaches, such subjection is limited by the higher obedience to God (Matt. xxii. 21). Temporal authority (being necessary to human society) is at once an ordinance of God, carrying with it dignity, and a ministry for His sake to His people, implying responsibility. Its function is, under God's Providence, to put down and punish evil, to sustain and reward good. It is to be obeyed accordingly in all its phases, with deference as well as obedience, not by constraint, but willingly for conscience' sake; and is to receive its due—the material due of tribute and custom, the spiritual due of fear and honour. (It cannot be disobeyed, even when it must be disobeyed, without deep responsibility and certainty of some evil consequence.)

The Gospel still sets forth the Epiphany by miracle, but here by miracles of beneficent power over the convulsions of Nature, and the possession by evil spirits—the two being probably recorded together, because the one is symbolical of the other. The rebuke of the storm is one of the miracles, which, dealing with the physical world, preclude all idea of mere subjective effect on the imagination. The casting out devils is an instance of a frequent work of His redemptive mercy, recorded always in terms which recognise most distinctly the reality of demoniacal possession, as something more than the mere mental disease which was its effect. The suffering the devils to pass into the swine stands out almost exceptional, as a miracle involving destruction, doubtless justified by some exceptional circumstance and purpose, and certainly forcing upon an un-

are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Gospel. St. Matt. viii. 23.

AND when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

impressible people a startling conviction of the reality of demoniacal power. The Gadarenes perverted its lesson, not to serious impression, but to the fear which desires at all hazards to be let alone. The granting of their desire was its own punishment.

The Fifth Sunday after the Epiphany.

This and the following Sunday, which occur less frequently than the others, break the continuity of idea traceable in them. This Sunday, so far as it dwells on the Epiphany at all, brings out the Epiphany of present grace.

THE COLLECT (from the same source as before) still prays for God's grace and protection; but here for the Church as the household of God, seeking and depending upon the Divine Grace.

THE EPISTLE accordingly, taken from the last section of the Epistle to the Colossians (there following a description of "the putting off the old man" of sin), recognises Christians as already "elect of God," and bids them put on accordingly the likeness of Christ; first, and most truly, in all the various phases of the "Charity which is the bond of perfectness," growing under the thankful sense of the peace of God; next, in the wisdom coming from the insight of a devotion, which is able at once to teach others and to pour out its own thankfulness to God—in the "psalms and hymns" of the multitude and the "spiritual songs" of the few; lastly, in the sense that "whatever we do, in word or deed," we do "in the Name of the Lord Jesus"—that is, in acknowledgment of His Presence, with us and in us, as the source at once of justification and sanctification before God.

THE GOSPEL is the celebrated Parable, explained by Our Lord Himself, of the Church, or "Kingdom of Heaven," as the good seed, sown by the Son of Man in the field of this world, spoilt and choked by the "tares"—a bastard counterfeit of wheat, detected only by the black poisonous grain formed in the ear—sown by the Evil one and his servants; which yet must not be rooted out violently, lest the good seed intermixed should suffer,

The Fifth Sunday after the Epiphany.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

The Epistle. Col. iii. 12.

PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matt. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done

but left to final division and destruction at the harvest of the Great Day. The lessons of the Parable are many; as, for example, that evil is the counterfeit of good; that tares are best destroyed, not by rooting up, but by cultivation of the good seed; that evil, in the world or in the heart, exists not by God's Will, but by His permission, and exists only for a time.

The Sixth Sunday after the Epiphany.

This Sunday was inserted in 1662. Till then it was directed, that, in the rare case in which a sixth Sunday occurs, the Services of the Fifth Sunday should be repeated. Its Services dwell on the Epiphany of the Future.

THE COLLECT (drawn up by Bishop Cosin) is one of the finest and most characteristic specimens of the modern type. (*a*) It quotes in the preamble the description, in 1 John iii. 8 & John i. 12, 13, of the redeeming work of Christ, negatively as destroying the works of the devil, positively as giving us the adoption of sonship and heirship of Eternal life; then (*b*) (still following 1 John iii. 3) prays that the hope planted by His Redemption in us may be to us a seed of purity now, and the earnest of perfect likeness to Him at His last Epiphany at the Great Day. (*c*) It ends with an ascription notable as containing, contrary to ordinary custom, a direct address to God the Holy Ghost.

THE EPISTLE (from which the idea of the Collect is taken) is one of the most striking passages from the First Epistle of St. John, uniting profound exposition of doctrine with stern practical warning. (*a*) In its doctrinal teaching it starts from the present fact of our adoption to sonship in Christ out of an alienated world; it looks on to the perfection, of which this is an earnest—the vision of Him as He is, and our transformation by that vision to His likeness. (*b*) In practical exhortation, St. John goes on to urge, as the necessary result, purity of heart, in obedience to the law of God, without which we can have no sight or knowledge of Him (comp. Matt. v. 8); and warns his children against the delusion, which separates ideal righteousness from doing righteously, and so throws men back

this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Sixth Sunday after the Epiphany.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. *Amen.*

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgres-

into the power of Satan, which Our Lord came to destroy. (Compare the order of teaching in the Catechism—first the Baptismal blessings, then the Baptismal Vow.)

THE GOSPEL similarly proclaims the Epiphany of the Future, from Our Lord's own prophecy to His disciples on the eve of His Passion. In it (*a*) He warns against false Christs, even if they shew great signs and wonders, and promises that, when He comes, His Coming shall shine as the lightning from one end of Heaven to the other, with no possibility of doubt or hesitation. Then (*b*) He describes the preparation for His Coming, in the convulsions of Nature and of Humanity, breaking up the old world. Lastly (*c*) He tells how "the sign of the Son of Man" (the Cross, as old interpreters believed) shall be seen in Heaven to the terror of His enemies; and then He Himself with His angels shall come, and shall gather His elect together.

(II.) THE SECOND SECTION OF THE YEAR

(dependent on Easter).

(A) SEPTUAGESIMA, SEXAGESIMA, QUINQUAGESIMA.

This period forms a transition between the festal commemoration of Christmastide and the penitential observance of Lent. Of these three Sundays Quinquagesima is rightly named, being the 50th day before Easter, as Pentecost is the 50th day after it. The other two are evidently named, though inaccurately, by analogy thereto. The names are used early in all Western Calendars, but have nothing to correspond to them in the Eastern.

sion of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St. Matt. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Old Testament Lessons for Septuagesima and Sexagesima are taken from the Book of Jeremiah—the first two (v. 10–31; xxii. 13–30) containing his emphatic warnings against the wickedness and unbelief of Judah; and the last two (xxxv., xxxvi.) God's blessing on the stedfast obedience of the Rechabites, and His final condemnation of the hardened impenitence of His own people and their king. The First Lessons for Quinquagesima from the Lamentations (i. 1–17; iii. 1–37)—the picture of the desolation of the Holy City, and the cry, uttered in her name, of sorrow and humiliation. These strike the preparatory key-note of Lenten penitence. The Second Lessons (Matt. v., vi., vii.; Eph. i., ii., iii.) of this season set forth the Law of Christ in the Sermon on the Mount, and St. Paul's inspired declaration of "the mystery" of Christ Incarnate, through whom all are one in the Communion with God. These look rather to the solemn meditation and devotion of Lent, bringing home to us, both the spiritual law of righteousness, which rebukes sin, and the salvation in and through Christ, which takes away its guilt and power.

Septuagesima.

The Collect (from the old Sarum Missal) at once anticipates two chief ideas of Lent—the acknowledgment of our sin and its just punishment, and the prayer for forgiveness from God's mercy in and through Christ.

The Epistle brings in the other chief Lenten idea of self-discipline. Addressing the Corinthians, spectators of the great Isthmian games, St. Paul holds out, as models for the spiritual life, the eagerness of the race, and the "temperance in all things" needful for the wrestling or boxing ring. From the one he takes the lesson of unity and fixity of purpose, "running not uncertainly"; from the other, of practical and definite

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. 1 Cor. ix. 24.

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

The Gospel. St. Matt. xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them,

conflict, aiming blows at our besetting sins, not "as one that beateth the air." For both ends, he declares of himself that he "buffets" and "enslaves" his body, lest, having proclaimed the race to others, he should be rejected from it as unfit. The whole passage brings home, seriously and yet hopefully, the struggle, the hardness, and the danger of our spiritual course.

THE GOSPEL seems to have no connection with this idea, but rather to supply the corrective truth, warning us against abuse of right emulation to envy, and of self-discipline to self-trust and sense of merit. The Parable, spoken in direct reference to St. Peter's question, "We have left all and followed thee, what shall we have therefore?" shews (see Bible heading) that "God is debtor to no man." Like other parables, drawn from the outer world, it cannot convey the full spiritual reality. Each labourer comes when God is pleased to call him; with the first comers there is agreement for a sufficient pay, with the rest none; at the end all receive alike, and the first, though acknowledging their pay as that agreed upon, yet complain of the apparent want of equity, and receive the crushing answer, "Is it not lawful for me to do what I will with my own?" "Is thine eye evil" (that is, grudging and envious) "because I am good?" (that is, liberal). The lesson is not the one so often carelessly drawn in the phrase "repentance at the eleventh hour," for no call was neglected; but the lesson that it is faithful and earnest acceptance of God's service, not length or extent of work, with which He is pleased. Many who seem first shall therefore be last; many who are called and appear to obey are not chosen in the end. All must look only to God's grace; none must rely on his own merit, still less carp at God's mercy to others. (The need of the lesson is plainly shewn in much of the experience of the religious, especially the ascetic, life.)

Sexagesima.

THE COLLECT (shortened slightly from the Old Sarum form) takes up the lesson taught in the last Gospel, disclaims self-trust, and throws the soul wholly on God's protection.

THE EPISTLE comes from the impassioned and indignant close of St. Paul's Second Epistle to the Corinthians, pleading against

Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you,

the rejection of his Apostolic authority and teaching under the influence of the Judaizers. (*a*) It opens with an ironical wonder that they who are so wise, suffer gladly the fools who enslave, devour, rob, oppress, and insult them. (*b*) Then—perforce, and not without apology ("I speak as a fool," &c.)—the Apostle feels bound to set before them his own claim to authority, and, for that purpose, draws a picture of his life, which is of priceless historical and spiritual value. He dwells on his privileges of Jewish descent; on his various labours and sufferings for Christ (many of which are not recorded in the Acts); on the continual peril and the hardness and suffering of his life; on his heavy responsibility for the Churches; and his painful sympathy with perplexity and weakness. (*c*) His glorying (he says) is in his infirmities, by which the grace of God is magnified, and God knows that it is true. The whole teaches the lesson of the need, and yet the distastefulness, of a righteous self-assertion of authority and character, when attack on these hinders the work of God.

THE GOSPEL seems to have little connection with the Epistle. It is the Parable of the Sower, interpreted by Our Lord Himself; the sowing of the sacred Word (becoming the "engrafted word able to save") by the Son of Man and His ministers; the various reception of it—only one soil being hopelessly hardened, from which the seed is at once swept away—only one thoroughly good—the others representing the great class of those who are undecided, either from mere shallowness or from worldly preoccupation, growing for a time, and perhaps bearing some fruit, but none to perfection. The Parable, like all others, contains but a part of the truth; it does not tell the reason of the variety of soils; it does not even suggest how one soil may change into another. Its lesson simply is of the reality of God's gift in itself, of its reality to us according as we receive it.

Quinquagesima.

THE COLLECT (substituted in 1549 for an old Collect evidently referring to Confession and Penance at the opening of Lent) is one of the most beautiful of the later Collects. It at once declares the main idea of this Sunday, in the prayer for the gift by the Holy Ghost of Charity—that is, Love in all its phases—as

if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on

the very life of Christian life, and the bond of unity between all virtues.

THE EPISTLE is St. Paul's celebrated picture of Charity, that is, Love (properly in its relation to man, though there are analogous features in its relation to God). Under the beauty and freedom of the description lies a profound sequence of thought. Following out the subject of spiritual gifts, treated in the previous chapter, he (*a*) exalts true Love above the two chief gifts of tongues and prophecy, and above even that faith in God's special mission, which was the condition of all miracle; (*b*) next, he contrasts the inner reality of Love with its outward signs towards God and man, the devotion of martyrdom and the sacrifice of our wealth to feed the poor; (*c*) from these negative descriptions he passes to a climax of the positive characteristics of Love—patience and kindliness, self-forgetfulness and humility, unselfishness and readiness to forgive ("reckoneth not the evil"), delight in all that is good and true, "bearing, believing, hoping, and enduring" without limit; (*d*) lastly, he dwells on the eternal permanence of Love, when in the perfection of the manhood of the future all that belongs to our present imperfect state of childishness—prophecies, tongues, knowledge—shall pass away. Even of the graces which abide —Faith, Hope, Love—Love is greatest (because having most likeness to the God, who is Love).

THE GOSPEL is apparently connected with the idea of the day by its opening with the prediction of the great act and pattern of Love—the unspeakable sacrifice of the Lord Jesus Christ for our redemption. To this it adds one exhibition out of many of the Mercy which ruled in His life—in the miracle wrought on the blind man at Jericho at His last visit to Jerusalem, asked from Him as the Messiah (the "Son of David"), granted to a faith, persevering in spite of rebuke from others, and made, through the thanksgiving of the people, the preparation for His triumphal entry.

It seems clear that this emphasis on the spirit of love, which counts not sacrifice, is intended to teach us the true spirit of Lenten self-discipline and self-denial; without which it may be Pharisaic in self-righteousness, or superstitious in self-torment.

good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as

(the name derived from the old English *Lenckten*, "spring," "the Spring Fast").

(*a*) HISTORY.—The observation of a time of fasting and penitence before Easter, as it is most natural, so appears to have been primitive. But the duration of it varied even in the 2nd century. It seems, however, at least highly probable that in the early centuries it most usually lasted "forty hours"—the time during which Our Lord was under the power of death—in accordance with His own words, "The Bridegroom shall be taken away from them, then shall they fast." The "Great Sabbath" (Easter-Eve) always remained the chief Fast of the year, more strictly observed in the East than even Good Friday. By degrees the time was enlarged, though still with great variation of observance, till it settled down, first to thirty-six days, then, following the example of Our Lord in the wilderness, to forty days. Still, in the reckoning of this time, there was variation, arising partly from the Festal observance of Saturday (except on Easter-Eve) as "the Sabbath" in the East. At last, about the 7th century, the present observance, reckoning forty days, exclusively of Sundays, universally prevailed. In old days Lent was a special period of penance and restoration of penitents, and of preparation for the great Easter Baptism and Easter Communion.

(*b*) MEANING.—The ideas of the Lenten observance are (1) *Penitence*, marked in the Ash-Wednesday Collect; (2) *Self-discipline and Self-chastisement* (marked in the Collect for the First Sunday); (3) *Special Devotion*, and particularly adoring commemoration of the Atonement, as especially on Passion Sunday and in Holy-Week. All these involve the conception of the darker aspects of life—the terrible reality of sin, and the need of earnest prayer and painful struggle against it. But as leading up to Easter, they involve also the sure and certain hope of victory. The method of observance of Lent is in the Church of England left to free spiritual obedience, without any authoritative imposition of fixed rules by the Church as a whole, as in some other Communions; and its first two elements are obviously means to secure the third, which is the chief end.

sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood

Ash-Wednesday

(*Dies Cinerum*), a name derived from the practice of sprinkling ashes on the heads of those who were put to public penance and temporary excommunication on that day.

The Collect (composed in 1549, with some suggestion from the old Sarum Collect), dwelling in its preamble on the unfailing love of God to all His creatures, and His special mercy to the penitent, prays first for a heart new in conversion and contrite in repentance—acknowledging the reality and inherent wretchedness of sin—and then, as surely consequent on this, for God's perfect forgiveness.

The direction (given in 1662) to repeat this Collect daily, carries the lesson on through all Lent.

The Epistle is the singularly beautiful exhortation of the prophet Joel to Judah, at a time of great national chastisement. Its first sentence is the message of the Lord, calling for true repentance of heart; taken up by the prophet with encouragement from the unfailing mercy of God, who does not willingly afflict, and may "repent" of His chastisement (which had cut off even the means of presenting the meat and drink offering, see *ch.* i. 9), and turn it to blessing. Then follows the call to solemn universal penitence of the whole people of God in all their classes and conditions, and the charge to the priests, as suppliants between the porch and the altar, to plead with God by His Covenant and for the sake of His glory.

The Gospel is Our Lord's teaching on fasting, as a sign of penitence—accepting, and so sanctioning, it as a religious duty, in significant union with prayer and almsgiving. He dwells emphatically on the necessity of sincerity and humility before

none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first day of Lent, commonly called Ash-Wednesday.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, after the Collect appointed for the day.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the LORD, with all your heart, and with fasting, and with weeping,

God in secret (as contrasted with Pharisaic hypocrisy and ostentation before men), laying up true and eternal treasures in heaven, and not the vain and transitory treasures of man's approval on earth. (It is almost needless to observe, that this in no way forbids or decries public observance of fasting, not by individual choice, but in obedience to Christian law.)

THE PROPER LESSONS are (Isa. lviii.) a declaration of the true spirit of fasting observance—the gentle and humble temper before God, which naturally expresses itself in charity to man, and (Jonah iii.) a record of the repentance of Nineveh, accepted by the mercy of God; then (Luke xv.) Our Lord's three Parables of infinite mercy to the wanderer, the lost, and the penitent; and (Heb. xii. 1–18) the call to follow Our Lord in the way of the Cross, and the declaration of the blessing of God's chastening, leading us to repentance before it be too late.

THE SUNDAYS IN LENT.

THE PROPER LESSONS from the Old Testament contain, first, a series of prophetic warnings against unreality and hypocrisy in religious profession, and of exhortations to penitence, from Jeremiah, Ezekiel, Micah, and Zechariah; and next, from the Book of Daniel (iii., v., vi., vii. 1–19), the deliverance of the Three Children, the fall of Belshazzar, the deliverance of Daniel from the lions, and the vision of the four earthly kingdoms and of the Divine Kingdom of the Messiah. The series ends, on Palm Sunday, with Zechariah's Messianic prophecy of the Coming of the King (Zech. ix. 9–17), and the revelation of "Messiah the Prince," in answer to the confession and prayer of Daniel (Dan. ix.). The Second Lessons in the Morning are from the Gospels—(Matt. x.; Luke x. 1–25) the Mission of the Twelve and the Seventy; (Mark ix. 1–30) the Transfiguration; (John v. 24–47) Our Lord's revelation of Himself as the Son of God, and rebuke of the unbelief of the Jews; (Luke xxi.) His prophecy of the Fall of Jerusalem; ending on Palm Sunday with (Matt. xxvi.) the record of the Passion down to the delivery of Our Lord to Pilate. The Second Lessons in the Evening come from the Epistles to the Ephesians, Romans, and Philippians, and close

and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. St. Matt. vi. 16.

WHEN ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Matthias.*

on Palm Sunday with the record from St. John (xi. 47—xii. 20) of the triumphal entry into Jerusalem at the Last Passover. The idea of the selection appears to be the setting forth at once the sinfulness of sin, with the certainty of God's Judgment upon it, and the revelation of the great salvation in the true Son of God and Man.

The First Sunday in Lent.

The special lesson of this Sunday is the lesson of that kind of SELF-DISCIPLINE, of which fasting is the example and representative. It recognises the undoubted power of the body to affect the soul (which modern science so forcibly teaches); and has three objects, (*a*) *Self-chastisement*, in case of previous excess and self-indulgence; (*b*) *Self-control*, by subdual of even natural appetites, "enduring hardness as a good soldier of Jesus Christ"; (*c*) *Predisposition to devotion*, and especially to penitence. Its method and extent must vary with age, occupation, climate, and constitution; and hence are left by the Church to the conscience of her members.

THE COLLECT (composed in 154), addressed to Our Lord, and citing His own fast in the wilderness, prays for the grace of Abstinence, with a view to subdual of the flesh, as a preparation for obedience to His "godly motions" through the Spirit.

THE EPISTLE (taken from St. Paul's unwonted disclosure of his own "spiritual experience") is a glorious picture of the true Christian life. In it he (*a*) first urges his converts to lay hold, "in the accepted time," of the glorious privilege, given both to His ministers and His people, of being "fellow-workers with God." Next (*b*) he dwells on the grave responsibility of giving, even before men, full proof of the reality of this service to Him (*vs.* 1–4); first, by sufferings, hardships, and labours, cheerfully borne (*vs.* 4, 5); next, by all the "natural" graces of purity,

The First Sunday in Lent.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. vi. 1.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matt. iv. 1.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when

knowledge, patience, kindness (*v.* 6); then, by all the supernatural gifts of the Holy Ghost in love, truth, power, and the whole "armour of righteousness" (*vs.* 6, 7); lastly, through all the contradictions, real or apparent, of honour and dishonour, of life and death, of sorrow and joy, of wealth and poverty, of destitution and fulness, in the spiritual life here (*vs.* 8–10). It bears thus emphatically on the need of the watchfulness and self-discipline implied in the Collect.

THE GOSPEL urges the same truth by example, in St. Matthew's record of the Temptation of Our Lord. It should be noted, (*a*) that the Temptation followed the great outpouring of the Spirit at His Baptism, and that He was led to it by the guidance of the Spirit, though it was brought on by the malice of the devil; (*b*) that it appealed in each case to natural impulse—the appetite of hunger, the ambition to do some great thing for God, the desire to feel and to test God's protection over us—and that the principle of the sin involved was the indulgence of such impulse, without thought of God's will, and without the patience of faith; (*c*) that each temptation was met by Our Lord simply in the power of a trustful faith in His Father, and answered from Holy Scripture (Deut. viii. 3 & vi. 16 & vi. 13), in that reverent use of God's Word which is a pattern to us; (*d*) that the Tempter accordingly "quoted Scripture to his purpose" (Ps. xci. 11, 12), by omitting the pregnant words "in all thy ways," which contradicted his abuse of it; (*e*) that the order of temptation differs in St. Matthew and St. Luke—the one probably following the order of fact (see the dismissal of the Tempter by Our Lord in *v.* 10), and the other the general order of idea in temptation, through the appetites, the passions, and the spirit; (*f*) that the intense reality of the struggle is shown by Our Lord's need of the ministration of the angels, as in the Agony of Gethsemane.

he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

The Second Sunday in Lent.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Second Sunday in Lent.

The second and third Sundays follow out the line of thought begun on the first Sunday. For both bring before us, in the Gospels, Our Lord's casting out of devils, conquering Satan for others, as in the Temptation for Himself; and in the Epistles urge upon us struggle and prayer against the works of darkness, especially against sensual sins.

The Collect (translated from the old Sarum Collect) places our helplessness in body and soul under the protection of God—of His Providence against adversity—of His Grace against evil thoughts.

The Epistle (taken from St. Paul's earliest Epistle) is a repetition of his own oral teaching to the Thessalonians, in earnest warning, mainly against lust and uncleanness, secondarily, as often in his teaching, against the spirit of covetousness (which is in some points akin to lust, and often replaces it in old age). So far it is simply an enforcement of high morality on a corrupt age. But it goes on to brand these sins as a disgrace to our Christian calling, as drawing down God's vengeance, and as outraging the Spirit of God given to us; and thus it supplies the vital religious motive, which is the true strength of morality.

The Gospel is a record of Our Lord's casting out the devil from the daughter of the Syro-Phœnician (marked here as a "woman of Canaan," *i.e.* of the accursed race). It is especially notable, (*a*) for Our Lord's apparent neglect of her petition, designed to draw her on to greater earnestness; (*b*) for His limitation of His work in life (with few exceptions) to the "lost sheep of Israel" (comp. Matt. x. 5, 6; and contrast John x. 16; Acts i. 8 & xiii. 32, 33), till the time when He should be "lifted up to draw *all men* to Him"; (*c*) for the marvellous faith of the

The Epistle. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. St. Matt. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

woman, accepting the opprobrious title of "dog," and turning it to the account of her own humble request for the mere crumbs of His bounty; (*d*) for the special blessing here given (as in the case of the centurion) to Gentile faith.

The Third Sunday in Lent.

The Collect (from the same source) expresses even more simply the hearty desire for God's help, and prays for defence against all enemies, spiritual and temporal.

The Epistle takes up the subject of last Sunday, but now in the fuller and deeper teaching of St. Paul's later Epistles. (*a*) It begins (carrying on the lesson of the previous chapter, *vs.* 31, 32), with an exhortation to Love, after the pattern, first, of God's free beneficence; secondly, of the self-sacrifice of Our Lord as the Son of Man. (*b*) Then it goes on to warning against uncleanness, covetousness, ribaldry, as involving an idolatry of the world and the flesh, and therefore a loss of the kingdom of God, and as drawing down His certain judgment. (*c*) This warning is emphasized by a contrast of the old state of darkness, —with its "unfruitful" works, "of which it is a shame even to speak"—not to be for a moment shared or condoned, and the new state of light, in which (for so it should be rendered) "whatever is illuminated by light becomes itself light" to others. (*d*) Finally (in a quotation apparently from some Liturgy or Hymn), it calls men "to awake from the sleep" of carelessness, "to arise from the death" of sin, that "Christ may shine" upon the soul.

The Gospel is the record of the malignant cavil against Our Lord's miracles, not able to deny their reality, but referring them to Beelzebub (that is, probably, the power of magic). (*a*) His answer appeals first to their reason, urging that He who

The Third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

set forth the Kingdom of God could not be furthering the kingdom of Satan, and next to their own practice, able to cast out devils in the name of Jehovah, and in it alone. (*b*) Then He goes on to paint the picture of the ceaseless war between Satan and Himself, "the strong man armed," and the "stronger," his conqueror. Addressing, perhaps, especially the wavering multitude, He warns them that in this war neutrality is impossible, and that neglect of deliverance given brings back a sevenfold bondage. (*c*) The whole closes with the natural exclamation of a woman, "Blessed is the womb that bare Thee"; and His answer, deeply instructive as to the true position and true blessedness of the Mother of the Lord (see Luke ii. 19), "Yea rather, blessed are they that hear the Word of God and keep it," in reverence and obedience.

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

The Fourth Sunday in Lent.

This, being Mid-Lent Sunday, was called the *Dies refectionis*, "the day of refreshment," in the austerity and watchfulness of Lent.

THE COLLECT (again from the old Sarum Missal) marks this idea, acknowledging our worthiness of punishment, but asking to be relieved, that is, refreshed (*ut respiremus*) by the knowledge of God's mercy.

THE EPISTLE carries on this idea by dwelling on the glad freedom of the Gospel-covenant of love, as distinguished from the bondage of the Law, riveted by fear. The passage (like 1 Cor. x. 1–12; 2 Cor. iii. 6–18) is a striking instance of symbolical interpretation of the Old Testament (Gen. xxi. 1–14), not explaining away the simple historical reality, but bringing out the general principles, which it exemplifies. Hagar, the bondwoman, represents the Law; Sarah, the freewoman, the Covenant of Promise. He who clings to the Law is, like Ishmael, a child of nature and bondage, a citizen only of the Jerusalem which now is, liable to be cast out of the family of God; the true Christian is, like Isaac, a child of promise and of the Spirit, a citizen and heir of the Jerusalem which is above. (The quotation, "Rejoice," &c., is from Isa. liv. 1.) The one, as of old, may persecute the other; but he shall be cast out and defeated. The lesson is not only an assertion of our right to freedom, but a warning against the spirit of legalism and Pharisaism, which is especially a snare of the watchful and self-disciplined life.

THE GOSPEL (similarly harmonizing with the name and idea of the Sunday) is the record of Our Lord's great miracle of refreshment to the five thousand in the wilderness—the symbol of His boundless gifts of grace and blessing to the many wanderers in the wilderness of this world. The miracle, wrought perhaps for the Passover-pilgrims to Jerusalem (see *v.* 4), naturally stirred men, more than any which went before, to hail Christ as the Prophet, and to "take Him by force to make Him

The Fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed

King" (*v.* 15). It alone is recorded by all four Evangelists—by St. John, with the vividness of an eye-witness, and obviously for the sake of the profound teaching which followed it. In the command to "gather up the fragments"—which might have seemed to the disciples strange, in view of the profusion of His miraculous gift—we have the true Lenten lesson of watchfulness that "nothing be lost" of His free bounty, and of encouragement "to gather up" by repentance what would otherwise be wasted.

The Fifth Sunday in Lent,

commonly called in old times PASSION SUNDAY, because of the anticipation of the Passion in the Epistle.

THE COLLECT, however (a translation of the old Sarum Collect), has no special reference thereto, and is, indeed, only a shortened repetition of the Collect for the Second Sunday.

THE EPISTLE comes from that part of the Epistle to the Hebrews which deals with Our Lord's Sacrifice, as that of which all the Jewish sacrifices were but types. (*a*) The passage (*vs.* 1-8) preceding it describes the visible Sanctuary, as symbolic of the old Covenant, and dwells especially on the entrance of the High Priest alone into the Holy of Holies yearly on the Day of Atonement. Our Epistle (*b*) describes Our Lord as the Great High Priest, entering once for all into the Holy Place of Heaven, through the tabernacle of His human body, by the Sacrifice of Himself; thus (*c*) having wrought an eternal redemption for us, purifying, not (like the old sacrifices) the outer, but the inner man, and atoning, as the Mediator of the new Covenant, for the transgressions which the old Covenant could not take away. In brief, we have here an almost complete statement of the Atonement.

THE GOSPEL seems to have no close connection with the Epistle. It is the record of the close of Our Lord's discussions with the Jews at the Feast of Tabernacles (John vii. & viii.), in which He brings out, by an ascending climax, the revelation of His real nature. (*a*) He

him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

The Fifth Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both

begins with assertion of a sinlessness, and of a claim to reveal the whole Word of God, which could be made by no mere man. This is met by accusation of heresy and infatuation. (*b*) But He goes on to the still higher claim of a power to save from death those who keep His saying. This provokes a yet fiercer denunciation of presumption, as exalting Him above all the prophets and above Abraham himself. Still (*c*) He continues unmoved the declaration that this honour is given Him not by Himself, but by God the Father, and that Abraham himself "rejoiced to see His day." Finally (*d*), in answer to a scoff of incredulity, He utters the supreme words, "Before Abraham was born, I AM"; claiming the incommunicable name of JEHOVAH. To this there can be but one of two answers—the stoning of the blasphemer or the adoration of the Godhead in Him. The Jews made the one; it is ours to make the other.

in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. ix. 11.

CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham,

(C) HOLY-WEEK,

called also the "GREAT WEEK," the "INDULGENCE WEEK" (from the great Absolution at Easter), and "PASSION WEEK." Its observance, like that of Easter, is probably of very early date; and, while it brings to a climax the penitence and self-discipline of Lent, it naturally absorbs both into the adoring contemplation of the Passion and Resurrection of Our Lord.

The Sunday next before Easter,

commonly called PALM SUNDAY, in commemoration of the Triumphal Entry of Our Lord, which (from John xii. 1, 12) was reckoned as corresponding to this day. Both in the East and West there grew up on this day the ceremony of "Blessing" and distributing "the Palms," and carrying them in procession with litanies and hymns. The ceremony was intended both as a commemoration, and as a symbol of our taking up the badge of discipleship. The Special Lessons were Exod. xv. 27—xvi. 7 & Matt. xxii. 9. This was disused in 1549, and no trace of the commemoration, from which the day derives its popular name, was left in the Epistle or Gospel. The Proper Second Lesson for Evensong however (John xi. 47—xii. 20) supplies this omission, by recording the Supper at Bethany and the Triumphal Entry.

THE COLLECT is translated with slight variation from the old Sarum Collect. It is notable that it strikes an essentially practical key-note for the meditations of the Holy Week, by setting before us the double humiliation of Our Lord, of which the Epistle speaks, not in its mystery, as belonging to Him alone, but as an example to us, shewing the way of humility and patience, in which we are so to follow Him as to partake of the glory of His Resurrection.

which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of

THE EPISTLE is that priceless passage in the Epistle to the Philippians, in which, from a practical exhortation to love and humility, as the "mind of Christ Jesus," St. Paul bursts forth into what may be called a glorious CREED OF JESUS CHRIST; (*a*) first describing Him in His own nature, as being from the beginning "in the form," that is, the nature, "of God"; next (*b*) dwelling on the Incarnation, in which, "not counting this equality with God as a prize to be clutched at" (for such is the true rendering), He stripped Himself of glory, took on Him the nature of a servant, and even the likeness of sinful men; then (*c*), passing from this to the second humiliation, the acceptance for us of death, and that, the death of the Cross; lastly (*d*), describing the exaltation of His humanity to the unapproachable glory of Heaven, so that in His Name all created being should bow the knee, and confess Him Lord. It contains, in brief, the whole doctrine of Christ, and seems to warn us, in contemplating the pathetic history of the Passion, never to disconnect it from the thought of the true Godhead and exalted glory of the Great Sufferer.

THE GOSPEL, till 1661, included the whole "Passion of St. Matthew" (Matt. xxvi. and xxvii.). Now the former chapter has become the Second Lesson, and the latter the Gospel.

A careful study of the four Gospel narratives will shew that they give three distinct pictures of the Passion. The first is drawn by St. Matthew and St. Mark, whose narratives, with the exception of a few details peculiar to each, are virtually one, seeming to represent the Passion as it might have been seen by one who stood afar off in the crowd. The second is that of St. Luke, which, having up to the time of the trial before Pilate nearly coincided with St. Matthew and St. Mark, suddenly varies from these, giving a narrative full of peculiar details, such as could be known only to one who stood near the Cross. The third is that of St. John, who (as we know) stood at the very foot of the Cross itself, and who (in accordance with the character of his Gospel as "a Supplemental Gospel") fills up the other narratives with peculiar and characteristic details, thus supplying not unfrequently the key to their true significance.

the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matt. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they

witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit

upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with

This Gospel is the second part of the general outline narrative of St. Matthew. It tells us (*a*) of the delivery of Our Lord by the Sanhedrim to Pilate; (*b*) the remorse of Judas, mocked by the chief priests, his suicide, the destination assigned to the thirty pieces of silver as the price of blood, and a quotation from ancient prophecy illustrating the whole. This section is peculiar to St. Matthew, and the quotation presents some critical difficulty, for it only resembles (and this not very closely) a passage not in Jeremiah, but in Zechariah (xi. 12, 13).* Then (*c*) passing to the tribunal of Pilate outside the palace (see John xviii. 28, 29), it notices only the one question, "Art Thou the King of the Jews?" Our Lord's assent, and subsequent silence in spite of Pilate's remonstrance; and goes on at once to the attempt of Pilate to release Him—which, if we had no other record, might seem unaccountable—the warning dream of Pilate's wife (peculiar to St. Matthew), the rejection by the people, and the clamour for His Crucifixion, and, after this (again peculiar to St. Matthew), Pilate's washing his hands, and the cry, "His blood be on us and on our children"; (*d*) afterwards entering, or looking into, the Prætorium, it describes the scourging, the mocking, the scarlet robe, and the crown of thorns; (*e*) next, briefly noticing the pressing of Simon of Cyrene to bear the Cross, it narrates the coming to Golgotha, the offer of the vinegar and gall, the parting His garments, the superscription, and the guard round the Cross; (*f*) during the Crucifixion itself it records the taunts of the people, of the chief priests (so strangely coinciding with Ps. xxii. 8), and of the robbers crucified with Him: and then the darkness overhanging the land, and the one bitter cry (quoting Ps. xxii. 1) which rang out from it; lastly, the giving Him the vinegar (which brought with it death), the second loud

*In the Old Latin Version, and in some of the Fathers, the reading is simply "by the prophet"; and it has been thought that "Jeremiah" is the gloss of some copyist, remembering confusedly Jer. xviii. and xix. It is notable that the passage occurs in that part of our Book of Zechariah which, by the strongest internal evidence, is referred to the age of Jeremiah, the eve of the Captivity: and St. Jerome declares that he had seen the quotation in an "apocryphal" Book of Jeremiah, which may perhaps mean a writing of Jeremiah not included in the Book bearing his name.

vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isa. lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the

cry, and the death itself. (*g*) Then, it relates the signs which marked the death of the Lord, the rending of the veil, significant of the opening of the access to God, and (peculiar to St. Matthew's record) the earthquake opening the graves, and the rising (for a time?) of the dead after His Resurrection—the symbol and earnest of the great Resurrection of the future. (*h*) It ends with the confession, wrung from the centurion superintending the Crucifixion, by the sight both of the Passion itself and the signs following, "Truly this was the Son of God."

Throughout, the history is of the Passion in its main visible features, true and vivid, but imperfect, with none of the more solemn and pathetic details, as it might appear to one kept at a distance by the soldiers, mingling with the crowd, and not daring to associate himself with the Sufferer.

Monday before Easter.

THE EPISTLE (substituted in 1549 for Isa. l. 5-10) is one of the most magnificent passages in Isaiah, describing the Redeemer, not as a Sufferer, but as a Conqueror and Avenger. It opens (*a*) with a picture of One (*vs.* 1-6) coming from the vanquished stronghold of Edom, who, in answer to the prophet's inquiry who He is, and why He comes with garments dyed in blood, proclaims Himself the Righteous Saviour of His people, seeing Himself to be the only helper of their helplessness, and avenging that helplessness on their heathen oppressors, because the day of Redemption is come. To this succeeds (*b*) the answer of the Prophet in the name of the people (*vs.* 7-14), praising God for His loving-kindness and mercy; declaring that in their affliction He was afflicted, and was ever ready to save, to redeem, and to bear them up; acknowledging their sin and its deserved chastisement; but believing still in His remembrance of the Covenant with Moses, with its spiritual blessings and visible deliverance and guidance, and of His tender care of them in the days of old. Finally (*c*) he turns to prayer, that God would look down upon them, outcasts though they are, unworthy to be the seed of Abraham; that, as their Father and Redeemer, He would call them back from their wanderings and hardness of heart;

earth. I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden

that He would no longer treat them (for this is the true sense of the original) as "those over whom He never bare rule, those who are not called by His Name." The whole is especially notable here, because presenting to us—much as in the Apocalypse—the vision of the Second Coming of Christ, which He Himself foretold in the hour of His rejection (Mark xiv. 61, 62).

THE GOSPEL is the first part of the "Passion of St. Mark" up to the condemnation of Our Lord.

It agrees almost exactly throughout with the record of St. Matthew; but adds (as is usual with St. Mark) some of the graphic touches which mark eye-witness, as, for example (in *v.* 13), the "man bearing a pitcher of water"; (in *v.* 30) "the cock crowing *twice*"; (in *vs.* 51, 52) the curious episode of the young man who fled away naked; (in *v.* 54) Peter's "warming himself at the fire." Some of these appear also in the narrative of St. Luke.

(*a*) As in the other Evangelists, the narrative begins with the FEAST AT BETHANY, which, as we learn from St. John (xii. 1), took place before the Triumphal Entry, but which appears to be noticed here, because the rebuke of Judas (see John xii. 7)—the leader of the murmuring against the woman (Mary, the sister of Lazarus)—perhaps first suggested THE BETRAYAL, now plotted with the chief priests. Our Lord's commendation—to be a memorial of her for ever—is of her loving delight in sacrifice, offering to Him, without calculation, of her best, and that, moreover, at a critical time, before He was taken from them. While it refuses to estimate service by manifest usefulness, it cannot be taken as determining, in general, any intrinsic superiority in the direct service of honour to Him, as compared with the service to the poor, His representatives (Matt. xxv. 40).

(*b*) The next scene is the celebration of the PASSOVER FEAST, of which (from comparison with John xiii. 1, 29 & xviii. 28 & xix. 14, 42) it seems clear that Our Lord anticipated the ordinary time, whether by Galilean custom, or from special desire to eat it with His disciples before the Passion (see Luke xxii. 15). Here we have the prediction of the Betrayal, and the awful judgment on the traitor, of the desertion

down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.

The Gospel. St. Mark xiv. 1.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into

of the disciples (illustrated by quotation from Zech. xiii. 7), and of the denial of St. Peter; and the Institution of the Holy Communion, explaining the mysterious predictions of a year before (John vi. 53–58), by shewing what it is to "eat the flesh and drink the blood of the Son of Man," superseding the Paschal Feast, which had hallowed the old Covenant, by the better Feast which hallows the New.

(*c*) Thence, after the final Paschal Hymn, we pass towards the Mount of Olives and to the AGONY IN GETHSEMANE—the shrinking of His human will from the Passion of body, soul, and spirit, and the bowing it by spiritual struggle to the Will of the Father. (In comparison with Matt. xxvi. 39, 42, we see that St. Mark's narrative does not mark the subtle and instructive distinction between the first and second utterances of Our Lord.) We note also the failure of the disciples, in the "weakness of the flesh," "sleeping" (as St. Luke tells us) "for sorrow," and so leaving Him to the loneliness, with which He pathetically reproaches all, and the eager St. Peter especially; the sad irony of the last words, "Sleep on now, and take your rest"; and the calm readiness to meet death (as in presage of victory), "Rise, let us be going."

(*d*) Immediately follows the BETRAYAL by the Judas-kiss of unspeakable treachery, the sudden attempt of "one of them" (St. Peter) to resist, the remonstrance with His enemies for the violence of their attack on One, who had been always with them unprotected in the Temple, and the flight of the disciples. Then He is led away from the darkness of the Valley of Kedron up by the moonlit path to the gates of Jerusalem. Here occurs the peculiar episode, which, both in its picturesqueness and its apparent triviality, marks the vivid story of an eye-witness. Who the young man was, and why he followed with only the linen cloth round his naked body, we know not. Conjecture makes him St. Mark himself, Lazarus, or Simon of Bethany.

(*e*) The record of the CONDEMNATION BEFORE THE SANHEDRIM agrees almost exactly with St. Matthew, except that St. Matthew (xxvi. 63) supplies the solemn adjuration of the High Priest, under which Our Lord breaks the silence, hitherto kept in spite of the repeated false witness and pre-

the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice,

vious question. Here it is notable that St. John's Gospel (ii. 19-21) alone explains the accusation about the Temple—a perversion of words actually uttered by Our Lord. The answer of Our Lord—"I am"—is absolutely explicit in claim of Messiahship, and the words following clearly allude to the celebrated vision of Daniel (vii. 13, 14) of "the Son of Man" "brought to the Ancient of days," and invested with the universal and eternal Kingdom. Then follows—in the condemnation for blasphemy, and the insulting mockery of the servants—the first rejection of Him by His own people.

(*f*) Lastly, we have the record of the DENIAL OF ST. PETER, agreeing almost word for word with the narrative of St. Matthew. We note, as singularly true to human nature, that each denial was (so to speak) forced upon him, partly by his boldness in entering the High Priest's palace, partly by his attempt to conceal discipleship and by previous denials; that each became more hardened and emphatic, even to perjury; and that the revulsion of feeling, when it did come, came at once and with overwhelming power.

THE PROPER LESSONS from the Old Testament are (Gen iii. 20—iv. 17) the record of the first sacrifice, and the shedding of the blood of Abel (typical of the Great Sacrifice), and (Num. xx. 1-14) the striking of the rock in the wilderness, clearly typical of the "Rock of Ages, cleft for us." The Second Lesson in the Morning (John xiv.) begins Our Lord's last discourse to His disciples, (*a*) declaring His departure "to prepare a place for them"; (*b*) manifesting Himself as the "Way, the Truth, and the Life," so that, in seeing Him they see the Father; (*c*) promising His Presence and the Presence of the Father with them through the gift of the Comforter; and (*d*) thus leaving them His peace for ever. The Second Lesson in the Evening is (1 Cor. x. 1-12) the picture of the wanderings of Israel in the wilderness, typical of our pilgrimage through this world, as the people of God in Christ.

thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high

priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with

the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isa. l. 5.

THE Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of his ser-

Tuesday before Easter.

THE EPISTLE (Isa. l. 5–11) stands in marked contrast with the preceding, for it depicts the Suffering Servant of the Lord throughout; first (*a*), (*vs.* 5, 6) in His obedience, willingly enduring suffering and insult; next (*b*), (*vs.* 7–9), in His calm and perfect confidence that God will justify Him, and that His enemies shall fade and vanish away; lastly (*c*), (*vs.* 10, 11), in His message to those who, walking in obedience and godly fear, have yet no light; it bids them wait for God's good time, and warns them that those who kindle a light of their own devising shall lie down in shame and sorrow. The application to the Great Sufferer of Calvary throughout—in His self-sacrifice, His calmness, and His patient endurance—and to those who take up their cross and follow Him, is obvious.

THE GOSPEL, the second part of the "Passion of St. Mark," should be compared throughout with the Gospel of Palm Sunday from St. Matthew. With this it closely coincides, but is briefer—in fact, is the briefest and simplest history of the Passion. It adds, however, a few independent details—in *v.* 7, the fact that Barabbas had committed bloodshed in the insurrection; in *v.* 21, that Simon was "the father of Alexander and Rufus" (see Rom. xvi. 13); in *v.* 25, that the Crucifixion began at "the third hour"; while it omits several details given by St. Matthew—the repentance and suicide of Judas (xxvi. 3–9), the dream of Pilate's wife (*v.* 19), and the washing of his hands (*vs.* 24, 25); and the greater signs following upon the death of the Lord (*vs.* 51, 52). We may note that what St. Matthew

vant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

The Gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to con-

calls a "scarlet robe," St. Mark with greater precision describes as "purple," which is not what we call by that name, but the bright scarlet of royalty.

The Proper Lessons from the Old Testament are (Num. xxi. 1–10) the story of the Brazen Serpent, lifted up in the wilderness, and (Lev. xvi. 6–25) the ordinance of the sacrifices of the Great Day of Atonement. The Second Lesson for the Morning (John xv.) carries on Our Lord's last discourse to His Apostles, (*a*) bringing out in the Parable of the Vine their unity with Him, with its fruit of a love like His to all mankind; (*b*) warning them of the hatred and persecution which, like Him, they have to expect from the world; (*c*) and ending in the renewed promise of the Comforter, by whose witness to Christ they also shall be enabled to bear witness. The Second Lesson for the Evening (Heb. ix. 1–16) is the contrast of the outward Tabernacle and its sacrifices, which were only typical, with the Holy Place of heaven, and the true Atonement of Salvation in Christ.

tent the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the

Wednesday before Easter.

THE EPISTLE—drawn from the great Epistle to the Hebrews—as a whole, is plain in its meaning, carrying on the contrast of the first and second Covenants, brought out in the Epistle for Passion Sunday. It refers (*a*) to the consecration by blood of the solemn Covenant of God with Israel under Mount Sinai (Exod. xxiv. 5-8), and of the Tabernacle and the Priests (Lev. viii.); then (*b*) contrasts with this blood of bulls and goats, constantly offered, and availing only to cleanse ceremonially the earthly copies of heavenly things, the Blood of Christ offered by Himself; and (*c*) dwells on His entry for us once for all through His atoning Blood into the Holiest Place of Heaven itself, there to remain till He comes again, to complete the salvation which He has won. But the first clause, both in translation and idea, is difficult. The word rendered "testament" is the same which has been throughout the whole context, and in the New Testament generally, translated "covenant" (see Heb. viii. 6—ix. 15), and to alter the rendering of it is to break the continuity of thought. Moreover, the idea of a testament, as the will of a dying person, seems to have no proper connection with the relation of God to man, which is perfected in the Lord Jesus Christ, just because He is not dead but "alive for evermore." Probably, on the whole, it is best to render thus, "Where a covenant is" (between God and sinners as such) "there must be brought forward" (or represented) "the death of the covenanting person; for a covenant has force over the dead; for doth it ever avail while he that made it liveth?" The reference will then be to the sacrifice of the sin-offering—such as hallowed the old Covenant—representing the covenanter with God as really dead before Him in penalty of sin, and, by death of the victim, delivering him through the mercy of God, and restoring him to unity with Him. The coherence with all that goes before and follows will thus be maintained.

THE GOSPEL is the first part of the "Passion of St. Luke," and should be compared carefully with the narratives of St. Matthew and St. Mark, with which, on the whole, it agrees closely, not however without many notable omissions and

ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Wednesday before Easter.

The Epistle. Heb. ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

insertions. Like the Third Gospel generally, this narrative of St. Luke is marked by special beauty and depth of pathos.

Following the same divisions as in the Gospel for Monday before Easter, we observe that,—

(*a*) THE FEAST AT BETHANY is altogether omitted, and the resolution of Judas to betray his Master referred simply to the temptation of Satan, without notice of the occasion which may first have suggested it.

(*b*) THE PASSOVER FEAST is described with special fulness. Several important details are found in St. Luke alone—Our Lord's earnest desire to eat it with them, which may be connected with His apparent anticipation of the ordinary time; His refusal to drink of the Paschal Cup at Supper, in anticipation of the "new wine" of the Kingdom of God; the fact that, only when the Paschal Supper was over, did He break the bread and give the cup to His disciples. Moreover, in the Institution of the Holy Communion St. Luke adds the important words, "This do in remembrance of Me"; containing the authority for pleading His Sacrifice as a memorial before God, and continuing this pleading "till He comes" (1 Cor. xi. 26); superseding by this memorial the ancient memorial of the Passover. It is remarkable that St. Luke's account agrees almost verbally with the record given by St. Paul (1 Cor. xi. 23-25). Again, in the discourse after the Supper, St. Luke alone tells us of the strife for greatness in His Kingdom among the disciples, which is at once rebuked by Our Lord's own example, making self-abasement the true Law of that Kingdom on earth, and which yet in its highest aspiration is satisfied by the promise of the heavenly Feast, and of the "twelve thrones" in the Kingdom of glory. (The phrase, "I am among you as he that serveth," is curiously explained by the washing the disciples' feet, just over, which is recorded to us only by St. John (John xiii. 1-17).) From St. Luke again we read of the command to provide for their own needs and defence (in contradistinction to the practice of their former mission), and of the unintelligent literalism of obedience in the Apostles in respect of the "two swords," which explains how St. Peter came to be armed in Gethsemane.

(*c*) St. Luke (the physician) brings out especially the awful reality of THE AGONY, alone telling us of the bloody sweat wrung

For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my

forth in the intensity of mental struggle, and of the Angel sent down (as at the Temptation) to minister to Him.

(*d*) In the BETRAYAL we read here of Our Lord's reproof to the traitor, "Judas, betrayest thou the Son of Man with a kiss?" and of His healing the ear of the wounded servant by an act of mercy, which in the turmoil probably the sufferer alone knew.

(*e*) The record of the CONDEMNATION is briefer, omitting the testimony of the false witnesses, and placing the mockery before the arraignment in the Council.

(*f*) The story of the DENIAL OF ST. PETER varies in detail from the others, and contains the pathetic description of the look of Our Lord upon His failing disciple, which drew forth the sudden tears of penitence.

Everywhere we see traces of independent narrative and touches of impressive and pathetic detail.

THE PROPER LESSONS.—The Lessons from the Old Testament are (Zech. xi.) the typical foreshadowing of the breaking of the bands of Beauty and Unity, and the selling of the Lord for thirty pieces of silver; and (Gen. xxxvii. 3–29) the story of the selling of Joseph by his brethren into Egypt, which was "to save their lives by a great deliverance." The Second Lessons are, in the Morning (John xiii.) the record of the washing of the disciples' feet at the Last Supper, and Our Lord's farewell prediction of His betrayal and charge of love; in the Evening (1 Pet. i. 1-22) the declaration of the Redemption in the Blood of Christ, as "foreordained before the foundation of the world."

disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and

sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before

them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously

commonly called MAUNDY THURSDAY. The word *Maundy* (although other derivations for it have been suggested) appears almost certainly to be derived, like its French equivalent *Mandé*, from the *Mandatum*, "the new commandment" given by Our Lord in connection with the washing of the disciples' feet (John xiii. 34), and, perhaps also, the "Do this in remembrance of Me" of the Last Supper, just ended. On this day, accordingly, it became the custom for Popes, Kings, and Bishops to wash publicly the feet of poor men, and accompany the ceremony with alms-giving, which still continues with us in the Queen's "Maundy." The day was also marked by the bathing of the Catechumens, and the consecration of the Chrism, preparatory to the Easter Baptism, by the solemn reconciliation of penitents, and by the celebration—at any rate in the African Church—of an Evening Communion, in memory of the first institution, which was, however, disused and discountenanced after the 7th century.

THE EPISTLE is the well-known passage describing, and rebuking, the gross profanation of the Holy Communion in the Corinthian Church, probably arising in part from its connection with the *Agape* or Love-feast. It seems that, instead of unity in "the Lord's Supper," there were divisions, through which each person or knot of persons took what became their "own supper," and that excess and drunkenness disgraced the sacred feast. The indignant rebuke of this sacrilege—as a sin both against the sacredness of "the Church of God" and against Christian brotherhood—leads St. Paul, first, to give a record of the Institution, independent of, and probably anterior to, our Gospels in their present form, but closely coincident with St. Luke's narrative; and, next, to warn earnestly against this "unworthy partaking," in which the sinner "eats and drinks to himself a judgment" (not "damnation," but, as appears below, a temporal judgment, sent in order that they should "*not* be condemned"), and is "guilty" in respect "of the body and blood of the Lord," which he does not "discern," that is, distinguish from common food. This sin had already been visited by judgments of sickness and death. St. Paul urges them to forsake it without delay, and promises to order hereafter whatever else is needful—probably for guarding against future

spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same

profanation. It is natural to conjecture that from this time the separation of the Holy Communion from the *Agape* and its early celebration—which we know to have already become an established usage in the second century—began by Apostolic authority.

THE GOSPEL is the second part of the "Passion of St. Luke," in which, still more than in the first, he gives a narrative quite independent of the others, of special pathetic beauty, containing many details unrecorded by them, and apparently drawn from a far nearer point of view.

Thus (*a*) BEFORE PILATE, he records to us the formal accusation, clenched by the false statement of "forbidding to give tribute to Cæsar" (see Luke xx. 20), which produced Pilate's public inquiry, "Art Thou the King of the Jews?" next (*b*), the characteristic attempt of Pilate to get rid of responsibility, taking advantage of the fact of the ministry in Galilee to SEND OUR LORD TO HEROD ANTIPAS, who was in all probability in the same palace; the vulgar curiosity of Herod (see Luke ix. 9), which desired to see a miracle wrought; and his mockery of his silent Prisoner, arraying Him in scorn in a "gorgeous robe" (which may perhaps have been the "scarlet robe" of mockery in the Prætorium); and reconciling himself to Pilate by participation in one common guilt; (*c*) again, he suggests the object of THE SCOURGING, which otherwise might have seemed a wanton cruelty, in Pilate's words, "I will chastise Him, and let Him go"—inconsistent with his declaration of Our Lord's innocence, but apparently implying a vain hope that this lesser ignominy and suffering might content the people. It is remarkable that he does not narrate the actual scourging itself. (*d*) On the WAY TO THE CROSS he tells us of the company of mourners that followed, and of Our Lord's words, heard only by them and by the soldiers, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and your children," foretelling—in words drawn from ancient prophecy (Hos. x. 8)—the utter destruction to come on the "dry tree" of the Jewish dispensation. (*e*) At the moment of THE FIRST AGONY OF THE ACTUAL CRUCIFIXION, he alone preserves to us the prayer of infinite forgiveness, "Father, forgive them; for they know not what they do," which would be heard by those to whom they specially applied—the Roman soldiers nailing Him to the Cross; (*f*) UNDER THE

manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to

Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison,

whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus,

CROSS ITSELF he alone records the repentance of one of the robbers crucified with Him (who had first, it would seem, joined the railing against Him), and the almost superhuman faith, which—rebuking his impenitent comrade, recognising his own sin, and the sinlessness of Jesus—saw in the Crucified the Lord of Glory, and received the special blessing, "This day shalt thou be with me in Paradise"; and, only noting the fact of the loud cry (not the Hebrew words, which would be unintelligible to a Gentile), adds the last low utterance, "Father, into Thy hands I commend my spirit"; and finally, (*g*) gives literally THE CRY OF THE CENTURION, "Truly this was a righteous man" (probably "the Righteous One"; see Acts iii. 14 & vii. 52 & xxii. 14), which the other Evangelists translated into the equivalent Jewish term, "the Son of God"; and alone notes the revulsion of feeling, which made even the people "smite their breasts" in remorse.

The whole clearly indicates the eye-witness of one who stood near the Cross, and seems for many reasons to point to a Roman informant. According to common tradition, the Third Gospel belongs to the time of St. Paul's imprisonment at Cæsarea, the great Roman garrison city. Could the Centurion himself have gone on to the logical conclusion of his confession, and, as a Christian, been the witness of all these things to the Evangelist?

THE PROPER LESSONS refer emphatically to the Institution on this day, at the Last Supper, of the Holy Communion of the Body and Blood of Christ. The Lessons in the Morning are (Exod. xvi. 4–16) the gift of Manna ("the bread from heaven") in the wilderness, and (John vi. 27–51) Our Lord's great discourse at Capernaum, making that gift the type of His own gift of Himself, as the "true Bread from heaven," the "Bread of Life," of which "he that eateth shall live for ever." The Lessons in the Evening are (Gen. xiv. 14–24) the story of Melchizedek, "the priest of the Most High God," giving to Abraham bread and wine and blessing him; and (Heb. vii.) the representation of his priesthood as (according to Ps. cx.) a type of the eternal Priesthood of the Messiah, the Son of God.

Good Friday.

This beautiful name, of old standing, is peculiar to the English Church. In ancient times the day was called the "Day of the Cross," "the Pasch of the Cross," the Great *Parasceve*

Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

Good Friday.

The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

(" Preparation "), and the like. From the earliest days it was naturally observed as a day of strict fasting, penitence, and prayer, with special thanksgiving for the Atonement, and special intercession for all men, for whom Christ died. The singing of the " Reproaches " (expanding Mic. vi. 3–5), and the Adoration of the Cross, were added in later times. In token of mourning the altars were stripped and the sanctuary lights extinguished. The Holy Communion, consecrated on the previous day, was received in silence (the " Mass of the Presanctified "). At the Reformation, when reservation was forbidden, the practice of both consecrating and receiving undoubtedly came in. While in its Festal aspect the celebration may seem incongruous with the solemn Fast, yet the shewing the Lord's death must be held to be specially appropriate on the day of the Passion.

THE COLLECTS (all taken from the Sarum Missal) are a portion of the Collects of Intercession found in the Sacramentary of Gelasius.

(*a*) *The First* is for the whole Church, as the family of God, redeemed to the adoption of sonship by the Betrayal, the Condemnation, and the Passion, of the true Son of God.

(*b*) *The Second*, taking for granted the indwelling of the Holy Spirit in the Church as a whole, prays for each member that he may give active service to God, recognising that he has his own call and his own ministry for Him.

(*c*) *The Third* (a combination with much variation of three ancient Collects for Heretics, Jews, and Pagans) prays for all Jews and Turks (worshippers of One God, but not of the Lord Jesus Christ), then for Infidels (worshippers of false gods or of no God), and Heretics (worshipping God in Christ, but not aright), that God may take from them the hindrances of ignorance, hardness, contempt of His Gospel, and bring them home to the true Israel, the " one fold " (properly " one flock," see John x. 16) under " One Shepherd."

THE EPISTLE is the conclusion of the doctrinal teaching of the Epistle to the Hebrews, on the Priesthood and Sacrifice of Our Lord, continuing the Epistles for Passion Sunday and Wednesday before Easter. It has three sections; (*a*) the first deals with the actual SACRIFICE OF CHRIST in the past, contrasting it with the merely symbolical sacrifices of bulls and goats under the Law, which by repetition confessed their

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, infidels, and heretics; and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth

unreality; interpreting Ps. xl. 6-8 as representing the doing away with these things by the offering of Jesus Christ Himself, once for all, in fulfilment of the Will of God, and for the sanctification of humanity; (*b*) the second with HIS PRIESTHOOD AND ROYALTY at the right hand of God in the present, waiting for the victorious fulfilment of the prophecy of Ps. cx. 1, and giving the Holy Spirit (see Jer. xxxi. 33, 34) to write God's will on the heart; (*c*) the third draws the conclusion, that in virtue of this Priesthood and Sacrifice, we have confidence to enter through the veil of His humanity, and by His blood, into the Holy Place of God's presence, baptized with water and the Spirit, and holding Him fast by faith even to the end.

THE GOSPEL originally included John xviii. and xix., the "Passion of St. John." The former is now the Second Lesson, but is so closely connected with the latter that the two should be considered as a whole.

In the whole record we trace clearly two characteristics of the Fourth Gospel—that it is a "Supplementary Gospel," omitting as far as possible what is previously recorded, and supplying what had been as yet omitted; and that it is a "spiritual Gospel," always bringing out the hidden meaning, underlying the visible facts. Throughout, and especially in the record of the actual Passion, it is represented to us from the nearest point of view by one who was, in fact and in spirit, closest to Our Lord.

Observing the same general divisions of the subject as before, we find (*a*) that St. John (xii. 1-8) puts in its right place the SUPPER AT BETHANY (six days before the Passover), and records the special cavil and rebuke of Judas, who "was a thief and held the bag"; (*b*) that in recording (xiii. 1-30) the FEAST ("before the Passover"), while he alone tells us of the washing of the disciples' feet, and the lesson of humility therefrom, and of the question as to the traitor, put at St. Peter's request by "the disciple whom Jesus loved," leaning back on Jesus' breast to whisper his question, yet he passes over the Institution of the Holy Communion altogether; (*c*) that in the history of THE BETRAYAL AND APPREHENSION, St. John—passing again over the whole record of the Agony—alone tells us how the guard (of Roman soldiers) and the officers recoiled and fell to the ground on suddenly facing the Majesty of their

daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault

unarmed Prisoner, and brings out the freedom of His self-surrender and His care for His disciples' safety; (*d*) next, he alone tells us of the previous EXAMINATION BEFORE ANNAS (the true high priest in the view of the Pharisees), preceding the formal trial in the Sanhedrim before Caiaphas, of Our Lord's appeal to His previous teaching and His refusal of further answer, and of the insults of the servants, borne with calm patience and dignity (contrast Acts xxiii. 1-5). (*e*) In relation to THE DENIAL OF ST. PETER, recorded with differences of detail, he tells how, through "the other disciple" (St. John himself) as "known to the high priest," Peter gained admission to the palace. (*f*) In the TRIAL BEFORE PILATE, above all, he fills up, and so constantly explains, the narrative of the other Evangelists. He tells us that the examination went on partly within in private, partly (in deference to Pharisaic scruples) without; he shows us why the delivery to Pilate was made at all, because the Jews had not the power of life and death; he relates the private conferences between Our Lord and Pilate, the half-sceptical and yet half-reverent Gentile, and His declaration that "His Kingdom was not of this world," which alone explain why Pilate said, "I find no fault in Him," and, being generally reckless of human life, was so anxious not to shed His blood; he tells us explicitly (what St. Luke implies) that the mocking and scourging were inflicted, not in wanton cruelty, but in a weak attempt to satisfy the multitude and excite their pity ("Behold the Man!"); he records the fear excited in Pilate by the declaration, "He made Himself the Son of God"—the known title of the Messiah—and dissipated by Our Lord's answer, acknowledging that the power of the governor was "given from above"; the final victory gained over the governor's evil conscience and cowardice by the insinuation, "Thou art not Cæsar's friend"; and, on the other hand, the victory over Pharisaic religious patriotism in the cry, "We have no king but Cæsar." (*g*) IN THE PASSION ITSELF, we hear from him of the significant refusal of Pilate to alter the title on the Cross—half in taunt to the Jews, half in reverence for the Victim; of the reason why the soldiers (fulfilling Ps. xxii. 18) cast lots for His seamless vesture; of the Farewell of Our Lord to His Mother at the foot of the Cross, and His commendation of her to the beloved disciple; of the significant

in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote

words, "I thirst," accepting death only when all was accomplished, and, "It is finished," declaring the close of struggle in victory. (*h*) AFTER THE PASSION, the breaking no limb of the Lord, but piercing His side, out of which came "blood and water"—physically (it is said) the sign of a literally "broken heart"—mystically (see 1 John v. 6–9) having a deep spiritual meaning. In these he notes the fulfilment of the ordinance of the Passover (Exod. xii. 46), and the prophecy of Zechariah (xii. 10) of the future mourning over "Him whom they pierced."

Historically the record of St. John alone gives coherence and intelligibility to the other narratives, shewing, at every point, the vividness of eye-witness, and the insight of reverent love. Spiritually, if the narrative of St. Luke is fullest of pathos, teaching us to weep with Christ, the narrative of St. John is fullest of solemnity and mystery, teaching us to adore.

During the whole week, in reiterated record of fact, in prophetic anticipation, and application by Apostolic teaching, the one object is to shew forth Our Lord's Death, both as a Passion and as an Atonement, and to stir the repentance, the love, and the adoration, of those whom by it He has redeemed.

THE PROPER LESSONS are (Gen. xxii. 1–19) the history of the typical Sacrifice of Isaac, and (Isa. lii. 13—liii. 12) the great picture of the Suffering Messiah, "despised and rejected of men," but by the Sacrifice of His soul for sin, bearing the sorrows and iniquity of men, and in His victory "seeing the travail of His soul" and "being satisfied"; then (John xviii.) the story of the first part of "the Passion of St. John," and (1 Pet. ii.) St. Peter's declaration of the royalty and dignity of Christians in the Saviour; his exhortation, based on this, to purity, obedience, and self-sacrifice; and his comfort to the despised slaves, teaching them that their suffering is a following of the Great Sufferer, who "bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness."

Easter-Even,

called in the early Church, both Eastern and Western, "the Great Sabbath." It was, first, the Sabbath of Our Lord's rest in the grave; it was, next, the last Sabbath for His disciples, before

a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

the Jewish ordinance was superseded by the spiritual Festival of the Lord's Day; it is, lastly, the anticipation for us of the Sabbath rest of the unseen world (into which Our Lord's human spirit on this day entered), waiting for the Second Easter of the general Resurrection. It is thus a pause of sacred meditation between the sorrow of the Passion and the gladness of Easter. It was in ancient times the chief Fast and Vigil of the whole year; and the chosen time for the great Easter Baptism of the Catechumens (to which allusion is evidently made in the Collect).

THE COLLECT was inserted in 1662 by Bishop Cosin, altered from a Collect in the Scotch Liturgy of 1637, commonly attributed to Laud. Till that time no special Collect was provided, the old Sarum Collect—speaking (with possible allusion to the Paschal fire) of God as "illuminating this most holy night with the glory of the Resurrection"—having been disused. Like most of the modern Collects, it is full of Scriptural references (see Rom. vi. 3-5; Col. iii. 3; Ps. ix. 13). It dwells on our baptism, as a burial with Christ from the old life of sin (so vividly represented in the ancient immersion); and prays that here, living according to this beginning, we may continually "mortify" sin, and in the hereafter, "through the grave and gate of death pass to our joyful Resurrection." (See the Second Lesson of the Evening Service.)

THE EPISTLE is chosen with a similar double reference to the "descent into Hades" of Our Lord, and our Baptism into His Resurrection. (*a*) It is the one glimpse given us of the action of Our Lord, as the Son of Man, "when He had been put to death in the flesh, but quickened in the spirit." We know from Himself that He was in Paradise, the place of joy and rest (Luke xxiii. 43). We learn from St. Peter's preaching at Pentecost that His soul passed into Hades (or *Sheol*), the abode of souls departed, to break the chains of death for Himself and for all (Acts ii. 29). But St. Peter here plainly declares that there, at this time, "He made proclamation to the spirits in prison" (or "ward"), at any rate to those disobedient in the antediluvian world; and in 1 Pet. iv. 6, he evidently alludes to this as a "preaching of the Gospel to the dead." However vague and mysterious this revelation is, it clearly implies a continuance of Our Lord's Mediatorial Work in the world

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

Easter-Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of

unseen. It is only a glimpse, but a glimpse of mercy and salvation. (*b*) Possibly by suggestion of the Easter-Eve Baptism, even then begun, the Apostle digresses from the mention of the Ark to dwell on the true meaning of Baptism, not a mere outward washing, but an acceptance of Christ in good conscience, and spiritually efficacious in virtue of His Resurrection and ascension to sovereignty at the right hand of God.

THE GOSPEL is simply the historical record from St. Matthew of the events of the day—the Burial of Our Lord by Joseph of Arimathæa in his own new tomb, in a garden, close to Calvary; the request of the chief Priests for a guard to prevent the stealing of His Body by the disciples; and the half-ironical consent of Pilate ("Make it as sure *as ye can*").

THE PROPER LESSONS are from the Old Testament—(Isa. xxxviii. 9–21) the Psalm of Hezekiah on his recovery from sickness, dwelling on the gloom of the shadow of death and thanking God for restoration to praise Him in the land of the living; and (Exod. xiii.) the solemn institution of the Passover for ever in Israel, and the entrance of Israel through it on the new life of freedom; from the New Testament—(Luke xxiii. 50–56) the record (parallel to the Gospel of the day) of the burial of Our Lord; and (Heb. iv.) the declaration of the "Sabbath-keeping" remaining for God's people through their Great High Priest, who has entered into the rest of heaven, there to intercede for them.

(D) EASTER-TIDE.

EASTER-DAY, as the day of that Resurrection of the Lord, from which the first preaching of the Gospel actually started, was naturally the first great centre of the Festal year; being, indeed, the crown of the Lord's Day festivals, which from the beginning became the Holy-days of the Christian week, and thus eclipsed and gradually superseded the Sabbaths of the old Covenant. But there was in the early Church a long conflict (the *Quarto-deciman* Controversy) between the sense of this natural association with the Lord's Day, and the desire to celebrate it yearly on the day—the third day after the 14th Nisan—which represented its historical connection with the Jewish Passover. The Western Church, especially the Church of Rome, insisted on the one; many Eastern Churches (from

Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

The Gospel. St. Matt. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

the days of St. Polycarp downwards,) on the other. Finally, by a decree of the Nicene Council, A.D. 325, the former principle prevailed; and Easter-Day was fixed as the Sunday nearest to the calculated anniversary of the actual Resurrection. Being determined by the Paschal Moon, it is (in relation to the solar year) the centre of the Moveable, as Christmas of the Immoveable, Feasts.

The name EASTER is derived by Bede (whose authority is great) from *Eastre*, a Saxon goddess, whose festival was the great Spring Festival. Other derivations have been suggested, probably through disinclination to find a Pagan etymology for the day; but this is far the most probable. Its old name was *Pascha*, the "Pascha of the Resurrection," both in the East and the West; and endless titles of honour and reverence were heaped upon it. For, indeed, it is the great day of distinctive religious joy in the sense of the conquest of sin and death; while Christmas, being the Festival of the Childhood, allies itself with the natural joys of humanity. The Pasch-egg, the symbol of life out of what seemed dead—the salutation, "Christ is risen," of Eastern custom—the early practice of freeing slaves and ransoming captives—all shew how from time immemorial Easter has been the great Festival of Christian hope and love. The celebration of it as the great Day of Baptism, and the great Day of Holy Communion, especially of restored penitents, is the graver and more thoughtful expression of the same truth.

Easter-Day.

THE ANTHEMS.—In 1549, following the Sarum Use, the second and third of these Anthems were sung "before Mattins," and followed by a beautiful Collect, expanded from the Latin, commemorating both the Passion and the Resurrection, and praying that we might "daily die from sin" and "live with Him in the joy of His Resurrection." In 1552 these Anthems were directed to be used instead of the *Venite*, and what is now the first Anthem was prefixed in 1662. The Anthems, as they now stand, embrace the whole idea of Easter, dwelling, first, on the sacrifice of the true Passover for us in the past, calling us to keep the Feast of our Redemption in purity and truth, and thus linking together the commemoration of Good Friday and the Easter Communion;

Easter-day.

¶ *At Morning Prayer, instead of the Psalm,* O come, let us sing, *etc., these Anthems shall be sung or said.*

CHRIST our Passover is sacrificed for us : therefore let us keep the feast,

Not with old leaven, neither with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead dieth no more : death hath no more dominion over him.

For in that he died, he died unto sin once : but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead : and become the firstfruits of them that slept.

For since by man came death : by man came also the resurrection of the dead.

For as in Adam all die : even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect ; through Jesus Christ our Lord,

next, on our spiritual Resurrection in the present from the death of sin, through unity with the risen Lord; and, lastly, on the Resurrection of the future, of which His Resurrection is the earnest and the pledge.

THE COLLECT (from the old Sarum Missal) first recites the conquest of death and opening of the gate of eternal life by the Resurrection, and then prays that, by God's preventing and assisting grace, we may lay hold of its precious gift.

THE EPISTLE is the opening of the practical teaching of the Colossian Epistle. It takes for granted our Resurrection with Christ, first, as bringing us through a death unto sin to a new life—"hid" as a spiritual life—"hid" by a Divine communion "in God"—and so "hid" through unity "with Christ"—and next, as promising us the appearance with Him in glory at the Great Day. Its exhortation is two-fold—to have the desire, and to catch the tone, of the things above, where He sits in glory, and for this purpose to mortify the lusts of the flesh, which draw down the wrath of God. In teaching and exhortation it thus unites the Resurrection of the present and of the future.

THE GOSPEL is the simple and graphic record from St. John, not of the actual Resurrection, or of any appearance of the risen Lord, but of the first discovery of the empty sepulchre by St. Mary Magdalene, of the hasty coming of St. Peter and St. John, the eager entrance of St. Peter into the sepulchre, and the faith of the beloved disciple in the reality of the Resurrection, and of the return of the disciples after the discovery to their own homes.

The provision of a second Collect, Epistle, and Gospel is (as on Christmas Day) a revival of a similar provision in the first English Prayer Book.

who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. Col. iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the

THE COLLECT is taken from the Prayer Book of 1549, but in that Book was said after the Easter Anthem. Like that for the first Sunday after Easter, which was used in this place in 1549, it brings together the truths of Good Friday and Easter-Day—the sacrifice for us on the Cross and our own death unto sin through its redemption, and the glorious Resurrection of the Lord, through which we have the joy of deliverance from the power of the enemy.

THE EPISTLE, repeating what is now the first Easter Anthem, follows the same line of thought, commemorating the sacrifice of "Christ our Passover," and encouraging us through it to purge out the leaven of evil, and keep the feast in the purity and truth of our new nature, as risen with Him.

THE GOSPEL is the detailed and graphic record by St. Mark of the visit of the faithful women to the sepulchre on the first Easter Morning, of the vision of the angel, and of his proclamation of the Resurrection and the Lord's message to the Apostles. (It is followed in the Gospel of St. Mark by a brief summary of the appearances after the Resurrection.)

THE PROPER LESSONS.—The First Lessons (Exod. xii. 1-29; xv. 1-22) are the record of the first institution of the Passover for the deliverance of Israel, and the Song of Triumph over the accomplishment of that deliverance at the Red Sea. The Second Lessons are (Matt. xxviii.) the story of the Lord's Resurrection, His appearance to the women on their way from the sepulchre, His subsequent appearance to the disciples in Galilee, and His declaration of the great Charter of His Kingdom; and (Acts ii. 22-47) St. Peter's proclamation, on the day of Pentecost, of His Resurrection, and the inauguration of the Kingdom of Heaven by the gift of the Holy Ghost.

sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

¶ *If in any Church the Holy Communion be twice celebrated on Easter-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same Christ our Lord. *Amen.*

The Epistle. 1 Cor. v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The Gospel. St. Mark xvi. 1.

WHEN the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white

Monday in Easter-Week.

The Epistle is St. Peter's preaching to Cornelius. (*a*) It is like his Sermons on the day of Pentecost (Acts ii.) and in the Temple (Acts iii.), in dwelling first on simple facts—the Baptism of St. John, the Ministry in word and miracle of the Lord Jesus Christ, the Passion at Jerusalem—all known to his hearers; then on the Resurrection, known by certain proofs to His Apostles, and the charge which He had given them to proclaim Him both as the future Judge of quick and dead, and as the giver in the present of the promised remission of sins. It seems then to be going on, as before, to claim this as the fulfilment of Prophecy, when it is cut short by the sudden outpouring of the Holy Ghost on the Gentiles. We note here the general simplicity of the first Gospel preaching, as merely "witness of Christ." (*b*) But it contains, as peculiar to itself, the grand declaration—especially striking as coming from the Apostle of the Circumcision—of an universal salvation from Him, who is no "respecter of persons," that is (see Matt. xxii. 16; James ii. 1; Rom. ii. 11), of outward condition and privilege; and who "accepts in every nation" those who have the "fear of God" and the "work of righteousness," which are (as history shews) in various phases of purity and vividness, instinctive in man, written by the finger of God on the heart. It is to be noted that this belief in God's universal Fatherhood is to him not a dissuasive, but an incentive, to the calling of the heathen into the higher condition of the faith and the grace of Christ.

The Gospel is St. Luke's record of the appearance on the road to Emmaus, in which we note—what is characteristic of his Gospel throughout—the peculiar beauty and didactic tone of the narrative. Thus (*a*) the words of Cleopas shew vividly and pathetically the despair which the Crucifixion had struck into the hearts of the disciples, and the vague imperfect hope stirred by the news of the empty tomb and vision of Angels. (*b*) Our Lord's teaching starts in the Scriptures from the predicted suffering of the Christ, as a condition of His glory (see, for example, Isa. liii.), and makes "their hearts burn" with wonder and hope. (*c*) Then, in "the breaking of the bread," recalling to them the Institution of His Holy

garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Monday in Easter-week.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of

the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain

women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-week.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and

Communion, "their eyes are opened to know Him"; the veil, whatever it was, which hid His Person from them, being taken away. Lastly (*d*), their glad proclamation of His appearance is met by the declaration by the eleven of another appearance to Simon, here (as in 1 Cor. xv. 5) alluded to, though not directly recorded. Under the vivid historic reality of the record there is a typical representation of universal Christian experience. (Generally in the Gospels we have probably only specimens of the appearance of the Great Forty Days (Acts i. 3), as bringing out to us the lessons peculiarly characteristic of each Gospel.)

The Proper Lessons from the Old Testament are (Exod. xv. 22–27) the entrance of Israel, after the passage of the Red Sea, on the trials and blessings of the journey through the wilderness; and (Job xix.) the expression of the deep sense of the sorrow and mystery of life, and the confidence that through all "my Redeemer liveth." From the New Testament (Luke xxiv. 1–13) the record of the vision of the angels at the empty sepulchre, of Our Lord's appearance to the women, and of His message to the Apostles, and (Mark xvi.) the brief summary of His appearances after the Resurrection, His charge to the Apostles, and His Ascension.

Tuesday in Easter-Week.

The Epistle is the close of St. Paul's Sermon at Antioch in Pisidia, addressed both to Jews and to Gentile proselytes. It first (*a*) holds up to abhorrence the rejection, condemnation, and murder of Our Lord by the Jews of Jerusalem; next (*b*), recites His Resurrection as a fact, testified to by eye-witnesses, and then dwells on it as the fulfilment of God's promises—the Royalty of the Son of God in Ps. ii., and the raising up of the Holy One in Ps. xvi.; and so goes on (*c*) to preach what was to be St. Paul's especial lesson—justification in His blood from the sin, from which they could not be justified by the Law, and to warn them not (like those at Jerusalem) to fulfil the prophetic condemnation (Hab. i. 5) of those who "despise and so perish." The whole Sermon should be compared with St. Peter's Sermon at Pentecost and with St. Stephen's defence, noting the conclusion as especially characteristic of St. Paul.

The Gospel, continuing the Gospel of the Monday, records the appearance of Our Lord to the Apostles as a body. (*a*) It

opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no cor-

opens with the repetition of the words with which He had bidden them farewell (John xiv. 27, 28), "Peace be unto you"; (*b*) it next tells how, in condescension to their terror and wonder, He gave them, by suffering Himself to be handled and by eating before them, infallible signs of a real bodily Presence; and then, (*c*) opening their understandings, shewed them in the Scriptures—all of which, "Law, Prophets, and Psalms," He claims for Himself—the teaching of the sufferings of the Christ, and the remission of sins through Him, in which they were to be "witnesses of Him among all nations, beginning from Jerusalem." It is notable how the "Pauline Gospel," like St Paul's own preaching (as in to-day's Epistle), here dwells emphatically on remission of sins in "Christ Crucified."

The Proper Lessons are (Isa. xxvi. 1–20) a song of praise to the Lord Jehovah, a confession of the struggle of good and evil in the present life, and a final promise that "thy dead men shall live, together with my dead body shall they arise"; (2 Kings xiii. 14–22) the record of Elisha's last charge and prophecy to king Joash, his death and burial, and the revival of the dead corpse, which touched his bones; and (John xxi. 1–15, 15–25) the narrative, supplemental to the general record of the Resurrection, of Our Lord's appearance at the Sea of Tiberias, the second miraculous draught of fishes, the three-fold pastoral charge to St. Peter, and the mysterious reference to the future destiny of St. John.

(E) THE SUNDAYS AFTER EASTER.

These Sundays after Easter have a two-fold function. On the one hand, like the Sundays after Epiphany in relation to Christmas, they simply deepen and enforce the great Easter truth. On the other hand, in the later Sundays especially, they serve as a preparation for the Ascension and Whitsuntide Festivals. Indeed, all the period from Easter to Whitsuntide—the *Pentecoste*, or "Fifty Days"—was in the Early Church looked upon as a whole, and considered as the great Festal period of the year.

The Proper Lessons from the Old Testament are a series of utterances of promise from Isaiah and the Minor Prophets, foreshadowing the Coming and the universal Kingdom of the

ruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Messiah. The Second Lessons in the Morning Service are from the Acts of the Apostles (chaps. i., iii., iv., v., vi.), first, recording the Ascension of Our Lord, and the election of St. Matthias to Apostleship, and then tracing the growth of the Church at Jerusalem up to the preaching of St. Stephen. In the Evening Service the Second Lessons are taken from the Epistles (1 Cor. xv.; Col. i., iii.; 1 Thess. iii., iv.) dwelling on the Resurrection of Our Lord, His Exaltation in Heaven and true Godhead, and His future Coming to judge the world at the Great Resurrection.

The First Sunday after Easter.

This Sunday, the Octave of Easter, is commonly called "Low Sunday," probably in contrast with the High Feast of Easter. In early times it was called *Dominica in Albis*, because on this day the newly baptized appeared for the last time in their white robes, which were then laid reverently aside.

THE COLLECT, composed in 1549, was then appointed for the Second Communion on Easter-Day. It was transferred to this Sunday in 1662, instead of repeating, as before, the Collect for Easter-Day. Its preamble is a quotation from Rom. iv. 25—uniting the truths of the Passion and Resurrection. It points to Our Lord as having "died for" (*i.e.* on account of) "our sins," and risen "for" (*i.e.* on account of) "our Justification"—that is, shewing by His Resurrection that it had been already accomplished in the Passion; and the prayer is from 1 Cor. v. 8, that we, being thus justified in "Christ our Passover," may put away the leaven of evil, and serve God "in purity and truth."

THE EPISTLE has apparently special reference to the great Easter Baptism. (*b*) It dwells on the "new birth" by faith in Jesus Christ—always connected (see Rom. vi. 3–11; Col. ii. 11, 12) with His Resurrection—as having power to overcome the world. (*a*) With obvious allusion to the "water and blood" shed from His side on the Cross (John xix. 34, 35)—an allusion taken up in the Prayer for the "sanctifying of the water" in our Baptismal Service—it declares Him as having "come" to us, "not by water only," but also "by the blood" of His Cross, in which we are washed from sin (see Rev. i. 5; vii. 14); and (*c*) it connects this coming with the witness of the Spirit (comp. Rom. viii. 16, 17)—a witness not of man, but of God—that there is an eternal life for us by unity with the Son of God.

The First Sunday after Easter.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the

(The celebrated verse 7, "There are three that bear witness in Heaven, the Father, the Word, and the Holy Ghost; and these three are one," must be rejected as spurious—a gloss inserted probably in the great age of controversy on the Godhead of Our Lord.) The whole passage, therefore, clearly alludes to the beginning, the continuance, and the perfection of the Covenant of life, given us by baptism of "water and the Spirit," in the "blood" of Jesus Christ.

The Gospel repeats (from St. John) the record of the same appearance of the Lord, quoted from St. Luke in the preceding Gospel. But St. John, after his manner, adds to the older record the account (*a*) of the solemn mission of the Apostles by Our Lord, (*b*) of the earnest of the gift of the Spirit for that mission, and (*c*) of the charge to minister for Him, under due conditions, the remission of sins, which is its chief part. All these three go together, and explain one another; all work out the new Covenant in Jesus Christ, of which the Epistle speaks.

The Second Sunday after Easter.

It is notable that the Services of this Sunday go back to the Cross, both as a Redemption and an example of godly life to us, taking the Resurrection for granted, but not dwelling on it.

The Collect (composed in 1549) sets before us the Cross, first as an Atonement, in which Christ is alone; next, as an example, in which, as in all His life, we, by His command, are to follow Him; and prays for thankful acceptance of the inestimable gift of the one, and grace to "endeavour ourselves" to follow the other.

The Epistle takes up the same strain. Addressing despised and helpless slaves, St. Peter (*a*) teaches submission even to undeserved wrong, after the example of the Lord Jesus Christ; (*b*) and proceeds, first, to draw out that Divine example of innocence and patience, trusting all to the righteous judgment of God; and then, rising above mere example, to set forth the whole doctrine of the Atonement—as a bearing of our sins, as a regeneration of humanity, as a healing of the disease of our nature. (*c*) Through that Atonement he reminds them that they, having been astray, are now gathered in by the Shepherd and Bishop of their souls.

disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Second Sunday after Easter.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. ii. 19.

THIS is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed him-

The Gospel, accordingly, is Our Lord's own picture of Himself as the Good Shepherd. To the frequent metaphor of "the Lord the Shepherd" in the Old Testament (see Ps. xxiii.; lxxx. 1; Isa. xl. 11, &c.), He adds the new Revelation of Himself as shewing His goodness by giving His life for the sheep, which are His own, knowing them through His perfect knowledge of the Father, and preparing to gather His other sheep, not of the fold of Israel, so that there shall be "One flock (not 'fold') and One Shepherd."

The Third Sunday after Easter.

The Collect (translated from the old Sarum Collect) still seems addressed to the newly baptized, "admitted into the fellowship of Christ's religion." It describes the light of God's truth as intended to bring back those who are and have been in error to the right way (comp. Luke i. 78, 79); it prays that all may have grace "to eschew" (Lat. *respuere*) all things unworthy of a Christian profession, and follow out by positive obedience all that accords with it. (Compare the Exhortation at the close of the Baptismal Service.)

The Epistle is the passage, preceding the Epistle of last Sunday, in which St. Peter urges Christians, as "strangers and pilgrims," to abstain from "the fleshly lusts" of the present life, not only for their own sakes, but as a witness for God before the heathen. More especially, and in view of slanders against Christianity (perhaps provoked by some abuse of Christian liberty), he proceeds to teach the duty of obedience to all the powers that be—to "the King" (as in Eastern phrase, long abhorred at Rome, he calls the Emperor) and to his governors—so as to put all such ignorant slanders to shame. He asserts the freedom of Christians, but not as a "cloak of maliciousness"; he commands all, in the service of God which is perfect freedom, to "honour all men," while they especially "love the brotherhood," and in "fear of God" to "honour the King." (Comp. St. Paul's teaching in Rom. xiii. 1-7.)

The Gospel (like the Gospels of the next four Sundays) is taken from that discourse of Our Lord (John xiv.—xvi.) on the eve of the Passion, which is throughout a prophecy of His Mediatorial Kingdom of glory in Heaven, and of grace on earth; and is therefore used as a preparation for Ascension-Day and Whitsuntide.

self to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

The Collect.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Gospel itself is a teaching by paradox—which, like His teaching by "Proverbs" (John xvi. 25), has the intention and effect of stimulating interest and inquiry—telling how they "shall not see Him" (properly "behold Him," as in Revised Version), and yet "shall see Him," "because He is going to the Father." (The difference of the two words used probably marks the distinction between the sight of familiar intercourse in the present, and the vision of His glorified humanity after the Resurrection.) Then, having arrested their attention, He answers their unspoken question, by setting before them the coming sorrow in His absence, in face of the exultation of the world, and the succeeding joy (of which this is as the birth-throe), never to be taken away—a joy in His Presence, not only for a time after His Resurrection, but "with them alway, even to the end of the world."

The Fourth Sunday after Easter.

THE COLLECT (slightly altered from the old Sarum Collect), (*a*) with manifest allusion to the teaching of the Epistle and Gospel, prays to God as (through the grace of the Holy Spirit) "ordering the unruly wills and affections of sinful men"; (*b*) next, asks Him for the two great motives of obedience in their right order of prominence, placing first—what is purely of the spirit—the love of God's commandments for their own sake, and only as subsidiary to it—what is "of the Law"—the desire of His promised reward; lastly (*c*), describes the result of the obedience so produced—that in all the changes of life "our hearts may there be fixed, where true joys are to be found," that is, on the Communion with God, given in earnest now, promised in perfection hereafter.

THE EPISTLE (like those of the previous Sundays) comes from the Catholic Epistles; but in this case from the Epistle of St. James—the storehouse, not so much of Christian doctrine, as of godly morality. It contains a declaration and an exhortation thereupon. First (*a*), it points to the general truth that "every good gift," that is, properly, "all gracious giving," and every perfect gift thus graciously bestowed, is from the One Eternal and Unchangeable God, called emphatically the "Father of lights" (both physical and spiritual), and (in obvious reference to the physical luminaries of heaven) described, in almost scientific

The Epistle. 1 St. Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. St. John xvi. 16.

JESUS said to his disciples, A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, be-

language, as having no phases of variation in light, and no shadows of obscuration, caused by revolution and change. This is the general truth applying to the whole Creation. Next (*b*) comes the special exemplification of the truth in the Regeneration of Christians through the "Word of Truth" received by His grace, so that, renewed to all, and more than all, man's original birthright, they may be the "first-fruits of God's creatures." Lastly (*c*), we have the exhortation to the receptiveness of soul, by which alone (as the Parable of the Sower shews) the Gospel can become the "engrafted Word," that is, the Word "growing into" and becoming part of the nature. Of this temper two phases are noted—the conquest of impetuous self-assertion, intemperate of speech and wrath, and the conquest of impurity and "overflow of maliciousness."

The Gospel comes again from Our Lord's farewell discourse to His disciples, but (curiously enough) from the passage preceding that of the last Sunday. It opens (*a*) with His consolation for His departure in the promise of the coming of the other "Paraclete" (or "Advocate," see 1 John ii. 1), which could not be till the work of Our Lord on earth was completed in the Ascension (comp. John vii. 39), and His Mediatorial Kingdom in Heaven begun; it next (*b*) describes the Office of the Paraclete to "the world"—that is, to men as estranged from God—first, to "convince," or "convict," them of the three great moral realities of "Sin," of "Righteousness," and of "Judgment" between the two, and, next, to connect all these convictions with Christ Himself—"Sin" as springing from the unbelief in God through Him, which is the root of moral disorder; "Righteousness," both of God and of man, as manifested in the exaltation of the Crucified to the right hand of God; "Judgment," as shewn by the beginning of the judgment of the Evil One, "prince of this world," in this exaltation of the Conqueror; lastly (*c*), it describes the Office of the Holy Spirit to the Church, as represented by the Apostles, viz., to "guide into all the truth" of God and Man, by bringing home to the soul the revelation through the Son of the Will and Nature of the Father, so far as man can know them. Of these functions the two lower melt into the higher. In the first we have the natural gift, by which God speaks to the conscience of the world, as yet not knowing Christ; in the next the

cause her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said

leading men, through that gift, to conversion to Him; in the third the supernatural gift to the Church, of the "knowledge which is the life eternal."

The Fifth Sunday after Easter

(COMMONLY CALLED "ROGATION-SUNDAY").

THE COLLECT (a translation of the old Sarum Collect), still looking up to God as the Giver of "all good things," prays for the two-fold gift of "preventing and following" grace—the "inspiration" of good and holy thoughts, and the "guidance" to carry out such thoughts in action. For "it is God who worketh in us both to will and to do of His good pleasure" (Phil. ii. 12, 13).

THE EPISTLE is the continuation of the Epistle of the preceding Sunday, adding to the truths there taught, as to the fulness of God's grace and the opening of the soul to receive it, the lesson of practical co-operation with the grace so given and received. First (*a*), in general, the superficial impression of simple hearing of the word (compared with the passing glance at the reflection of a face in a mirror) is contrasted with the effect of steadfast insight through thought and practice into the Christian law of liberty, and with the consequent realisation of spiritual blessing. Next (*b*), passing to particular examples, the Apostle dwells on control of the tongue, charity to the afflicted, and purity from worldiness, as true phases of "pure and undefiled religion." The word "religion" is literally "worship," and it refers not to the essence of what we call religion, but to its outward signs. The lesson is the lesson, so characteristic of St. James, of practical and manifest reality in religious life.

THE GOSPEL is the continuation (after the omission of one verse) of the Gospel for the Third Sunday, and the conclusion of Our Lord's last discourse to the Apostles.

It begins (*a*) with His direction to pray hereafter "in His Name," that is, in virtue of His Mediation, with promise that such prayer shall always be answered with full blessing. Hitherto His Mediation had not been consummated, and therefore they had not so prayed. Next (*b*), referring to His past teaching as given in "Proverbs"—that is, Parables, only shewing the Truth through type and inference—He promises that

these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.

The Collect.

O LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and

hereafter (in the gift of the Holy Spirit) He will reveal to them the inner reality of God. Then (*c*), recurring to His command to pray in His Name, He places before them, not His own Intercession (although that should be given), but (as if in prophetic jealousy of teaching, which makes Him our ultimate rest, instead of the Mediator between us and the Godhead) the free love of the Father to them who had believed and loved the Son; and adds, as enforcing His unity with God, the plain declaration, "I came forth from the Father; again I go to the Father." On this (*d*) the disciples fasten eagerly, as a declaration not in parable, but all-sufficient for their faith in His Word and in Himself. But He gently rebukes their eagerness, in foresight of their coming desertion of Him; and then in the future promises them, in spite of all tribulation and weakness, peace at last, because He Himself had overcome the world for them. From these promises He passes on, in the next chapter, to His great Intercession.

The Monday, Tuesday, and Wednesday following are the ROGATION-DAYS (on which see above, *Table of Fasts*, &c.). For these no special Collects, Epistles, and Gospels are appointed, as was done in the old Service books, and as was proposed by Bishop Cosin in 1662. But there is a Homily ("that all good things come from God") appointed to be used in three parts on the three days. From this it appears that, besides the original penitential purpose of these days, and their observation as preparation for the Ascension Festival, they were used, in connection with the perambulation of the bounds of the parishes (which is probably a survival of the old Processions), as an occasion of prayer and thanksgiving to God for the fruits of the earth. This use is enjoined in the Injunctions of 1559. The more solemn celebration of these days has been in some measure revived in our own time, and Services for it authorized by Convocation.

(F) ASCENSION-DAY AND THE SUNDAY FOLLOWING.

The Ascension-Day.

The observation of this Festival on the fortieth day after Easter (see Acts i. 3) cannot be traced with certainty to an earlier period than the 4th century. In the East the first notice of it is in the *Apostolical Constitutions*; and Epiphanius

continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

complains that it was not in his day adequately observed. In the West the earliest notice is by St. Augustine, but in his time the observance was so thorough and universal, that he supposes it to have had an Apostolic origin. Necessarily it established itself as one of the great Festivals; and, as such, it is marked in the Prayer Book by the appointment of Proper Psalms and a Proper Preface in the Communion Service. The comparative neglect of it, which is now being partially corrected, is, therefore, entirely at variance with the intention of the Prayer Book. But even in itself it is clear that the Ascension, completing the triumph of the Resurrection, and being the entrance of Our Lord on His Mediatorial Kingdom in glory, occupies a co-ordinate place with the Incarnation, the Passion, and the Resurrection in the Manifestation of Him for our salvation, and in the promise of exaltation of our humanity through Him, which that Manifestation implies.

THE COLLECT (a free translation of the old Sarum Collect) first declares our faith in the Ascension, and then (in the spirit of Eph. ii. 5, 6 and Col. iii. 1–4) prays that, knowing our unity with Him, we may already raise our hearts and minds to the Heaven, where He has gone to prepare a place for us.

THE EPISTLE (also taken from the old Sarum Missal) is St. Luke's record of the Ascension in the Acts, enlarging the brief notice at the close of his Gospel. (*a*) We gather from it that Our Lord appeared to His disciples "at intervals during forty days," and that His teaching to them was of "the things of the Kingdom of God," that is, the Church to be founded at Pentecost, when the promised "baptism with the Holy Ghost" should take place. Of these appearances and this teaching we have characteristic specimens in the four Gospels. (*b*) We next note that on the eve of the Ascension, their natural question as to the immediate restoration of "the Kingdom of Israel"—the universal kingdom of the Messiah, in which they thought that Israel would still occupy the place of privilege—is rebuked as intruding into the secrets of God, and their attention directed from it to their own coming mission, extending to "the utmost parts of the earth," in simple "witness for Christ," and in virtue of the power of the Holy Spirit. Lastly (*c*), we have the plain record of the Ascension itself, at the moment (see Luke xxiv. 51) of His

The Ascension-day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him

solemn Blessing to them, through the cloud of glory to the invisible and mysterious Presence of God which we call "Heaven"; and the appearance of the angels—now as at all the great epochs of His earthly life—to send the Apostles back to work for Him in the certain expectation of His future Coming.

THE GOSPEL is taken from that section of the 16th chapter of St. Mark, which is obviously a postscript to the narrative, summarizing the appearances after the Resurrection. The appearance recorded seems to be the same as that of Luke xxiv. 33–48 and John xx. 19–25. The charge given is peculiar to St. Mark, and characteristic of the direct practical tone of his Gospel. For it brings out clearly the unspeakable issues of salvation and condemnation, which turn on the acceptance or rejection of the Gospel Message to all the world; and the various striking signs of miracle—carrying on Our Lord's own ministration both to the body and to the soul—which shall bring home that message to the minds of men. (On these see Acts ii. 1–6; v. 16; viii. 7; x. 46; xiv. 10; xix. 6, 11–17; xxviii. 5, 6, 8, 9.) The notice of the Ascension is brief, only dwelling on the exaltation "to the right hand of God"; and is followed by an equally brief reference to the preaching of the Gospel as commanded, and the accompanying signs as promised, in the charge of Our Lord.

THE PROPER LESSONS are (2 Kings ii. 1–23) the record of the typical ascension of Elijah; (Dan. vii. 9–15) the great vision, applied by Our Lord to Himself (Matt. xxvi. 64), of the exaltation of the "Son of Man," in the eternal and universal kingdom of the "Ancient of Days"; (Luke xxiv. 44–53) the brief record of the Ascension, anticipating the fuller account from the Acts, given in the Epistle of the day; and (Eph. iv. 1–17) the glorious description of the unity in the "One Spirit, the One Lord, the One God and Father," through the spiritual gifts of the ascended Lord.

Sunday after Ascension-Day.

This magnificent COLLECT, composed in 1549, is partly taken from an old Antiphon for Ascension-Day in the Sarum Breviary, which is, however, addressed to Our Lord Himself, quoting as it does His own words (John xiv. 18). Its preamble naturally addresses God as "the King of the Glory" of Heaven, to which

out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. St. Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James.*

Sunday after Ascension-day.

The Collect.

O GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us

Our Lord was restored in the great triumph of the Ascension (see John xvii. 5–24). Its prayer is for the gift of the Holy Ghost, first, to comfort in the present those who would otherwise be "comfortless" (properly "orphaned") here on earth, and then to fit our souls for the future exaltation to the place prepared for us by our great Forerunner (John xiv. 2, 3).

The Epistle (also taken from the old Use) comes from the First Epistle of St. Peter ("the Apostle of Hope") looking on to the return of Our Lord from Heaven. It speaks, in accordance with the early Christian belief, of the "end of all things" as being literally (as to each of us it is practically) "at hand"; and bids us prepare for it by sobriety in ourselves, by watchfulness in devotion to God, by fervent charity to man; and, in all these, by deep sense of responsibility in ministering both the Word of Truth and the gift of grace, as being a trust from God, to be used for His glory through our glorified Lord Jesus Christ. The whole breathes the spirit of thoughtful expectation implied in the Collect, through which this Sunday was called anciently the *Dominica Expectationis*.

The Gospel, like those of the three previous Sundays, is taken from Our Lord's last discourse, but goes back to a portion preceding them all. It is a brief summary of the whole of His last teaching to them, and His last charge. (*a*) The teaching is of the promised Comforter, proceeding from the Father, sent by the Son, as "testifying of Christ," by bringing to remembrance His Word (see John xiv. 26), thus enabling them to bear their witness through grace. (*b*) The charge to the Apostles is to co-operate with that witness; and for the sake of such witness to be prepared for persecution, "forewarned and so forearmed" against it, that they may find it no ground of "offence."

The Proper Lessons from the Old Testament are (Joel ii. 21–32) the famous promise of the outpouring of the Spirit, quoted by St. Peter on the Day of Pentecost; and (Zeph. iii.) the call to wait for the restoration of Israel, and the setting up of a universal Kingdom of Heaven. From the New Testament (John xvii.) Our Lord's Divine Intercession for the eternal life and unity of His Church; and (Heb. iv. 14—v. 11) the declaration of the opening of our way to the Throne of Grace, through our Great High Priest ascended into the heavens.

(G) WHITSUNTIDE.

Whitsunday.

(The derivation of the name is uncertain. The easiest and simplest derivation, calling the day *Whit-Sunday*, considers it to be really "White Sunday," from the wearing of the white robes by those newly baptized on the Eve. This labours under the difficulty that (as the names "Whitsuntide," "Whitsun-week," &c., shew) the prefix seems to be "Whitsun," and not "Whit";

not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Pet. iv. 7.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. St. John xv. 26, *and part of chap.* xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

but other analogies shew that this difficulty is not fatal. It has also been noted that the true White Sunday, the *Dominica in Albis*, is the first Sunday after Easter; but it is possible that in Northern countries considerations of climate may have transferred the general Baptism to the later date. The only other admissible derivation is that which supposes "Whitsun," through the German *Pfingsten*, to be a corruption of *Pentecosten*, which was certainly the old Anglo-Saxon name for the day; but no historical evidence of the process of such corruption is forthcoming. On the whole, the former derivation seems to be the more probable.)

The celebration of this Festival, being the birthday of the Church, is naturally, like that of Easter, of immemorial antiquity. Even in the history of St. Paul we note (see Acts xx. 16, and perhaps xviii. 21) his marked anxiety to keep the feast of Pentecost at Jerusalem. The name *Pentecoste* was applied in early times to the whole fifty days after Easter, regarded as the great festal period of the year, from which all fasting was banished; subsequently it became appropriated to Whit-Sunday itself, which was regarded as inferior only to Easter, and afterwards perhaps to Christmas. The feast among the Jews was the feast of the first-fruits, two loaves of the new wheat solemnly offered to God as the Giver of all (Lev. xxiii. 15–22); by common tradition it was associated with the giving of the Law on Mount Sinai (see Exod. xix. 1). Christian writers delighted to trace in the great gift of Pentecost the antitype of both these ideas—the dedication to God of the first-fruits of the spiritual harvest, and the writing of the Law "not on tables of stone, but the fleshy tables of the heart." The Church of England marks the day, by Proper Psalms and Proper Preface in the Communion Service, as one of the four great Festivals of the year.

The Collect (translated from the Sarum Missal), after reciting the gift of Pentecost, prays for the two-fold blessing of the Spirit to mind and heart—light for right judgment of truth, comfort and joy in His grace (see the promises of Our Lord in John xiv. 26; xvi. 13–15, 20–24).

The Epistle (from the same source) is the narrative of the outpouring of the Spirit on the day of Pentecost, which was the

Whitsunday.

The Collect.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

inward spiritual life of the Church, and of the gift of Tongues, which was its outward sign. (*a*) On the Coming of the Holy Spirit—symbolized by the rushing mighty wind, the emblem (see John iii. 7, 8) of invisible and mysterious power, and by the tongues of fire "distributed" to the Apostles, the emblems of an indwelling life, shining out and kindling the world—we must study (in John xiv.—xvi.) the teaching of Our Lord, bringing out not only the truth of the action of the Divine Spirit on the soul, which belongs to all religion, and is fully revealed in the Old Testament, but the Personality of the Comforter, His relation to the Father and the Son, and His Office to the world and to the Church. (*b*) On the gift of Tongues, we may compare 1 Cor. xiv., though it should not be assumed that the gift at Corinth was in all points exactly a reproduction of the gift of Pentecost. But here it is plainly declared that the power given was actually to declare in various known and intelligible languages the wonderful works of God. For the list given includes not only various forms, but various families, of language; and the exclamation of the hearers plainly declares that each heard the utterance in his own tongue ("dialect"). But it may also be gathered that the power was given, not for preaching, but for ecstatic utterance of prayer and praise; that we cannot tell whether it was temporary or permanent in the Apostles; and that its main object was to be "a sign, to those who believed not," that a new Kingdom had been set up uniting all "peoples, nations, and languages," and an earnest of that which has since been realized, the offering in every language of praise to God in Christ. (Note the repetitions of the like gift in Acts iv. 31; x. 44, 45.)

The Gospel goes back still further in the great discourse of Our Lord to His disciples, to the first promise of the Comforter as the Spirit of Truth. (*a*) With that promise of an indwelling and abiding Presence, invisible to the world, known only to the souls which receive it, Our Lord expressly connects His own returning Presence to them, who would otherwise be "orphans," and—in answer to a wondering question of St. Jude—adds also the promise of the Presence of the Father, through the Son, making His abode with those who love the Lord Jesus Christ and keep His sayings. In this the whole mystery of communion in the Spirit with the Holy Trinity is unveiled (comp. Eph. iv. 4–6).

The Gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that,

(*b*) To this He adds a further promise, that the Comforter shall teach them what as yet they cannot comprehend, by bringing home the words of Christ to their remembrance and understanding. In this He shews us the relation of the Revelation of Truth in Himself to the Inspiration of the Holy Ghost, which opens the soul to receive it. (*c*) Lastly, through this knowledge, He leaves them the peace the world cannot give; and bids them even rejoice in His approaching departure to the Father, conquering "the prince of this world," and doing (through the suffering on the Cross) the Father's will.

THE PROPER LESSONS are (Deut. v.) the record by Moses of the giving of the Old Covenant of the Law on Mount Sinai, and the charge to Israel of the inner devotion of the heart to God; (Isa. x. 33—xi. 16) the prophecy of the Kingdom of the Messiah under the manifold gift of the Spirit, in righteousness and peace, filling the earth with the knowledge of the Lord; (Heb. xii. 14–29) the contrast between Mount Sinai and Mount Zion, between the terror of the Law and the Covenant of the Spirit to the redeemed; and (Acts xix. 1–11) the record of the outpouring of the Holy Ghost on the disciples of John, re-baptized in the name of the Lord Jesus, and of the rapid growth of the Church in all Asia.

Monday in Whitsun-Week.

THE EPISTLE (taken, like the Gospel, from the Sarum Missal) contains first, the narrative of St. Peter's preaching in the house of Cornelius, already given as the Epistle for Monday in Easter week (which see). But it goes on to record the special outpouring of the Holy Spirit, with the Pentecostal gift of Tongues, on his hearers, sanctioning by a visible act of God Himself (see Acts xi. 15–18) the admission of the Gentiles into the Covenant of Christ. That Divine gift more than justified the celebrated declaration—going, in its full sense, beyond the immediate application and perhaps the intention of the Apostle—that God, irrespective of "persons" (*i.e.* of outward conditions), accepts everywhere those who fear Him, so far as they know Him (by the universal instinct of God, see Acts xvii. 26–28), and work righteousness, so far as they know it, by the universal witness of the conscience. For both these are the "convictions of the

when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitsun-week.

The Collect.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not

Spirit" even "to the world" (see John xvi. 8–11); and are made to lead on to the fuller gift of the Communion through the Spirit with the Father, the Son, and the Holy Ghost, of which, by Our Lord's own Institution, Holy Baptism is the means and the pledge.

The Gospel is the close of Our Lord's teaching to Nicodemus on being "born again of Water and the Spirit." It declares, first, the universal love of the Father, in sending the Son, not to condemn but to save the whole world; and next, the inevitable distinctions which man's freedom and responsibility must make among those whom God would have to be saved. The gift is free as the light of Heaven; but some will come to it, and shew their deeds as "wrought in God"; others will condemn themselves by hating the light and fleeing from it, because they delight in the works of darkness. The two truths, God's grace and man's responsibility, are brought out in striking connection and contrast.

(It is thought that in this Epistle and Gospel there is reference to the great Baptism in ancient times on the vigil of Pentecost.)

The Proper Lessons from the Old Testament are (Gen. xi. 1–10) the history of the Confusion of Tongues, of which the Pentecostal gift was the reversal; and (Num. xi. 16–31) the description of the sharing of the gift of the Spirit, which was on Moses, with the seventy elders. The New Testament Lessons deal with the spiritual gifts in the Apostolic Church, warning men (1 Cor. xiv. 20–40) against self-assertion in respect of them and confusion, and dwelling (1 Cor. xii.) on the variety in unity of such gifts, their subordination to the edifying of the Church, and the exaltation of Charity above all.

Tuesday in Whitsun-Week.

The Epistle (taken, like the Gospel, from the Sarum Missal) is the narrative of another special outpouring of the Holy Spirit, with visible tokens (see *v.* 18)—no doubt the gifts of tongues, and perhaps prophecy. This repetition of the Pentecostal gift was in Samaria after the preaching of Philip the Evangelist; it is

to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

distinguished from the ordinary grace of Baptism; and it is connected with the prayer and imposition of the hands of the Apostles St. Peter and St. John. It is possible that, in this case, as in others, those who received the special gift were designed for a special ministry. In this imposition of hands we have the germ of the rite of Confirmation, which has, however, passed through many phases of remarkable change (see Notes on *Confirmation Service*).

The Gospel is the symbolic representation of the Church, founded at Pentecost, in Our Lord's Parable or Allegory of the Sheep-fold, drawn from the familiar nature and conditions of pastoral life in the East, possibly suggested by something before the eyes of His hearers. In this Parable He Himself is the door of Mediation, through which we enter into the fold of God; the porter (if this feature is to be interpreted) must be taken to be the Holy Spirit, who opens to us the door of faith (see 2 Cor. ii. 12; Col. iv. 3; Acts xiv. 27); he who uses the door is a true shepherd whom the sheep know and follow; those who ignore it, "climbing up some other way," are thieves and robbers, coming to plunder and destroy. As the door (or, as in ch. xiv. 6, "the Way") Our Lord comes to give life, and life in abundance, knowing no stint or limitation, except our capacity to receive. (In the next verse He goes on, varying the metaphor, to declare Himself also the Good Shepherd.)

The Proper Lessons in the Morning are (Ezek. xxxvi. 25–38) the promise of the gift of the Spirit turning "the stony heart" to "a heart of flesh," and of the restoration of the Kingdom of Heaven to Israel; and (Acts ii. 12–22) the declaration by St. Peter of the fulfilment of a similar prophecy of Joel on the Day of Pentecost. In the Evening (1 Sam. xix. 18–24) the picture of the inspiration of Samuel and the prophets under him, falling upon Saul and his messengers; and (Gal. v.) the description by St. Paul of the victorious conflict of the Spirit against the flesh in the freedom of the Gospel.

Tuesday in Whitsun-week.

The Collect.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto

Trinity-Sunday.

The formal celebration of this Festival is of Western observance (the Eastern Church celebrating on this day the "Feast of all the Martyrs"), and of comparatively late date. The day was originally simply the Octave of Whit-Sunday; but in the Sacramentary of Gregory the original of our present Collect is given, and this perhaps indicates an informal appropriation of the day to contemplation of the mystery of the Holy Trinity. The earliest formal notice of the Festival in England is in 1162; but it is notable that the Sarum Use in the previous century numbers the succeeding Sundays as "after Trinity," whereas in the present Greek and Roman Use they are numbered as "after Pentecost." The Synod of Arles in 1260 consecrated the day to the Holy Trinity, and the universal observation of the day as Trinity-Sunday was sanctioned by John XXII. (1334). It fitly sums up the whole series of Festivals of the Manifestation of God in Christ.

THE COLLECT most truly dwells on the knowledge "of the Trinity, as derived from a true faith" (that is, from faith in the Revelation of the Lord Jesus Christ), but on the recognition of the Unity of God, the foundation of all religion, as known through "the Power of the Divine Majesty" (see Rom. i. 19, 20). On this it bases a two-fold prayer, for steadfastness in this faith, and for defence by this power.

THE EPISTLE (as also the Gospel) is old, taken from the Sarum Missal; and perhaps both still retain traces of the ancient observance of the day as simply the Octave of Pentecost. The Epistle is the great opening vision of the Apocalypse, after the Letters to the Seven Churches. It is notable that, except in the three-fold "Holy, Holy, Holy" of the cherubic song, there is no allusion to the doctrine of the Holy Trinity. The vision

them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity-Sunday.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns

is simply a vision of the mysterious being of God in Himself. (*a*) It first describes His enthroned Majesty in all images of visible brightness and grandeur, with the emerald rainbow of the Covenant of Mercy around it, and the crystal sea of calmness and purity beneath; then (*b*) it shews, as sitting crowned on lower thrones, the "four and twenty elders," symbolizing the whole Church of God, under the Old Testament and the New (sometimes supposed to have been suggested by the four and twenty courses of the Temple-worship); next (*c*), it tells of the voice of thunder proceeding from the throne and the seven spirits of God before it; and round about it the four "living creatures," emblems of the natural life of creation in its various phases, rising through the lion, the ox, and the eagle to the man—borrowed from the great vision of Ezekiel (i. 5–14; see also Isa. vi. 2), and suggested (so tradition declares) by the four standards of Judah, Reuben, Ephraim, and Dan in Num. ii.; lastly (*d*), it tells how, in the four living creatures, all created life utters ceaseless praise to the "Holy, Holy, Holy, Lord God Almighty," and in the elders the Church of the Redeemed falls down before the Eternal God, and acknowledges Him, the Creator of all by His Will, "worthy of glory and honour and power" (compare with this *vs.* 2–13 of the *Te Deum*). The whole vision thus enforces one leading idea of Trinity-Sunday—the contemplation of God, not in what He does, but in what He is.

The Gospel is the record of Our Lord's conversation with Nicodemus. (*a*) In answer to his confession of the Lord "as a Teacher come from God," it begins by declaring, to his real or assumed perplexity, the need of regeneration by Water and the Spirit as a condition for the vision of the Kingdom of God, and for entrance into its Divine realities—emphatically contrasting with "the flesh," which the carnal eye can see, the mysterious Presence of the Spirit, which can be only known by its signs. (*b*) On this it grounds a claim for faith in the "heavenly things," which He, the Son of Man, who is always in Heaven, alone knows and can reveal—a faith by which they who look to Him, raised up, like the brazen serpent, for salvation, shall attain

of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

The Gospel. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born

eternal life. The Gospel thus emphatically repeats the truth of Whit-Sunday. It implies at the same time the mystery of the Holy Trinity, by Revelation of the Spirit and of the Son, as "in heaven" (that is) in the Communion of the Godhead; and so brings out again the special truth of Trinity-Sunday—the knowledge of the "heavenly realities" of the Godhead itself, as mysteries, to be apprehended by faith in the true Word (or Revealer) of Godhead.

THE PROPER LESSONS from the Old Testament begin the series, which is to run through the Sundays after Trinity. They are (Gen. i. 1—ii. 4) the record of Creation, containing the plural name of God (*Elohim*), and the words, "Let us make man," which are looked upon as foreshadowing the mystery of the Holy Trinity; and (Gen. ii. 4–25) the story of primeval man in Paradise. The New Testament Lessons are (Matt. iii.) the history of the Baptism of Our Lord, and the manifestation in it of the Father and the Holy Spirit; and (1 John v.) the revelation of the Son of God, by the witness of "the Spirit, and the water and the blood," and in that revelation the "eternal life" (*v.* 7, the explicit declaration of "the Father, the Word, and the Holy Ghost" as "Three who are One," is spurious).

(III.) THE NON-FESTAL PART OF THE YEAR.

The long series of Sundays after Trinity deals not so much with Christian faith, as with Christian life. It appears to be devoted to the practical enforcement of the lessons, naturally drawn from the great Truths, which the earlier part of the year has brought out, in the various manifestations of God in Christ, culminating in the revelation of the mystery of the Holy Trinity. Thus the Collects dwell on the spiritual relations of human life to God, and their petitions have a strong practical stamp. The Epistles will be found to be, generally speaking, a selection in orderly succession of salient passages, first from the Catholic Epistles, then from the Epistles of St. Paul. The Gospels con-

of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

The First Sunday after Trinity.

The Collect.

O GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because, through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God; and every one that loveth is born of God,

tain mainly the Parables and Miracles of Our Lord, with passages of direct practical teaching, as from the Sermon on the Mount. With but few exceptions, all are taken from the Sarum Missal with some occasional modifications.

THE PROPER LESSONS from the Old Testament are a series of chapters from the Historical Books (from Genesis to the Second Book of Chronicles, inclusive) followed by a selection from the Book of Proverbs. Those for the Sunday before Advent are (Mal. iii., iv.) the final utterance of prophecy, looking on to the Coming of the Messiah, and (Eccl. xi., xii.) the meditation of the Wise Man on the changeableness and shortness of life, on the return of the dust to the earth and the spirit to God, and on the one reality of life—the fear of God and obedience to Him. The Lessons from the New Testament in the Morning also form a historical series, completing the lessons from the Acts, begun in the Sundays after Easter, and adding chapters from each of the four Gospels. The Lessons for the Evening are taken in order from the Pastoral Epistles of St. Paul, the Epistle to the Hebrews, and the Catholic Epistles.

The principle of regularity rules, generally speaking, in the whole selection.

The First Sunday after Trinity.

THE COLLECT fitly opens this scheme of practical teaching by a confession of inability to do that which is good without "the strength made perfect in our weakness," and a prayer for grace to please God by keeping His Commandments both in will and deed.

THE EPISTLE is the commencement of that section of St. John's First Epistle, which centres on the aphorism, "God is Love"—both in His own essential Nature, and in His manifestation of Himself to us. (*a*) This love of God to us is shewn, above all other manifestations, in the giving of His only Son "to be the

and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell

Saviour of the world," as "a propitiation" for us, while still unloving and sinful (see Rom. v. 8). (*b*) By love in ourselves, towards God and man, we become capable of the knowledge of the God, who is Love; seeing through the revelation of Christ as the Son of God, by the indwelling gift of the Spirit, Him who is invisible, and dwelling in Him (comp. Eph. iii. 17–19). (*c*) The practical inference is to cultivate the spirit of love, which, as it approaches perfection, casts out fear; rising through love of man to the supreme love of Him, who first loved us.

THE GOSPEL is evidently designed to enforce the lesson of love by Our Lord's terrible Parable of the Rich Man—the type of a life, not so much flagrantly sinful, as self-indulgent, careless of men and unbelieving towards God. We may note (*a*) that the phrase "Abraham's bosom"—one of those commonly used by the Jews to designate the unseen world of the righteous souls—seems intended to shew that not in the possession of riches, but in the idolatry and misuse of riches, lies the danger of eternal loss; for Abraham was rich and great in this world. (*b*) That the word "hell" here signifies *Hades*, the unseen world of the apostate soul, waiting for the final Judgment, not yet having lost hope of relief, or remembrance and care for those left behind on earth. (*c*) That the prayer of the rich man and its rebuke shew that the root of his evil life was in pure worldliness, satisfied to the full with the world's "good things," and resulting in an unbelief as to the witness of heavenly things in the Law and the Prophets, which, in him, as in his brethren, even the message of one rising from the dead could not have dispelled—the very opposite to the self-sacrificing faith, in which Abraham was accepted before God. Of this temper the neglect, or rather the careless toleration, of the poor Lazarus was simply the sign.

The Second Sunday after Trinity.

THE COLLECT prays for the protection of God's Providence over the outward life, and for the education of the soul in the fear and love of God, to which such protection is always promised.

THE EPISTLE is taken from an earlier part of the First Epistle of St. John than that of last Sunday. It (*a*) contrasts the hatred ruling in the world (which, as in the Sermon on the

from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The Second Sunday after Trinity.

The Collect.

O LORD, who never failest to help and govern those whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to

Mount, is identified in principle with the supreme guilt of murder) with the Divine power of love, ruling in those who know the Love of God in the Sacrifice of Christ, and therefore reflect its spirit of compassion and charity; next (*b*), urges practical reality in such love—not in word, but in deed—which alone can satisfy the judgment of our own conscience, and so have confidence before God's higher Judgment, through the grace, which is His answer to our prayers; (*c*) lastly, it sets forth the great commandment—faith in the Lord Jesus Christ, and love for His sake towards one another—to keep which is the sign of our dwelling in God by the Holy Spirit.

THE GOSPEL is the Parable of the Great Feast in St. Luke, parallel to, but not identical with, the Parable of the Marriage Feast in St. Matthew (Matt. xxii. 1–14). (*a*) The invited guests, who plead successively, as excuses for absence, enjoyment of possessions, engrossment in work, and absorption in earthly ties of love and duty, are the types of such men of the world as Our Lord saw round Him at the Pharisee's table, careless of the general call of God, and therefore apt to turn away from His own special invitation. (*b*) The outcasts, who are gathered in, first from the streets and lanes of the city, and then from the highways without, are types of those despised in the world—first, the publicans and sinners within the Jewish covenant, and, next, the heathen without—who so often turned to Him, accepting God's spiritual blessings, and thus finding the food which their souls craved for. (*c*) The penalty pronounced on the disobedient is that their wilful rejection shall be made effectual, and that the opportunity, once lost, shall never recur. (Note the striking application of this Parable in the Second prefatory Exhortation, in the Service of Holy Communion.)

The Third Sunday after Trinity.

THE COLLECT is like the last, in asking for the protection of God against danger and adversity. It connects this protection, however, not with the willing service of godly fear and love, but with the spirit of prayer, itself a gift of the Spirit of God (see Rom. viii. 26).

THE EPISTLE is the conclusion of the First Epistle of St. Peter, following an exhortation to mutual consideration and

have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began

to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

The Third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be

vigilant ; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour : whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me ; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

deference between the "elder" and the "younger" (that is, probably, the presbyters and the people). The lesson is two-fold; first (*a*), of humility, shewn, indeed, towards man, but based on a quiet and trustful faith in the God who blesses and exalts the humble; next (*b*), of sober, vigilant patience, resisting the power of evil, through quiet endurance of such suffering as is ordained for us in the following of Christ. (*c*) Through such endurance the Apostle prays that the God of all grace may bring them to perfection, in firmness, energy, and depth of faith, and ends with an ascription of glory to Him.

The Gospel contains the first two of the famous triad of parables of mercy, spoken in answer to the remonstrance of the Pharisees against that reception of publicans and sinners, which seemed to them to condone sin. (*a*) The former Parable of the Lost Sheep, paints Our Lord as (see John x. 11) the Good Shepherd, seeking even one lost sheep out of the flock with a tender individualizing mercy, bearing it home to the fold, and rejoicing over it with a special joy. The moral declares that in heaven there shall be, not indeed greater love, but greater joy, over one lost penitent found, than over those (if such there can be) who never strayed. (*b*) The second Parable, of the lost piece of money, seems to represent the Church; which, when it has lost by negligence one soul, stamped with the image of the Great King, seeks the lost with the lighted candle of God's truth, and having found it, rejoices over the finding, as the undoing of past negligence. The moral is much the same as before—the joy "in the presence of the angels of God" (watching over the Church), over "one sinner that repenteth." It may be noted that the idea of penitence is not expressed in either parable; it is forcibly brought out in the Parable of the Prodigal Son, which follows.

The Fourth Sunday after Trinity.

The Collect, still asking for protection, acknowledging God as the source of all strength and holiness, and praying for His abundant mercy, looks on beyond the things temporal, through which we pass here, to the things eternal, granted us in earnest now, but to be made perfect hereafter (see 2 Cor. iv. 18). Its prayer is that the former may help, and not hinder, the latter.

The Fourth Sunday after Trinity.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The Epistle. Rom. viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that

The Epistle is a warning—interposed in St. Paul's glorious picture of the freedom and victorious energy of the "life of the Spirit"—of the present condition of trial and sorrow, through which it has to struggle to its final triumph, but which he reckons not worthy even of mention, in comparison with the glory which is to come. He speaks first (*a*) of the burden on "all creation"—that is, all the sentient creation of which man is the head. It is a burden both of "vanity," *i.e.* transitoriness and hollowness, and of actual suffering, under which the whole creation groans—in itself a sentence of God on a fallen world, but carrying with it always a hope of deliverance, towards which the creation strains in eager expectation; next (*b*), of the special burden, resting on those who have the earnest of the Spirit, and who therefore long with an intenser longing for the perfect redemption, not only of the soul, but of the body, which connects them with this visible creation. The whole passage is a striking recognition of the unity of all creation, under man's headship, both in present bondage and pain, and in the future of "the glorious liberty of the children of God."

The Gospel (taken from the "Sermon on the Plain" in St. Luke) is Our Lord's lesson, first (*a*) of unlimited mercy, after the pattern of the boundless mercy of God—a mercy which, even by man, shall be abundantly requited; (*b*) next, of warning against the blindness of self-deceiving partiality, refusing to see the "beam" of gross sin in ourselves, while it would pluck out the "mote" of trivial defect from our brother's eye, and against the folly, which, while we are thus blind, makes us claim to be leaders of the blind (comp. Rom. ii. 17–24). The two lessons go together: for, when we know ourselves, we learn to make infinite allowance for others.

The Fifth Sunday after Trinity.

The Collect still dwells on the guiding power of God's Providence, but now as exercised for the sake of the Church, that, the course of the world being peaceably ordered, it may have scope and peace for His service.

The Epistle, like that of the Third Sunday, is taken from the First Epistle of St. Peter, closing the command of sub-

ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Pet. iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will

mission, civil and domestic, by the exhortation "finally" to unity of spirit, shewing itself both in love and courtesy to the brethren, and in return of good for evil, blessing for railing, to the enemy. (*b*) This exhortation is enforced by a quotation from Ps. xxxiv. 12–16, teaching, as the conditions of happiness, truthfulness, energy in good, and love of peace; promising to the righteous God's protection and answer to prayer; declaring to the wicked His righteous retribution. (*c*) Lastly, in view of coming persecution, the Apostle cheers his brethren with the certainty that it cannot really harm them, and that in suffering for righteousness' sake there is peace, and consecration of the heart to God. The whole accords with the prayer of the Collect, but goes beyond it, as shewing that, even when the world rages, the Church may have an inner peace in the service of God.

THE GOSPEL is the history (recorded by St. Luke alone) of the miraculous draught of fishes after Our Lord's teaching out of the ship, and of the call of St. Peter, and with him of St. Andrew, St. James, and St. John, to full discipleship. (St. Andrew and St. Peter had known Him and believed on Him before this, immediately after His Baptism (see John i. 40–42), and here evidently treat Him with reverence; but apparently had not till now "forsaken all and followed Him.") We note the awe, and even fear, in the consciousness of sinfulness, produced in St. Peter by the presence of the Lord in His miraculous power; and contrast with them the eagerness, with which, after the second miraculous draught of fishes (John xxi. 7), he hurried to the feet of his Master. The promise of Our Lord is properly "Thou shalt catch men *to keep them alive*," thus doubly contrasting their present occupation with their future Apostleship, in which they should catch not fish, but men, not to kill, but to bring to life.

The Sixth Sunday after Trinity.

THE COLLECT brings out to us the harmony of the higher and lower motives in the Service of God—the higher motive of a supreme love of Him above all things—the lower motive of hope of the good things, prepared for such love, which "pass men's

harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St. Luke v. 1.

IT came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

understanding." Both have their place; but the former must be the leading idea. It is "the first and great commandment."

THE EPISTLE begins a series of selections from the Epistles of St. Paul in the order in which they stand in our Bibles, extending almost without interruption to the Twenty-fourth Sunday. The Epistles of this and the next two Sundays are from the Epistle to the Romans.

The Epistle itself comes from the sixth chapter; which, following the exposition of free justification in the blood and by the grace of Christ, guards against the perverse suggestion, "Shall we continue in sin that grace may abound?" by a picture of the life of the justified, as necessarily conformed to the likeness of Christ. Dwelling on Baptism, as the entrance into that life, it describes it as the sign and the means of our partaking, both of the death of Christ, as a death unto sin and a destruction of its power over us, and of His Resurrection "by the glory of the Father" as the means of a new life unto God. (Compare the answer in the Catechism as to "the inward and spiritual grace" of Baptism.) It follows from this that sanctification, through His indwelling Presence, begins necessarily from the moment of justification in His Blood, and continues for ever, if only we yield ourselves to it.

THE GOSPEL is that portion of the Sermon on the Mount, in which, after the opening description of the Christian character in the Beatitudes, and of the function of Christians, as at once "the salt" and "the light" of the world, Our Lord draws out the outline of the Christian Law. (*a*) The leading idea is the contrast of it, as a law of principle and of liberty, with the law of rule and restraint, which was "the righteousness of the Scribes and Pharisees." This contrast is illustrated (*b*) by the extension of the sixth commandment—given "to them" (not "by them") of old time—from the deed of bloodshed to the thought of causeless anger, and the word of contempt and abhorrence. For the word "Raca" ("vain fellow") is a term of contempt; the words "Thou fool," of utter condemnation and abhorrence—not to be pronounced except with grave authority (as in Matt. xxiii. 17, 19 by Our Lord Himself). These are to be visited by a climax of penalties—the lesser condemnation of the local court of judgment, the greater condemnation of the

The Sixth Sunday after Trinity.

The Collect.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. Matt. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was

Sanhedrin, the utter destruction of the "Gehenna of fire"—the fire in the valley of Hinnom, burning up the refuse of the city, and the type of the "fire which is not quenched." Lastly (*c*), the Christian Law in this respect is carried one step further—to enforce reconcilement with a brother in all cases, as a preliminary condition of worship of God (compare the condition of the forgiveness asked in the Lord's Prayer), and agreement even with an adversary, before carrying out the quarrel to the "bitter end," with an implacable severity, recoiling on our own heads. For here we have the positive command to forgiveness and reconciliation, going beyond the negative prohibition of hatred and wrong doing.

The Seventh Sunday after Trinity.

THE COLLECT, addressing itself to God, as the Source of all power and the Giver of all good, prays Him to graft in our souls the love of His name, issuing both in the true religion of the heart, and in goodness of practical life, matured and perfected to the end.

THE EPISTLE is the close of the sixth chapter of the Epistle to the Romans, contrasting the old life of the flesh with the new life of the Spirit. "Speaking after the manner of men"—that is, condescending to the language of the world—it places them in comparison; it describes the one as a "service of sin" (both of impurity and of iniquity), and the other as a "service of righteousness" (although, indeed, it is no service, but perfect freedom); it appeals to their knowledge of the fruit of the one as death, and of the fruit of the other as holiness and eternal life. But it ends with the great distinction between these "fruits"—that death is the "wages of sin," earned necessarily, under the law of human responsibility, from the righteous judgment of God, while eternal life is the gift (or largess) of God's Love, freely given, far above man's desert, "through the Lord Jesus Christ." This distinction strikes the key-note of the whole Epistle—telling on the one hand, of man's sinfulness and the eternal Law of Retribution, on the other hand, of Salvation from

said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 19.

I SPEAK after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of

sin and its penalty by the free mercy of God in the Lord Jesus Christ.

THE GOSPEL is the record (from St. Mark) of Our Lord's second great miracle of feeding the multitude, wrought (it would seem) on the remoter eastern side of the lake, during His ministry in these frontier-lands, half-heathen in population. The two miracles are compared by Himself in Matt. xvi. 6–12, Mark viii. 14–22. Both are notable, as miracles of creative power, and as singularly wide in their scope, so as (see John vi. 14, 15) to bring home to the multitude the belief in His Messiahship, and induce them to think of making Him their King by force. The symbolic lesson of the miracles is that which is suggested by His own reference to them, noticed above, and by His teaching (see John vi.) after the former miracle. The bread of this world, so lavishly given, is but the type of the Bread of Life, with which, through what seem insufficient means, He feeds all humanity in the wilderness of this world.

those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The Gospel. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

The Eighth Sunday after Trinity.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen.*

The Eighth Sunday after Trinity.

The Collect, again returning to the subject of God's all-ruling Providence, prays that it may avert from us all that is evil, and grant us all that is good—evil being all that hinders, and good all that aids, our spiritual growth towards perfection.

The Epistle comes from the eighth chapter of the Epistle to the Romans, which—in strong contrast with the terrible seventh chapter—paints to us in ideal perfection the picture of the spiritual life. In the preceding verses St. Paul has set forth the gracious gifts of justification and sanctification in Christ. In these he draws the practical inference that, in virtue of these gifts, we owe ourselves to the new life of the Spirit, which alone is life indeed—because it is the earnest and witness both of our present adoption to free sonship, which is implied in the very words "Our Father," and of our consequent future heirship of His glory, on condition of willingness to share His suffering. This is the true "service which is perfect freedom"; and, in proportion as love casts out fear, it becomes all in all to us.

The Gospel is again from the Sermon on the Mount. It is a part of the final warning against unreality, whether of teaching or of life. It deals especially with the "false prophets," wolves in sheep's clothing, bidding that they shall be tested by their practical fruits, and warning that not outward adoration of the Lord, but inward devotion to the Will of the Father, is the condition of entering into the Kingdom of Heaven —because the sign of the regeneration which is necessary for such entrance (see John iii. 5, 6). The whole is in simpler form accordant with the teaching of the Epistle, as to the practical devotion of filial obedience, due from all who profess to know God in the Lord Jesus Christ.

The Epistle. Rom. viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matt. vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

The Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good with-

The Ninth Sunday after Trinity.

The Collect of this Sunday, in deep sense of our helplessness for good without God, prays for the twofold gift of God's grace—His preventing grace that we may think, and His assisting grace that we may do, what is rightful, because according to His Will (see Phil. ii. 11, 12).

The Epistle, beginning a series from the First Epistle to the Corinthians, is a remarkable instance (with which compare 2 Cor. iii. 7–18 and Gal. iv. 21–31) of St. Paul's symbolical interpretation of Old Testament history, dealing with the facts of the narrative as embodying the universal laws of human nature and God's dispensation, and as being, therefore, "ensamples" or "types" of our own experience. It traces accordingly the history of Israel in the wilderness as typical of our wanderings in the wilderness of life; (*a*) their entrance upon it under the cloud of God's mysterious Presence, through the Red Sea, in which they were baptized for the new life of freedom and trial, "unto Moses" as (see Gal. iii. 19) the "Mediator" of God's Covenant with them; (*b*) their sustentation in it by "spiritual food" (the "bread from Heaven"), and "spiritual drink" from the Rock—spoken of (according to the Jewish tradition) as "following them"—the type of our "Rock of Ages"; (*c*) their sins and punishments—the sensuous idolatry of the golden calf (Exod. xxxii. 6), and its punishment by the sword of the Levites and the plague—the fornication with the Moabites at Beth-peor, and the plague which avenged it (Num. xxv. 1–9)—the "tempting" God by unbelief and discontent on the borders of the promised land, and the plague of serpents (Num. xxi. 4–7)—the murmuring of absolute rebellion, again punished by the destroying angel of Pestilence (see Num. xiv. 37; xvi. 46–50). It then (*d*) draws the double moral—to beware of the temptation, in which, "he who thinketh that he standeth must take heed lest he fall," and yet not to be afraid of it, because God will give us power to escape from it or to bear it.

out thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man, which had a steward; and the same

THE GOSPEL is Our Lord's Parable of the Unjust Steward. (*a*) It presents to us a type of keen and unscrupulous worldly wisdom, by which the steward on the eve of dismissal, unable to work and ashamed to beg, makes use of the office which he is about to lose to entrap his master's debtors (probably his tenants) into a fraudulent falsification of their accounts, the knowledge of which would put them into his power, and enable him, either by favour or by fear, to live at their expense. (*b*) The master, though aware that he is being robbed, cannot help commending the shrewdness of the dishonesty; and Our Lord draws from the parable, first, the moral that the children of the world are "in their generation"—that is, from their own point of view, and for their own objects—wiser than the children of light, and then the command to all so to use the temporary possession of the riches of this world (the "mammon of unrighteousness") as to prepare for themselves a place in the everlasting habitations (see Matt. vi. 19–21). (*c*) The appeal is not to the highest motive, the love of God and of righteousness, but to the lower, yet allowable, motive of a wise self-interest, such as is used, but perverted, in the practice of the world. "What shall it profit a man, if he gain the whole world, and lose his own soul?"

The Tenth Sunday after Trinity.

THE COLLECT is an appeal to God mercifully to hear our prayer, and, that it may be granted, to guide us by His Spirit into the right line of prayer, according to His Will (see Rom. viii. 26, 27; 1 John vi. 14, 15). (Prayer, like action, is an appointed means of "our fellow-working with God" under His Providence and by His Grace.)

THE EPISTLE, also from the First Epistle to the Corinthians, is the opening of St. Paul's teaching, in answer to a letter from the Corinthian Church, on the subject of the extraordinary spiritual gifts, which had caused perplexity and contention at Corinth. He begins (*a*) by reminding them that all such gifts in the Church depend upon, and are tested by, the fundamental

was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even

condition of that knowledge, through the Spirit, of Jesus as the Lord, to which they had turned from idolatry (see 1 John iv. 1–3); next (*b*), he dwells on the unity underlying all such gifts—a unity of source from the One Spirit—a unity of ministry (or service) under the One Lord Jesus Christ—a unity of effect, as subordinate parts of the work of the One God; (*c*) finally, he illustrates this principle by speaking of the various gifts, first, of wisdom, knowledge, and faith, then of healing and other miracles, next of prophecy and spiritual discernment, lastly of the use and interpretation of tongues—as all due to the manifold operation of the Holy Ghost, and given to be used for practical good. It is, of course, obvious that in principle the teaching applies to all spiritual gifts whatever, ordinary or extraordinary, recognising in them the mysterious combination of individuality with unity, of man's freedom with God's grace, which is the law of human life.

The Gospel is a mournful illustration of the need of this combination in the record of Our Lord's weeping over Jerusalem on the eve of His triumphal entry, because, in spite of His gift both of light and grace, she would not see the things which belonged to her peace in the appointed time of her visitation, and so was drawing on her an utter destruction by the hands of her enemies. Of this incapacity of true spiritual insight, the profanation of the Temple, under pretence of conducing to its service of God (on which see Gospel for First Sunday in Advent), was a sign.

as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

The Collect appeals to God, as declaring His Almightiness chiefly in shewing mercy (see Exod. xxxiv. 6, 7), and asks for His grace in the measure which we need, to enable us to run the race of life in the right course, and obtain that share of the treasure in heaven which is its prize (see Heb. xii. 1, 2; 1 Cor. ix. 24–27).

The Epistle—still from the First Epistle to the Corinthians—is the beginning of the great chapter on the Resurrection, which St. Paul describes as a "Gospel," in which we stand, and by which we must be saved. (*a*) In words, which have almost the terse precision of a Creed, he recites the Atoning Passion, the Burial, and the Resurrection of Christ as "according to the Scriptures," that is, as the fulfilment of prophecy (comp. Acts ii. 21–34; iii. 13–18, &c., &c.); (*b*) he then enumerates successively the eye-witness of the Resurrection, by St. Peter (Luke xxiv. 34), by the Twelve (Luke xxiv. 36; John xx. 19), by above five hundred brethren at once (perhaps the appearance recorded in Matt. xxviii. 16, 17), by St. James (not recorded in the Gospels), lastly by himself at his conversion, as "one born out of due time." (*c*) This last mention of himself suggests to him a digression on his own unworthiness to be called an Apostle, and on the marvellous grace by which he had laboured "more than they all"; and from this he returns to enforce strongly the Resurrection, as the substance of preaching and the foundation of faith.

The Gospel (as on the two preceding Sundays) is from St. Luke—the Parable of the Pharisee and the Publican, of which the special object and the special moral are given us with unusual distinctness. It should be noted (*a*) that the Pharisee's worship implies self-righteousness, because it is confined to thanksgiving without prayer, although the thanksgiving to God that he had been free from extortion, injustice, adultery, is in itself unobjectionable; that the characteristic evil of Pharisaic pride, which trusted in self-righteousness and despised others, comes out explicitly in the words "as other men are," "as this Publican," and in the complacent enumeration of fasting and tithegiving beyond the literal requirements of the law; (*b*) that the Publican's

The Eleventh Sunday after Trinity.

The Collect.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

prayer is literally, "God be reconciled to me the sinner," in allusion probably to the sin-offering then being sacrificed in the Temple; and that it is contrasted with the other, as forgetting all except himself as sinful and God as merciful, and throwing the whole soul on Him in humble faith. In this faith he was "justified"—in virtue of the universal Law of God's dispensation, exalting the humble and abasing the proud.

The Twelfth Sunday after Trinity.

THE COLLECT, acknowledging God's willingness to hear, as anticipating the utterance of our prayer, and His graciousness in giving, as exceeding our desires and our merits, prays that this overflowing mercy may be poured on us, alike in the forgiveness of sin and the gift of blessing, which we can only ask through the mediation of Our Lord Jesus Christ. It is an implied Gospel in itself of God's Love, man's unworthiness, and the salvation of Christ.

THE EPISTLE passes to the earlier portion of the Second Epistle to the Corinthians, which is remarkable as an unfolding of St. Paul's spiritual experience. It is first (*a*) a declaration of his confidence through Christ towards God, not reckoning anything done as of himself, but relying on his mission and grace as a minister of the Gospel Covenant. This leads on (*b*) to a contrast between the Old and New Covenants—the one of the letter, written on stones, and bringing only condemnation—the other of the Spirit, written on the heart, and bringing life. If the former had a transitory glory—the glory of God reflected on the face of Moses (see Exod. xxxiv. 29, 30)—how much more is the other glorious for ever, in those, who (see below, *v.* 18) reflect with unveiled face the glory of Christ, and are changed from glory to glory by the Spirit. On this contrast comp. Heb. ix.

THE GOSPEL is the record of the miracle of the healing of the man deaf and partially dumb, in the half-heathen country of Decapolis, lying chiefly on the eastern side of the Jordan. In respect of this miracle we note (*a*), Our Lord's use (as in John ix. 6) of visible means—perhaps to appeal to the understanding

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Twelfth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord. *Amen.*

The Epistle. 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit:

and faith of the man through the one avenue of sense left open; (*b*) next, the record by St. Mark (as so often) of the actual Aramaic word *Ephphatha* used by Our Lord; (*c*) the significant mention of His sigh at the moment of healing, like His weeping at the grave of Lazarus (John xi. 35); implying, we cannot but suppose, His deep sense of the burden of pain and privation on all creation, from which in this miracle He could but deliver one single sufferer; perhaps also of the heavier curse of sin, from which sorrow and sickness come; (*d*) the command given, as usual, by Our Lord, to keep the knowledge and lesson of the miracle to themselves for whom it was wrought, and yet the natural and hardly blameworthy disobedience which proclaimed it far and wide. Contrast the command given to the Gadarene demoniac (Mark v. 19, 20).

for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

The Thirteenth Sunday after Trinity.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this

The Thirteenth Sunday after Trinity.

The Collect confesses that only by God's gift of grace can we serve Him aright, and prays that we may so serve Him to the end, as to attain to His heavenly promises.

The Epistle is the first of a series from the Epistle to the Galatians, written in remonstrance and rebuke against a falling away to the Judaizing idolatry of the Law. It is (*a*) an appeal to the Old Testament covenant itself, as being emphatically one of promise to Abraham and his seed, on sole condition of faith; (*b*) it shews that the Law of Moses, given long afterwards, could not alter this fundamental principle of the covenant, but was only a subsidiary thing; added to curb transgression and to guard the promise; brought home to Israel, not directly to the spirit within each man, but by the hands of angels and through the "mediation" of Moses; (*c*) not, however, that the Law thwarts the promise, but in its right function, by shutting up all under the conviction of sin, it brings home the promise to humble and self-renouncing faith. What is here said on the function of the Mosaic law, is true of all law in our relation to God; it may neither be neglected, nor exalted to the first place (see 1 Tim. i. 7–11).

The Gospel illustrates the superiority of living principle to all limitations of rule and law by the Parable of the Good Samaritan, in itself too graphic and significant to require comment. But we may note (*a*) that the claim of unique authority, implied in Our Lord's declaration of the blessedness, above prophets and kings of old times, of those who saw and heard Him evidently drew out the question of the lawyer; (*b*) that his question (like that of the "first and great commandment" in Matt. xxii. 36; Mark xii. 28) was not in itself wrong; for teachers professing to speak for God might rightly be tested by

life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy

accordance to His Law; but that, when he was made to give the answer out of his own familar teaching, he was piqued into an attempt to perplex Our Lord by a well-known question of Jewish controversy, "Who is my neighbour?" (*c*) That, in the moral of the parable, Our Lord does not ask, "To whom was the wounded man neighbour?" that is, Who was bound to help him? but, Who was neighbour to him? that is, Who felt and used the privilege of helping him? By this He rebuked the grudging narrowness of the question, and taught that it was "blessed to give rather than to receive"; lastly (*d*), that the parable, besides its obvious lesson, has, in virtue of its symbolical character, a further meaning, in which it shadows forth "the kingdom of heaven." The wounded traveller is clearly humanity itself, going down to the city of destruction, falling into the hands of the enemy, stripped of glory, and half dead by the wounds of sin; the sacrifice of the priest passes him by; the stern law of the Levite fails to succour him, although it "looks on" and discloses his sin; the good Samaritan, the Lord Himself, despised and rejected of men (see John viii. 48), binds up his wounds, pours in the oil and wine of His grace, brings the sinner to the inn, His Church on earth, and leaves him to His ministers to be tended and cured, till He comes again to repay the service. In this, the supreme act of God's mercy in Christ, we have the ideal and the inspiration of all lesser acts of mercy.

The Fourteenth Sunday after Trinity.

The Collect prays for the three great Christian graces, of faith, hope, and charity—all as conducing to the spirit of free love of God's service, by which alone we can attain to His promises in heaven, because by it alone we can have the true heavenly-mindedness.

The Epistle, still from the Epistle to the Galatians, is the picture of the actual struggle of the spirit and the flesh (with which compare the more ideal treatment, bringing out both principles in marked contrast, in Rom. vii., viii.). (*a*) Life is described as a state of imperfection and conflict, in which neither

heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord. *Amen.*

the spirit nor the flesh is as yet able, unrestrained, to do the things that it would. But the conflict is one in which, if we will but walk in the Spirit of God—not under compulsion of law, but in freedom of self-sacrifice—we must conquer, having through the Cross of Christ "crucified the flesh." (*b*) The works of the flesh are enumerated, in the sins of appetite, the sins of passion and strife, and the superstitious sins of witchcraft and idolatry. The fruits of the Spirit are shewn in love, with its fruits of joy and peace, in forbearance and kindliness, in faith and temperance. Perhaps neither catalogue is exhaustive; and the latter especially seems to be determined by the preceding exhortation to unity and peace.

THE GOSPEL contains the miracle of the healing of the ten lepers. Leprosy was looked upon as an accursed disease, through which the sufferer became an outcast from human companionship, and stood afar off crying, "Unclean, unclean." The priests were the judges of it (see Lev. xiii., xiv.); hence the command of Our Lord, "Shew yourselves to the priests," in order to offer sacrifice and be received back into the communion of Israel. The nine lepers obey, and do no more; the tenth alone (and he a despised Samaritan) does the duty which cannot be enjoined, because, if enjoined, it loses all its grace—the duty of thankfulness and adoration to his Healer. Our Lord sorrows in wonder over the ingratitude of the nine; yet, as they must have had some faith in order to obey, they received from Him the reward of bodily healing; the Samaritan alone had the faith of the heart, which receives Our Lord's spiritual blessing. The whole is an example of the free, glad service of the Spirit, of which the Epistle speaks.

The Epistle. Gal. v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

THE COLLECT is a two-fold prayer, first for the Church at large, that God will keep it by His mercy; and next, for her individual members, that God will keep their frailty from evil, and lead them to good, till their salvation be accomplished.

THE EPISTLE is the last of the three selected from the Epistle to the Galatians. It contains the postscript, written "in large letters" (for so the original should be rendered) with St. Paul's own hand, to sum up the teaching of the whole Epistle. The Apostle (*a*) warns them against those who, themselves not keeping the law, would yet by enforcing circumcision on others avoid Jewish persecution, and glory in the visible and fleshly token of their submission; (*b*) he lays down his own rule—glorying in the Cross of Christ, through which he and the world are crucified and become nothing to each other, and recognising the regeneration in Christ, whether in circumcision or uncircumcision, to be all in all; (*c*) finally he blesses those who walk by this rule, and defies all to trouble him—*i.e.* question his Apostleship or his teaching—for he bears in the marks of suffering the stamp of true following of Christ.

THE GOSPEL is the climax of the continuous teaching of the Sermon on the Mount. (*a*) Forbidding all division of service and love, it holds up, as the ideal of Christian life, an absolute faith in God's Providence over us, from which follows an absolute devotion to Him, with no distraction of thought by the anxieties of the visible world. (*b*) As a ground of such faith, in respect of the necessaries of life, Our Lord points to the care of God over the fowls of the air; in respect of the beauty and grace of

The Fifteenth Sunday after Trinity.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matt. vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye

life, to His clothing in more than regal glory the lilies of the field. (*c*) His command, accordingly, is to "take no thought," *i.e.* no restless anxiety, for either, especially to spare all such anxiety for the morrow—to "seek first the kingdom of God and His righteousness," and to trust that, so far as they are needed, all "other things shall be added to us." (Compare here the petitions of the Lord's Prayer first for God's glory, only then and briefly for "daily bread.") In seeking to approach to this ideal, we may note that the amount of thought, properly so called, which each must take in life varies infinitely; but that "anxiety," however natural to our weakness, is a misery, and even a sin, in those who can cast their care upon God. (Comp. Phil. iv. 6, 7.)

The Sixteenth Sunday after Trinity.

THE COLLECT is again a prayer for the Church—first, that by God's mercy it may be cleansed from sin and defended against enmity; next, that it may be "preserved" (for growth in grace) by His help and goodness.

THE EPISTLE begins a series from the Epistle to the Ephesians (only interrupted on the Eighteenth Sunday). After a brief exhortation not to "faint at his tribulations for them," which in their effect are a glory to them, it is a magnificent burst of prayer and adoration. (*a*) The prayer is to God, as the Father, from whom all fatherhood is named, that, strengthened by the Spirit, they may be led through all the stages of Christian illumination, beginning in the faith which receives Christ into the heart, deepened and grounded in the love, which makes faith perfect, issuing at last in the apprehension in all its extent of the mystery of salvation, "the love of Christ which passeth knowledge," and so at last filled up to all the fulness of the Communion with God. (In this prayer is implied the true and normal order of the development of the Christian life, through faith, love, knowledge,

shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow

saintliness, in the likeness of Christ Himself.) (*b*) The prayer passes into adoration in the Church through Christ Jesus of Him, who, by the indwelling power of His grace, will grant more than we ask, more than we can conceive. Nowhere, even in this Epistle, is there a more glorious specimen of the rising unto "the heavenly places," of which it so often speaks.

THE GOSPEL is the pathetic history (from St. Luke alone) of the raising of the widow's son at Nain—the second instance of Our Lord's raising the dead, in itself even more public and wonderful than the first (the raising of Jairus' daughter), and creating a wider-spread wonder and adoration. But while this public effect of the miracle is brought out, we note especially the stress laid on His compassion for the widowed and childless mother, as an individual and personal ground for this miracle of mercy. The universal and individual purposes of His Revelation of redeeming love are, as always, harmonized with each other.

my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect is simply a prayer for the "preventing" (anticipating) and following grace of God, that it may be to us the source of devotion to good works.

The Epistle contains in brief the central idea of the Epistle to the Ephesians—the great Epistle of Church unity. From a practical exhortation to lowliness, gentleness, and forbearance, as means to unity of spirit, St. Paul passes on to declare, with all the precision of a Creed, the whole doctrine of the Unity of the Church. The grounds of that Unity are the indwelling Presence of the "One Spirit," the "One Lord" Jesus Christ, the One "God and Father of all." The ordained means of entrance into that Unity is the "One Baptism" (see Matt. xxviii. 19). The conditions of so entering into it and growing in it are the "One Hope," the "One Faith," the One "bond of peace" or Charity. It is clear that the basis of that unity is unshaken, for it rests on God alone; that the appointed means of that unity is all but universally preserved in the various branches of the Church; that it is in respect of the conditions, that the sin of man breaks the unity which God has ordained. Yet, even here, the "One Hope" is still untouched, and the "One Faith," in respect of the great essentials, largely remains; it is the One "bond of peace" and mutual Charity which is wanting.

The Gospel contains two distinct subjects. We have first (*a*) one of the instances of Our Lord's teaching as to the Sabbath, in rebuke of the literal and superstitious rigour of the Pharisees, appealing to their own practice in emergency, as a confession that a work of charity to the suffering is no breach, but a true observance, of the principle of the Sabbath—viz.,

The Seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest

rest from ordinary worldly occupation and devotion of the soul to God. Next (*b*), a "Parable"—drawn from the courtesies of society, in which self-forgetfulness is honoured and rewarded—enforcing the general truth that by God's universal law "whosoever exalteth himself shall be abased" (because he trusts in and honours himself), "and he that humbleth himself shall be exalted" (because he rests on something higher and better than himself)—not, of course, that this exaltation should be the object of humility, which would then cease to be genuine, but that it must be its result. (This law of God, like all others, is in this world interfered with by the power of evil: only in the next shall it completely triumph.)

The Eighteenth Sunday after Trinity.

The Collect is a prayer for grace to fulfil the Baptismal Vow, not only by resistance to sin, but by a positive devotion in singleness of heart and mind to the following—the imitation—of God (see Eph. v. 1).

The Epistle (drawn from 1 Cor.) interrupts the series of selections from the Epistle to the Ephesians. It is St. Paul's opening thanksgiving, through which, as is not unusual, we may see what the Corinthian Church had, and what it lacked. St. Paul thanks God for their rich intellectual gifts of "utterance" and "knowledge," the fruits of the "witness" of Christ in them (see John xv. 26, 27; Acts i. 8); he implies that they need to look for and trust in the power of the Lord to give the moral gifts (in which the Epistle shews that they were less rich) of stability and purity.

The Gospel is the record of the close of what has been called "the Day of Gainsaying" in the Holy-Week. It contains (*a*) the question of the Lawyer, which, unlike the earlier questions, although designed to try Our Lord, was asked in no

room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matt. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a law-

unfriendly or captious spirit (see Mark xii. 34), and was therefore directly answered by Him (from Deut. vi. 5 and Lev. xix. 18). He then declares emphatically that on this great commandment of love "hang all the Law and the Prophets"—all the revelations of God's Will. Next (*b*), Our Lord turns on his assailants, and convicts their ordinary designation of the Messiah as "the Son of David" of insufficiency, by appeal to the title "Lord" given to Him in the well-known Messianic Psalm of David (Ps. cx.). The effect was, first, to put his questioners to silence; next, to suggest to the thoughtful some higher conception of the kingdom which is "not of this world" (see John xviii. 33–38) than the ordinary carnal expectation of the Jews.

The Nineteenth Sunday after Trinity.

The Collect, acknowledging our inability to please God in our own strength, prays for the grace of the Holy Spirit, both to guide the understanding by His Light, and rule the conscience by His authority.

The Epistle returns to the Epistle to the Ephesians. It is the opening of the practical section of the Epistle, basing its teaching very remarkably on the great truth of Unity in Christ, which is its chief doctrinal subject (see Epistle for Seventeenth Sunday). After a dark picture of the "Vanity"—that is, the delusion and blindness—of their former heathen life, bringing with it both alienation from God, and sensual debasement, St. Paul (*a*) first, contrasts with this their Christian life, as having been taught of Christ and learned Christ, in its putting off of the old decaying nature, and the putting on the new man, created after the image of God in righteousness and holiness; and next (*b*), proceeds to deal with flagrant sins in relation to the great truth of Unity. Lying is forbidden, because "we are members one of another," and it breaks the bond of fellowship; anger, because it "gives place to the devil" (the "setter at variance"); stealing, because it is the opposite to the charity,

yer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

The Nineteenth Sunday after Trinity.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have

which, by the fruits of our labour, relieves the needs of our brethren; filthiness, because it sins against the duty of mutual edification. (*c*) Finally, he urges them especially to shrink from "grieving the Holy Spirit," who seals them as Christ's, and cast out all evil tempers, which sin against love, having before them the pattern of the forgiving love of God granted to them for Christ's sake.

THE GOSPEL is perhaps the most notable instance of Our Lord's teaching as to the symbolic meaning of His miracles. (*a*) The miracle is the healing of the paralytic, in answer to the faith of those who brought him, and who (as we learn from Mark ii. 3; Luke v. 18) actually broke through the roof to let him down to the feet of Jesus. (*b*) In answer to a charge of presumptuous blasphemy, Our Lord makes the power to say, "Arise, take up thy bed and walk," the test and symbol of the higher power to say, "Thy sins are forgiven thee." For Our Lord's work of redemption of body and soul is one, as both are united and tell upon each other; and the visible miracles of healing are signs of the invisible miracles of grace and pardon. (*c*) The multitude read the lesson aright, and "glorified God, who had given such power" to the true Son of Man.

not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matt. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the

The Twentieth Sunday after Trinity.

The Collect is a prayer for preservation by God's goodness from all that may "hurt us"; and it is implied that to be "hurtful" to us is to hinder our "readiness in body and soul" to fulfil what God would have us do—which is, to shew forth His glory, and to grow to the perfection which He ordains for us.

The Epistle continues the practical exhortation of the Epistle to the Ephesians. It follows a vivid contrast between the works of darkness and the kingdom of light. It is itself an exhortation first, to "circumspectness" (or strictness) of life, "buying up"—that is, using thoroughly—the opportunity given us in "evil days," and searching thoughtfully into the true will of God; next, to abstinence from the ruinous excess of drunkenness, superseding its wild excitement by the enthusiasm of the Spirit, which pours itself out in the "psalms and hymns" of collective worship, and "the spiritual songs" of special adoration; lastly, to thankfulness for all God's blessings, and mutual submission to each other for His sake. Throughout it is an appeal for self-discipline, but as guided by the higher "self-denial" of devotion to God.

The Gospel is the Parable of the Wedding Garment from St. Matthew, with which we may compare the Parable of the Great Feast from St. Luke (see Gospel for Second Sunday after Trinity). (*a*) In the preparation of the Feast, and the thankless rejection of it by the invited guests (absorbed in the business of this world) and in the gathering in of new guests from the highways, they are alike; in all else they differ. (*b*) In this parable for example, the rejection of a king's invitation is an insult, followed up in some cases by outrage on the

Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

The Twentieth Sunday after Trinity.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St. Matt. xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come.

servants, which is terribly avenged; and here the allusion to the Jews' rejection of Our Lord's invitation, their persecution of His servants, and their utter ruin, is too clear to be mistaken. (*c*) But the characteristic feature is the neglect by one of the guests to put on the wedding garment, provided always by the bounty of the king, and the punishment of exclusion and imprisonment in "the outer darkness." The wedding-garment to us is the righteousness of Christ, which we are to put on, and in which alone we can approach to the Marriage-Feast of the Lord (see the first Prefatory Exhortation in the Service of Holy Communion). (*d*) Our Lord's comment, the same as after the Parable of the Labourers in the Vineyard, applies to both classes of "the called"—those who reject the invitation, and those who think to enjoy it unprepared.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The Twenty-first Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Twenty-first Sunday after Trinity.

THE COLLECT is a two-fold prayer—first, for pardon and cleansing from sin, and, next, for peace, by which we may be devoted to God's service, without fear or distraction. The former is clearly the entrance on the latter; for (see Rom. v. 1–5) "being justified by faith we have peace with God."

THE EPISTLE is the grand conclusion of the Epistle to the Ephesians. It is (*a*) a vivid description of the struggle of Christian life—against "the wiles of the devil"—against the "principalities and powers" of his evil angels—against spiritual principles of wickedness in heavenly things. (Compare the record of the Temptation of Our Lord.) (*b*) Next follows exhortation to put on the whole armour of God, anticipated in brief in Rom. xiii. 12; 1 Thess. v. 8, 9, but here worked out in vivid and detailed reference to the armour of the Roman soldier who kept the imprisoned Apostle—the girdle of truth, the breastplate of righteousness, the sandals of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. (There is a remarkable description, bearing some likeness to this, of the armour of God, but as clothing the Lord Himself, in Wisd. v. 17–20.) (*c*) Lastly it is implied that this is to be put on by the power of prayer, for themselves and for all saints; and (as he adds) especially for himself, that in his imprisonment he may still be the ambassador of Christ, and have boldness and utterance to speak out the mystery of the Gospel. The whole passage is a striking specimen of the union of meditative and half-poetic beauty with impassioned earnestness, which is so characteristic of this Epistle.

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And

The Gospel is St. John's record of Our Lord's second miracle in Galilee; where, as He Himself says half-reproachfully, miracles were especially needed (as they were most largely granted) to draw men to faith in Him. (The nobleman, properly "king's officer," has been by conjecture identified with "Chuza, Herod's steward," whose wife ministered to Our Lord. See Luke viii. 3.) The miracle—in itself not unlike the healing of the centurion's servant (Matt. viii. 5–13), but recorded by no other Evangelist—has a special interest in its delineation of the various stages of faith. The nobleman first believed in Our Lord's power, or he would not have come to Him; next, without any visible sign of fulfilment, he believed His promise, "Thy son liveth"; lastly, when that promise was realized, he believed on Him with his whole house, that is, accepted Him as his Lord and Saviour. We may trace here the stages of faith marked in Christian theology—*Credo Christum, Credo Christo, Credo in Christum.* The last—the full acceptance in trust of the salvation of God in Him—is the "justifying faith" of St. Paul's teaching; up to which the lower stages of faith, that He is what He is, and that His word is truth, are designed to lead.

The Twenty-second Sunday after Trinity.

The Collect is a prayer for the Church, as the household of God, that it may be kept continually in "godliness"—the realization, that is, of communion with God—so as to be free from adversity by His protection, and devoutly given to His service.

The Epistle enters on the Epistle to the Philippians. It is the opening of the Epistle; (*a*) an expression of St. Paul's unmixed thankfulness to God, on behalf of the Philippian Church—the most faithful of all his Churches—for their unbroken "followship in the Gospel" since their first call; and of his confidence that God's grace, which has begun, will complete the good work in them. These are grounded on the knowledge which he treasures in his heart, of the part taken by their loving sympathy and help, in his bonds and in his work for Christ.

the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

The Twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I THANK my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more

Next follows (*b*), a declaration of his earnest longing for them in Christian love, and a prayer for them, that to this enthusiastic energy they may add the intellectual gifts of knowledge and judgment, so that, proving all things, they may stand "without offence," and in full-grown righteousness, at the great day. (Contrast with this St. Paul's thanksgiving and prayer for the Corinthians in Epistle for the Eighteenth Sunday.)

The Gospel is Our Lord's Parable of the Unmerciful Servant, called out by St. Peter's enquiry as to the limits of forgiveness—a frequent enquiry in the schools of Jewish morality. (*a*) In its general scope it is clear, as an enforcement of the unlimited scope of forgiveness, and an illustration of the petition, "Forgive us our trespasses, as we forgive them that trespass against us" – with a vivid contrast of the greatness of our debt to God, and the littleness of our neighbour's debt to us. (*b*) But, since the old debt forgiven is laid again on the unmerciful servant, by an act, which in the case of a mere money debt, would be ungracious and even unjust, the parable teaches us—what indeed the conditionality of the petition in the Lord's Prayer implies—that God's pardon of sin, though freely given, cannot be effectually received in a hard and unforgiving heart. For the forgiveness of a moral debt must be conditional on the right spiritual state of the receiver. (In this point, indeed, lies its deeper teaching; as shewing us why the faith, which is the condition of our access to God's free salvation, must "work by love" (Gal. v. 6); for love is likeness to God, who Himself is love, and is therefore the sign of a real unity with Christ (John xiii. 34; 1 John iv. 8, 16).

and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matt. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou

The Twenty-third Sunday after Trinity.

The Collect, appealing to God as at once our refuge and strength in danger and the author of all godliness, asks that the prayers of the Church may be always heard—accepted, even if they be not granted—and that what is asked in faith may be obtained in effect, if it be according to His Will.

The Epistle is from the latter part of St. Paul's Epistle to the Philippians, which, to warning against Judaizing self-righteousness (see *vs.* 3-16), adds a still more emphatic warning, even with tears, against lawless profligacy (perverting, no doubt, his doctrine of Christian freedom). Those who preach this he describes as enemies of the Cross—doomed to destruction, as worshipping their belly, glorying in what should be their shame, absorbed in earthly things. This rebuke leads on to a glorious picture (in contrast) of our "citizenship in Heaven," and of our sure and certain hope of its perfection—changing even the "body of humiliation" to the likeness of His "Body of Glory"—when at His appearing He shall complete the working, which subdues all to Himself. (Comp. 1 Cor. xv. 24-28.)

The Gospel (probably in connection with this "citizenship of Heaven") is the record of the ensnaring question about the tribute and Our Lord's answer. It will be noted (*a*) that He makes His questioners answer themselves by producing the tribute-money—the Roman coin bearing Cæsar's image—because the very use of this was an acknowledgment of the actual reign of Cæsar, and therefore of the duties which it implies (comp. Rom. xiii. 1-7); (*b*) next, that He draws no marked line (as was perhaps expected) between some things as "things of Cæsar," and others as "things of God"; for the service of God, embracing our whole soul and life, includes and moulds the lower service of Cæsar, and what are called the "secular" and the "religious life" can no more be separated than the body and the soul; lastly (*c*) that, as usual, His answer, while it is confusion to the dishonest questioners, is full of instruction to the thoughtful and candid mind.

also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The Twenty-third Sunday after Trinity.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St. Matt. xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they

The Twenty-fourth Sunday after Trinity.

The Collect is a prayer that God will absolve His people from their offences; and it is to be noted that it dwells on the effect of His Absolution as a deliverance, not so much from the guilt of sin, as from the bondage, which it brings with it, in the evil habit which is like a demoniacal possession of the soul.

The Epistle ends the series of selections from St. Paul's Epistles with a passage from the Epistle to the Colossians. It forms the opening of the Epistle. It is first (*a*) a thanksgiving for their faith, love, and hope—springing as fruit from the word of truth, received into the soul by grace—reported to him by Epaphras, his delegate, and a faithful minister to them (as also to Laodicea and Hierapolis, see iv. 12, 13); next (*b*), prayer for their growth in wisdom and understanding; in fruitfulness in the good works, which are worthy of the Lord and increase their knowledge of Him; in strength to endure all things with patience and joy; in thankfulness to God for their inheritance of the kingdom of Heaven. This prayer covers the whole spiritual life—in knowledge, in action, in endurance, and in devotion.

The Gospel is St. Matthew's narrative of two miracles of Our Lord on his return from Gadara, with which the fuller accounts in Mark v. 22–43 & Luke viii. 41–56 may be compared. They are miracles of deliverance from sickness and death, symbolical of the better deliverance from sin, for which the Collect prays. We have (*a*) the healing of the woman with the issue of blood, which illustrates remarkably the source and conditions of healing

sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God

to body or soul. The source is independent of all faith or unbelief, viz., the virtue (*i.e.* power) which is in Christ as the Incarnate Son of God; the condition of reception is the touch of faith, which draws out that virtue; while without it men "throng and press" round in vain. The woman's faith was timid, and perhaps superstitious; but it was real, and therefore accepted by Him. Next (*b*), the raising of the ruler's (Jairus') daughter, notable as the first raising of the dead by Our Lord, in which He accepted (see Mark v. 36) the faith of the father—enduring in despite of apparent hopelessness, and in face of the incredulity of the mourners and the people—for the blessing of his child.

in truth: as ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matt. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Sunday next before Advent.

This Sunday, by ancient practice, has been celebrated as a kind of eve of Advent, anticipating the great Advent Lesson.

THE COLLECT accordingly seems to speak of the awakening or revival, in which God stirs up the will to energy of service, in bringing forth good works, and so obtaining reward—both "plenteous," the one in free love to God, the other in His free gift to us.

THE EPISTLE is a passage from the prophecies delivered by Jeremiah after the captivity of Jeconiah. It is a prophecy (repeated in xxxiii. 14–16) uttered in the midst of ruin and sorrow, promising future deliverance and greatness in the Kingdom of the Messiah. As Son of Man, He is called (as in Isa. xi. 1) "the Branch" of the stem of Jesse. But as Son of God, He is here, "Jehovah our righteousness"; as in Isa. vii. 14, He is Emmanuel, "God with us." (Compare the sense of the name JESUS, "Jehovah our Saviour.") But these are foreshadowed in the coming deliverance from the Empire of Babylon, over which Israel had been scattered—a deliverance which is to outshine in their grateful remembrance even the Exodus from Egypt. The Advent promise of a Kingdom of God, which is also a kingdom of deliverance from the bondage of sin to the freedom of righteousness, here begins to be brought out.

THE GOSPEL is a repetition of the Gospel for the Fourth Sunday in Lent (which see). It seems clear that it is used on this Sunday, the last of the Ecclesiastical year, in order to teach us to look back on the rich feast of His grace, which has in it been set before us, and even now, by repentance and prayer, "to gather up the fragments" of what has been wasted, that nothing may be wholly lost.

The Sunday next before Advent.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John vi. 5.

WHEN Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the

(IV.) THE MINOR FESTIVALS OF THE CHURCH.

In these are included two of the minor celebrations connected with the Manifestation of our Lord—the Purification and the Annunciation. The rest are Saints' Days. These are, with few exceptions, the commemorations of the day of known or traditional martyrdom. This is seen from a passage in the Letter of the Church at Smyrna (c. xviii.) on the martyrdom of St. Polycarp, early in the second century. "So we, having taken his bones . . . . out of the fire, laid them to rest in a suitable place. There, as far as possible, assembling with exultation and joy, we shall by God's permission keep the birthday of his martyrdom, both for the memory of those who have already fought the fight, and for the training and preparation of those who are to come." These two original purposes of commemoration and edification were mixed up in after times with superstitious veneration of relics, and with invocation and virtual worship of the Saints; and the number of such celebrations, often on a merely legendary basis, was inordinately increased. Our Prayer Book, preserving the primitive and natural celebration, removed all traces of these corruptions of its original simplicity, and restricted the public celebration almost entirely to the Saints of the New Testament.

Saint Andrew's Day.

The festival of St. Andrew, which is of very ancient observance, both in the East and in the West, appropriately opens the series, because he is the first recorded disciple of Our Lord, and in some sense His first Evangelist, as bringing to Him his own greater brother, St. Peter (John i. 40, 41). In the Gospel narrative St. Andrew is noted in association with the chosen Three, at the call in Galilee (Matt. iv. 19), and on occasion of Our Lord's prediction of the fall of Jerusalem (Mark xiii. 3); and in association with Philip, his fellow-townsman, in the first call in Judæa (John i. 40), at the feeding of the five thousand (John vi. 8), and at the coming of the Greeks to our Lord in the Holy-Week (John xii. 22). Of his special character and work

men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

¶ *If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the overplus shall be omitted.*

Saint Andrew's Day.

The Collect.

ALMIGHTY God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

Scripture records nothing. Tradition tells us of his preaching in various quarters, and of his crucifixion at Patræ, in Greece, on a cross of the form which now bears St. Andrew's name; and legendary writings, claiming to be "Acts of St. Andrew," were current in the seventh century.

THE COLLECT (composed in 1552, and replacing the Collect of 1549, which alluded to St. Andrew's "sharp and painful death upon the cross"), refers to the final call in Galilee, noting St. Andrew as the type of true self-devotion, and praying that we may hear in the Word the same Divine Voice, and give up ourselves with a like unreserve to the same Divine Will.

THE EPISTLE is taken from that section of the Epistle to the Romans, which deals with the turning away of Israel from the Lord Jesus Christ, and shews by repeated quotations, that it took place against the warning of their own Scriptures. It contains, first (*a*), a short incisive description of the one condition of acceptance—a faith deeply felt and openly confessed—and of the extension of the call of God to Jew and Gentile (with quotation of Isa. xxviii. 16); next (*b*), it speaks of the necessity of a preacher to tell of the Saviour and awaken faith, and of the need and glory of the mission so to preach the Gospel (with quotation of Isa. lii. 7). In this we have a picture of the Apostolic word and mission. Lastly (*c*), it tells of the refusal of the Gospel message, as foretold by Isaiah (liii. 1); although heard through the whole world, like the voice of Nature's witness to God (see Ps. xix. 4); and that, too, in spite of the prophecies of the calling in of those hitherto aliens (Deut. xxxii. 21; Isa. lxv. 1), and of the disobedience and apostasy of those who were the Lord's people (Isa. lxv. 2). In this we have the picture of the resistance and unbelief in the Gospel, for which Christ's servants must be prepared.

THE GOSPEL is the record of St. Andrew's final call (with St. Peter, St. James, and St. John) to full discipleship. Before this he had known and confessed Our Lord as the Messiah (John i. 40, 41), but apparently had not yet forsaken his calling as a fisherman to follow Him wholly, and to be hereafter an Apostle and a "fisher of men." It is on this complete surrender of worldly occupations and home ties that stress is laid in the Collect.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St. Matt. iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going

The Proper Lessons from the Old Testament are (Num. x. 29–36) the going forth of Israel from Mount Sinai under the guidance of the Ark of the Lord; and (Isa. lv.) the going forth with power of the Word of the Lord to Israel and to all nations, to inaugurate the Kingdom of God. Those from the New Testament record (John i. 29–43) St. John Baptist's testimony to Our Lord, and, as following from this, St. Andrew's first call, and (John xii. 20–42) his announcement to Our Lord of the coming of "certain Greeks" to Him, and Our Lord's teaching thereon of His death and glorification.

Saint Thomas the Apostle.

The name *Thomas* in the Hebrew, as *Didymus* in the Greek, simply means a "twin brother," and as St. Thomas is named in all the catalogues with St. Matthew (see Matt. x. 3; Mark iii. 18; Luke vi. 15), he is sometimes thought to have been his brother. His character is marked in St. John's Gospel by a few touches—the desponding but devoted affection ready to die with his Master (John xi. 16); the blank ignorance, in spite of all that he had heard, whither Our Lord should depart and by what way (John xiv. 5); and the doubt of the Resurrection, obstinate, but overcome with absolute completeness, and leading to the fullest of all Apostolic confessions (John xx. 28). Of his subsequent history Scripture has no record. Early tradition carries him as a missionary to Persia, and later tradition even further east to India, where it tells of his martyrdom. The ancient Christianity, planted on the Malabar coast in very early times, traces itself traditionally to his Apostolic preaching.

The Collect (composed in 1549) points the moral of the Festival. It speaks of the doubt of St. Thomas as overruled to confirmation of faith; and, in the spirit of Our Lord's words to him, prays for a faith, perfect and without doubt, which shall not need, as his faith needed, reproof. The way of "honest doubt," craving for evidence of truth, although not condemned, is contrasted with the more excellent way of undoubting faith.

The Epistle is St. Paul's description to the Ephesians of the call of the strangers to God's covenant into the city and household of God. He pictures the Church (perhaps with allusion to the great Temple of Ephesus) as a Temple of God, built upon

on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger

the Apostles and Prophets as foundation (see Rev. xxi. 14); but he describes Jesus Christ, as the corner-stone, binding both foundation and building in one; and not content with this metaphor, declares how "in Him" the whole Church grows to perfection, and the individual stones are built up together. The selection of the Epistle may be suggested by the completeness of the confession of St. Thomas, greater even than that of St. Peter, on which Our Lord declared that He had built His Church (Matt. xvi. 18).

The Gospel is the famous record (*a*) of St. Thomas's doubt, refusing the witness of his brother Apostles, and craving for tangible witness of his own choice, not only of the substantiality, but of the identity of the body of the risen Lord; next (*b*), of Our Lord's gracious condescension to this desire, giving him the evidence, which he had no right to claim; thirdly (*c*), of St. Thomas's instant confession, rushing by reaction from doubt into the fullest intuition of Our Lord's true Godhead; lastly (*d*), of Our Lord's acceptance of this faith—which was really faith, because its inference went far beyond what sight and touch could prove—but of His gentle rebuke of the preceding doubt, and His higher blessing on those who, without sight, are yet ready to believe.

The Proper Lessons are (2 Kings vi. 8–24; vii.) the story of Elisha at Dothan, compassed by the host of the Lord, which human eyes could not see, and the record of his prophecy of the deliverance of Samaria, and denunciation of punishment on disbelief in it; (Mark xvi. 9–20) the brief concluding summary of the various witnesses of the Resurrection; and (John xiv. 1–15) St. Thomas's desponding question, answered by Our Lord's declaration of Himself, as "the Way, the Truth, and the Life"; and St. Philip's longing to see the Father, answered by the words "He that hath seen Me hath seen the Father."

into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The Conversion of Saint Paul.

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any

The Conversion of Saint Paul.

The Festival of this Apostle, is not, as usual, of the day of his martyrdom (which by tradition is said to have been the same as that of St. Peter), but of his miraculous Conversion; and it is upon this, rather than on his wonderful character and work, that the Services lay stress. For that Conversion was historically the most important event in the Church after the Day of Pentecost, and spiritually is most full of encouragement and instruction, as one of the greatest exhibitions of the infinite power of God's grace.

The Collect (suggested by the old Sarum Collect), alluding to the world-wide scope of St. Paul's Apostolic work, prays that we may rightly commemorate his Conversion, and shew thankfulness for it, by following the holy teaching to which it led.

The Epistle is the record of St. Paul's Conversion, as it occurs in the narrative of the Acts, with which his own two recitals of it (Acts xxii. 1–21; xxvi. 1–23) may be compared. It is impossible not to observe the remarkably simple and graphic style of the record, full of vivid and minute detail, and with no trace whatever of imagination. We may note (*a*) that the opportunity for persecution at Damascus was supplied by the chance possession of the city by king Aretas (2 Cor. xi. 32), who courted the favour of the Jews in his struggle with Herod Antipas; (*b*) that the actual vision of the Risen and Ascended Lord was to St. Paul, not only the source of conversion, but the credential of Apostleship (see 1 Cor. ix. 1; xv. 8); that (*c*) the blindness from excess of light (of which it has been thought that he bore traces through his whole life) was at once a humbling chastisement, and an opportunity for silent self-communing and repentance; that (*d*) his zeal urged him at once to preach the Gospel both at Damascus and at Jerusalem, but that God ordained a further period of retirement for him—in the former case in Arabia (Gal. i. 17), in the latter at Tarsus (Acts ix. 29, 30)—before his Apostolic work should really begin; (*e*) that he is declared to be a "chosen vessel"

of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting

"separated," as he himself says in Gal. i. 15, "from his mother's womb," for a world-wide ministry; and, whereas he asks, "What wilt thou have me to do?" he is taught "how great things he must suffer"; that (*f*), even after his miraculous Conversion, he was bidden to enter the Church, and "receive the Holy Ghost" through the appointed way of Baptism; and that (*g*) the Conversion seems to have stayed the persecution of which he had been the head, and given the Churches rest (see Acts ix. 31).

The Gospel is Our Lord's answer to St. Peter's question, "What shall we have therefore?"—a question rebuked (see Matt. xx. 1–16) by the Parable of the Labourers in the Vineyard, but yet drawing forth a promise, first, of infinite glory and dignity in Heaven at the "regeneration" or (see Acts iii. 21) restitution of all things, and, next, of recompense even in this life (see Mark x. 30) for every sacrifice of earthly treasures made for Him. Its applicability to the Apostle, who, above all others, sacrificed most, and that with joy (see Phil. iii. 4–8), is obvious. But perhaps the special appropriateness is found in the final declaration that "the last shall be first" (comp. St. Paul's own words in 1 Cor. xv. 8–10).

The Proper Lessons.—The First Lessons are (Wisd. v.) the grand picture of the final glorification of the righteous man, and the remorseful confession by his persecutors of the vanity and transitoriness of the worldly life, and the glorious and abiding reward of the true servant of God; and (Jer. i. 1–11) the record of the call of Jeremiah, ordained "from the womb" (comp. Gal. i. 15) to be the witness for God, in a strength made perfect in weakness (comp. 2 Cor. xii. 9). The Second Lessons are (Acts xxii. 1–22; xxvi.) St. Paul's two narratives of his Conversion, and pleadings of its significance, to the people in the Temple and before Agrippa.

his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matt. xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

The Purification of Saint Mary the Virgin.

The alternative title ("the Presentation of Christ in the Temple"), though not used in common parlance, suggests the lesson drawn in all the Services of the day. It carries out, indeed, the original idea of the Festival. For it was called the *Hypapante* or "Meeting" (with Simeon and Anna) on its first institution in the East, and only received the name of "the Purification" in the West and much later. Its date is necessarily fixed by Christmas. The name "Candlemas Day" is derived from the custom of a procession with torches—superseding (it is thought) the heathen festival of torches to Ceres in the early part of February—clearly celebrating the coming of the true "light to lighten the Gentiles," and also (according to some ancient authorities) the going out with lamps to meet the Bridegroom.

The Collect is a translation of the old Sarum Collect (taken from the Sacramentary of Gelasius) dwelling on Our Lord's presentation as a dedication of His true humanity to God, and praying that we, being justified and sanctified through Him, may be presented in like self-dedication.

The Epistle inserted in 1662 from the Sarum Missal (the Epistle for the preceding Sunday having been used up to this time), is the celebrated prophecy in Malachi of the Coming of "the Lord," "the messenger of the Covenant," to His Temple, after His way has been duly prepared. But it is notable that, in accordance with the general austerity of Malachi's prophecy, His Coming is looked upon as one which sinful humanity can hardly abide—as a refiner's fire, dividing the evil from the good and purging those who shall be permitted to offer sacrifice—as a Coming in Judgment, witnessing against the unholy, the unjust, and the profane. With the First Coming in great

The Presentation of Christ in the Temple, commonly called The Purification of Saint Mary the Virgin.

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purification according to the law of Moses were accomplished, they

humility the prophecy therefore blends the idea of the Second Coming in Judgment.

The Gospel is St. Luke's record of the Presentation in the Temple, in obedience to Exod. xxii. 29 (the dedication of the first-born), with the sacrifice for Purification as offered by the poor (see Lev. xii. 8). In both we have examples of the "obedience to the Law for man," in which He is made the type of our humanity. For He, as the Son of God, could need no consecration, and His miraculous Birth by the overshadowing Power of the Holy Ghost, could bring with it no necessity for Purification. The lessons of the day are pointed briefly by the proclamation, through Anna, of His redemption, and more fully by the aged Simeon, both in the *Nunc Dimittis*, hailing "the Light of the Gentiles" and "the glory of Israel," and in the prophecy of the future distinction of believer and unbeliever, and the suffering of the Saviour, piercing the loving Mother's heart like a sword. In the one we have the lesson of the Incarnation, in the other of the Cross. The close of the Gospel marks the growth of His humanity under the Spirit of God, from the one to preparation for the other.

The Proper Lessons from the Old Testament are (1 Sam. iii.) the story of the call and mission of the child Samuel; and (Hag. ii. 1–10) the declaration (not unlike that of Malachi) of the greater glory of the Second Temple, because in it the Peace of God should be given. The Second Lessons are (Gal. iii. 15—iv. 8) St. Paul's description of the free Covenant of sonship, granted to us through and in the Lord Jesus Christ, and accepted by the devotion of faith; and (1 John iii. 1–9) St. John's teaching on that same sonship of God, as the secret of purification after the likeness of Christ.

brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all

Saint Matthias's Day.

Of St. Matthias we learn literally nothing from Holy Scripture except his election to Apostleship. Tradition speaks of his preaching and martyrdom in Cappadocia. His festival in the Eastern Church is kept on August 9th, and its use in the West seems to be later than in the case of other Apostolic Festivals.

THE COLLECT (composed in 1549) seizes on the one great lesson of the day, the fall of Judas and the substitution of Matthias, and so prays against false Apostles and for faithful and true pastors.

THE EPISTLE is the record of the appointment of St. Matthias, at the instance of St. Peter, from among the hundred and twenty disciples who had gathered round the Twelve. We note (*a*) that the apostasy of Judas is described by St. Peter as a fulfilment of the typical utterances of the Psalmist (Ps. lxix. 25 and cix. 7) against the traitors and enemies of God, although we need not suppose that this was known to the utterer; (*b*) that the description of the end of Judas (which may perhaps be a note of the historian rather than a part of St. Peter's speech) is, with our present knowledge, only to be harmonized by conjecture with Matt. xxvii. 3–8, although such conjectural harmony is not difficult; (*c*) that St. Matthias is spoken of as "one who had companied" with the Apostles through the whole of Our Lord's Ministry (by old and probable conjecture one of the Seventy), and that the Apostolic mission is described emphatically as a "witness of the Resurrection" (comp. Acts ii. 22–33; iii. 15–21, &c., &c.); (*d*) that the choice between two, both selected as fit for the charge, by lot after solemn prayer to God, as "knowing the hearts of all men," was in accordance with the idea of Prov. xvi. 33, and with ancient practice (see Num. xxvi. 55; xxxiii. 54; Josh. vii. 15–18; 1 Sam. x. 20, 21; xiv. 38–42).

THE GOSPEL is that remarkable glimpse of the deeper teaching of Our Lord (such as pervades the Gospel according to St. John) given us by St. Matthew, as also by St. Luke (Luke x. 21–24). It occurs in St. Luke in connection with the mission of the Seventy, whence perhaps the choice of it for St. Matthias's Day. In it Our Lord (*a*) declares His Gospel, hidden from the wise of this world, to be revealed to the simplicity of babes (comp. Matt. xviii. 3; xix. 14; 1 Cor. i. 23–29; ii. 1–10); (*b*) He asserts His sole Mediation, both in the Revelation of the Father (comp. John i. 18; vi. 44–46, &c.), and the possession of His Kingdom

things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning

of "all things" delivered unto Him (comp. John iii. 35; xiii. 3; xvi. 15); and (*c*) He bids all who travail to come to Him, to take His easy yoke and light burden upon them, to follow Him in meekness and lowliness, and so only to have rest. In all these things He speaks in words which could belong to no mere man, but only to the Eternal Son of God.

THE PROPER LESSONS seem to refer to the apostasy of Judas, rather than the call of Matthias. The First Lessons are (1 Sam. ii. 27–36) the message of rebuke and condemnation through the "man of God" to Eli, and (Isa. xxii. 15–25) the message of Isaiah, of rebuke to Shebna, the type of worldliness, of blessing to Eliakim, the type of the true servants of God. The Second Lessons are (John vi. 47–71) Our Lord's Revelation of Himself as the Bread of Life, and of the mystery of the "eating His Flesh and drinking His Blood"—rejected by the unbelief of many of His disciples, and in the future apostasy of Judas; and (1 John ii. 15–29) the Apostolic warning against base worldliness, and against anti-Christian denial of the Son, and so of the Father revealed in Him.

Annunciation of the Blessed Virgin Mary.

This Festival (fixed in date by Christmas) is of early origin; it was apparently an old established Festival in the seventh century. Like the Purification, it is properly a Festival of Our Lord Jesus Christ, and this idea is preserved in the Collect. But, since it dwells on the Blessed Virgin, as highly favoured of the Lord, it naturally passed into a commemoration of her; and (as is shewn by its popular name "Lady Day") became the chief of the various Festivals, which in later times marked the ever-increasing reverence directed towards the Mother of the Lord. Out of this natural reverence have unhappily resulted a mass of extraordinary legend, and a veneration which has become actual worship, and has practically trenched on the sole Mediation of Our Lord Himself. But it is beyond all dispute that Holy Scripture and primitive antiquity, while they bring out her blessedness and dignity, give no vestige of authority for all that has gone beyond this, either in the Eastern or in the Western Church.

THE COLLECT is a summary in prayer of the whole Manifestation of Our Lord Jesus Christ on earth. It tells of His Incarnation, known by the angel's message, and goes on (perhaps in consideration of the occurrence of the Festival in Lent, and near Holy-Week and Easter) to pray that through His Passion we may share the glory of His Resurrection.

from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The Gospel. St. Matt. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so by his cross and passion we may be

THE EPISTLE is the great prophecy of Isaiah to Ahaz of the Virgin-born "Emmanuel"—a prophecy probably having (see *v.* 16) some immediate typical fulfilment, but in its ultimate meaning known by the Jews to be Messianic, and applied in Matt. i. 23 to the birth of Our Lord. It may be noted that it belongs to that highest phase of Messianic prophecy, which looks upon the Messiah not merely as the perfect Son of Man, "refusing the evil and choosing the good," but rather as the manifestation on earth of "God with us."

THE GOSPEL is the record by St. Luke of the Annunciation itself. In it we may note, (*a*) the Angelic Salutation, "Hail! thou that art highly graced" or "favoured," which clearly refers not to character but to privilege; while, on the other hand, "Blessed art thou among women" is a phrase illustrated by *v.* 45, "Blessed is she that believed," and by Our Lord's teaching, "Yea, rather, blessed are they that hear the Word of God and keep it" (Luke xi. 28). The one dwells on God's favour; the other implies the reception of it in humble faith. (*b*) The Angelic Promise; first, of the birth of JESUS, "the Lord the Saviour," in His essential nature the "Son of the Highest," in the humanity, which He assumed, the Son of David, heir of the promise (2 Sam. vii. 12–16) which announced Him a King for ever; next, the declaration that this birth shall be by the overshadowing power of the Holy Ghost, so that the child shall be indeed, not only the "seed of the woman," but the Son of God. (*c*) The reception of the blessing, in singular calmness of faith (such as expresses itself in the *Magnificat*), losing all sense of personal littleness in the adoring consciousness of God's favour. In this lies the special beauty of the character of the Blessed Virgin, as the highest type of pure and trustful womanhood.

THE PROPER LESSONS from the Old Testament are (Gen. iii. 1–16) the history of the Fall, ending in the first promise of the seed of the woman, who "shall bruise the serpent's head"; and (1 Sam. ii. 1–11) the Song of Hannah, known, no doubt, to every Jewish maiden, which evidently suggested the thanksgiving of the *Magnificat*. From the New Testament (Luke i. 39–57), the salutation of Elisabeth to the Blessed Virgin, and the *Magnificat* itself; and (John i. 1–19) the great Preface to the Fourth Gospel, setting forth the true Godhead of the Word, dwelling on the whole doctrine of the Incarnation, and appealing to the witness of St. John Baptist.

brought unto the glory of his resurrection; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. vii. 10.

MOREOVER the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The

Saint Mark's Day.

St. Mark the Evangelist—almost certainly the "Marcus, my son" of 1 Pet. v. 13—is known by early and trustworthy tradition to have been the amanuensis of St. Peter in his Gospel, and in it to have given to the world, shortly after the Apostle's death, probably the oldest, certainly the simplest and most graphic, of the Gospels. Later tradition, less assured, makes him Bishop and martyr at Alexandria, and the great Alexandrine Liturgy bears his name. He is generally, but not certainly, identified with the "John, whose surname is Mark," son of the Mary to whose house St. Peter repaired after his deliverance from prison (Acts xii. 12), and nephew of St. Barnabas. This Mark was "minister" to St. Paul and St. Barnabas in part of their first missionary journey; but left them at Perga, and was therefore on the second journey rejected by St. Paul (with the effect of division from St. Barnabas), and subsequently became companion of St. Barnabas in Cyprus (Acts xiii. 4, 13; xv. 36–39). Afterwards it is clear from Col. iv. 10; Philemon 24; and 2 Tim. ix. 11, that he was gradually restored to St. Paul's confidence, and sent for to minister to him in his last imprisonment.

The Collect (suggested by the old Collect taken from the Sacramentary of Gregory, but considerably altered therefrom) dwells emphatically on the heavenly doctrine of the Gospel of St. Mark, and quoting from the Epistle, prays for the gift of thoughtful steadfastness in the truth, untouched by childish fickleness and impressibility.

The Epistle is the conclusion of the doctrinal section of the Epistle to the Ephesians, immediately following the great passage on the Unity of the Church in God, which is the Epistle for the Seventeenth Sunday after Trinity. Its subject is the infinite variety of God's gifts, and the concentration of all on one great purpose. It begins (*a*) with Christ as the giver of all gifts. Quoting Ps. lxviii. 18, it applies it to Him, as having ascended on high and descended to the depths beneath "so as to fill all things," but with a significant variation of "gave gifts to men" instead of "received gifts for men." Next (*b*), it

Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's Day.

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the

enumerates the various functions of Ministry in the Church, ordained by Him—the extraordinary functions of Apostles and Prophets—the ordinary functions of Evangelists to the unconverted, of Pastors and Teachers to those already in Christ (comp. 1 Cor. xii. 28). (*c*) It then describes the twofold object of all Ministry—the perfection of individual souls, and the building up of the whole body. (*d*) Lastly, it describes this individual perfection as the growing, thoughtfully and consistently, into the fulness of the image of Christ, by "being true in love"; and the edification of the whole body as growth by unity with Christ the Head, through which life is diffused through the whole, and all its parts increase in perfect harmony.

The Gospel conveys the same truth, but from the lips of Our Lord Himself on the eve of His Passion. In this discourse, however—the Church having not yet been constituted as a whole—the whole idea is of individual unity with Christ. By a Parable—probably suggested by the golden vine on the Temple gate—He speaks of Himself as the Vine; we are the branches, deriving all power of fruit-bearing from union with the Vine, pruned by God's hand to increase that power, doomed, if fruitless still, to be cut off and burned. Of that union with Him the sign is our keeping His commandments, and so continuing in the love of Christ, even as He Himself does the Will, and abides in the love, of the Father.

The Proper Lessons are (Isa. lxii.) the promise of the universal kingdom of God, and a picture of its Ministry, both in its work of intercession, trusting in His promise, and in its preparation of the people to enter into that promise; and (Ezek. i. 1–15) the description of the Throne of Glory, and the four living creatures around the Throne. (This last, no doubt, has reference to the interpretation which makes the four living creatures, here and in the Apocalypse (Rev. iv. 6–8), the symbols of the four Evangelists.) From the New Testament (Mark i. 1–21) the opening of St. Mark's Gospel, with the record of Our Lord's Baptism, His first preaching in Galilee, and the call of the Four Apostles; and (Acts xii. 24—xiii. 14) the story of "John, surnamed Mark," his accompanying St. Paul and St. Barnabas on their first missionary journey, and his leaving them at Perga in Pamphylia.

measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The Gospel. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

It seems impossible to give any sufficient reason for coupling together these two Apostles, as has been done from early times in the Western Church: for in all the Gospel lists of the Apostles, St. Philip is coupled with St. Bartholomew (Matt. x. 3; Mark iii. 18; Luke vi. 14). (The Greek Church separates them, keeping St. Philip's Day on November 14th, and St. James's Day on October 9th.) The union of the two, however, suggests the harmony of the desire of knowledge characteristic of St. Philip (see the Gospel) with the stern practical reality characteristic of St. James the "brother of the Lord," who is evidently (though perhaps erroneously) identified with St. James the Less, the Apostle.

Of St. Philip we have notices only in St. John. He was one of the first disciples "found" by Our Lord—possibly like St. Andrew, his fellow-townsman of Bethsaida, a disciple of St. John the Baptist—and he brought Nathanael to Him; he is associated with St. Andrew at the feeding of the five thousand, and the coming of the Greeks to Christ; and (see the Gospel) he is described as especially craving for the knowledge of God (John i. 43; vi. 5–9; xii. 21, 22; xiv. 8, 9). Beyond this we know nothing. Early tradition speaks of his preaching in Phrygia, and in later times apocryphal books were extant under his name.

Of St. James the Apostle, the son of Alphæus (Matt. x. 2; Mark iii. 18; Luke vi. 15), sometimes supposed to be the same as "James the Less" (or rather "the little") of Mark xv. 40, we know nothing except his name in the Apostolic catalogue. James, "the Lord's brother," with whom he is clearly identified by the use of the Epistle (though the identification is uncertain), is one of the most marked figures in the Acts of the Apostles and in contemporary history. As Bishop of Jerusalem, he is essentially the representative of Jewish Christianity; presiding at the first Apostolic Council, and holding out to St. Paul the right hand of fellowship (Acts xv. 13–31), and recognised by him as being, with St. Peter and St. John, one of the "pillars"

Saint Philip and Saint James's Day.

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

of the Church (Gal. ii. 9); subsequently receiving the Apostle on his last visit to Jerusalem, and suggesting his participation in a Nazaritic vow (Acts xxi. 17–25). An early tradition (of Hegesippus) describes him vividly in his austere and ascetic life, as held in reverence as "James the Just" by all Jerusalem, and martyred in vengeance for his Christianizing influence by Pharisaic violence. His Epistle, essentially Jewish in character, is a storehouse of godly morality, in which Christian doctrine is everywhere implied, but not explicitly wrought out; and was probably addressed both to Jewish Christians and to those Jews who, though not Christian, would listen to "the servant of Jesus Christ."

The singularly beautiful COLLECT (composed in 1549 and enlarged in 1662) brings out the harmony of the "knowledge of God which is life eternal" through Christ, "the Way, the Truth, and the Life" (see John xvii. 3; xiv. 6), with the steadfast walking in the way to life, following the steps of the Apostles in the imitation of Jesus Christ.

THE EPISTLE is the opening of the Epistle of St. James, addressed to the Jewish community, "the twelve tribes of the dispersion." In accordance with the strong practical reality, characteristic of the whole Epistle, it urges (*a*) the blessing of "temptation" (that is, trial) and its function in working out through endurance the perfection of our nature. (*b*) Such trial is to be borne in faith, with prayer, single-minded and unwavering, for wisdom as the gift of God; (*c*) it is to be recognised in all degrees and stations of life—the low degree which is exaltation, the wealth, transitory and superficial, which is abasement (see Matt. xxiii. 12; xix. 23, 24); and (*d*) finally, it shall be rewarded with the crown of life, promised by the Lord to all who love him. Throughout, the idea is of the "steadfast walking" in the way of life.

THE GOSPEL is the opening of Our Lord's last discourse to His disciples (John xiv.—xvi.). To His gracious declaration that His approaching departure is to the mansions of the Father's House to prepare a place for them, so that they know whither He goes and by what way, there are two answers made by them. The first (*a*) is the remonstrance of St. Thomas, declaring that they knew not whither He goes, much less the way; to which He replies by the great declaration that He Himself, being the Truth and the Life, is the Way, and that in Him they see and know the Father (and therefore the Father's House to which He goes). The second (*b*) is the eager cry of St. Philip, that He will only shew them the Father for a moment, and it is enough; in reply to which He complains half-reproachfully that, after so long a time of discipleship, they yet know not that

The Gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

He is one with the Father, shewing forth the Godhead in His words and His visible works on earth—ready to give power to do yet greater works when He has ascended into heaven, and to hear and answer prayer in His Name. The whole sets forth emphatically the mediation of Christ, as opening heaven to His disciples, and giving the knowledge of God, which is life eternal.

The Proper Lessons are (Isa. lxi.) the setting forth of the kingdom of the Messiah in its victorious energy and blessing; (Zech. iv.) the symbolical blessing of the two "anointed ones," Zerubbabel and Jeshua, in the restored Israel of God; and from the New Testament (John vi. 22–59), the teaching of Our Lord of Himself as the true Bread of Heaven, and of the Eternal Life in the eating of His Flesh and drinking His Blood; and (Acts xv. 1–32) the history of the Council at Jerusalem, and of its decree, pronounced by St. James, and ratified by the whole Council.

Saint Barnabas the Apostle.

The surname "Barnabas," "son of (prophetic) exhortation," was given to Joses (Joseph), a Levite of Cyprus, the first giver of the price of his land to the Christian community. We read of him afterwards as the introducer of St. Paul after his conversion to the brethren at Jerusalem; and as his companion in the preaching at Antioch, in the mission with alms to Jerusalem, in the first missionary journey to Cyprus and Asia Minor, and at the Council at Jerusalem. Afterwards (see Gal. ii. 13) he is carried away at Antioch by the dissimulation of the Judaizers, and so separated from St. Paul, and, on the eve of the second missionary journey, has contention with him about John Mark, and is parted from him, and so passes out of the history (see Acts iv. 36, 37; xi. 22–30; xiii.—xv.). Of his subsequent life we have no historical record, or even trustworthy tradition. But it is believed that he was stoned to death at Salamis, in Cyprus, and his body is said to have been discovered there in the 5th century, and translated to a great basilica built in his honour. There is extant an Epistle bearing his name, evidently spurious, though of early date; and Tertullian ascribes to him the authorship of the Epistle to the Hebrews.

The Collect (composed in 1549), dwelling on St. Barnabas as especially "the Apostle of the Holy Ghost," prays that we, like him, may have both spiritual gifts, and grace to use them for God's glory.

Saint Barnabas the Apostle.

The Collect.

O LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath

The Epistle is the record of the work of St. Barnabas at Antioch—(*a*) his mission of enquiry from the Apostles on occasion of the first preaching to the Gentiles there, and his cordial approval of the new work, characteristic of his "goodness" (or graciousness) of nature, stirred by the Holy Spirit to a large-hearted faith; (*b*) his association with himself in the work thus begun of Saul, now in retirement at Tarsus, and their joint preaching, marked by the emergence of the name "Christian" (comp. Acts xxvi. 28; 1 Pet. iv. 16), probably at first a nick-name, but indicating the recognition of Christianity as distinct from Judaism; and (*c*) their joint mission with alms to the Church at Jerusalem, begun on occasion of the well-known famine of that time foretold by Agabus, but continued long afterwards by St. Paul.

The Gospel (evidently alluding to the loving character of St. Barnabas) is that part of Our Lord's last discourse to His disciples, which sets forth His commandment of love as the mark of true Christians, because following the pattern of His own love—shewn first and most in His Sacrifice for them—shewn also in His choice of them, to be not slaves, but friends, knowing the revelation of the Father, bearing fruit of good works, and receiving all things from God through prayer, in His Name.

The Proper Lessons are (Mal. ii. 1–11) dwelling on the glory of the covenant with Levi, and rebuking the priests for neglecting its high duty; (Isa. xl. 1–12) the comfort of Israel by the "voice crying in the wilderness to prepare the way of the Lord," and the promise of the Great Shepherd of His people; (Acts iv. 23–37) the second outpouring of the Holy Ghost in answer to the solemn prayer of the Church, and the appearance of St. Barnabas as the leader of those who ("full of the Holy Ghost") sold their possessions for the common good; and (Acts xiii. 43—xiv. 19) the record of the conversions under the preaching of St. Paul and St. Barnabas at Iconium and Lystra.

Saint John Baptist's Day.

The Festival is not of the martyrdom, but of the nativity of St. John Baptist, determined, of course (see Luke i. 26, 36), by Christmas. The celebration of his martyrdom is fixed, both in the East and in the West, on August 29th. The character of St. John, like that of his prototype Elijah (Luke i. 17; Matt. xi. 14; xvii. 10–13), stands out as the model of austere and ascetic self-sacrifice, especially fit for one who, simply preaching repentance and preparing for the coming of the Christ, had a comparatively narrow mission, confined to moral teaching and warning (Luke

no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

Saint John Baptist's Day.

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough

i. 17; iii. 7–14), with no miracle to work (John x. 41), and no new Gospel to declare. In his willing acceptance of this simple mission—less than that of the least in the Kingdom of Heaven (Matt. xi. 11)—in his being content to lose himself in Him whom he proclaimed (John i. 19–27; iii. 25–30)—and in his patient endurance of suffering, apparently broken only by one moment of weakness (Matt. xi. 2–7)—lie the great lessons of his life to us. (See Gospels for Third and Fourth Sundays in Advent.) Our Lord's own witness to St. John is borne in Matt. xi. 7–19.

THE COLLECT (composed in 1549), after glancing at the wonderful birth of the Baptist, passes on at once to his preaching of repentance, which it prays that we may accept; and his life of truthfulness, boldness, and patient suffering for the Truth, which it prays that we may follow.

THE EPISTLE is the great passage, opening the second part of the Book of Isaiah, which St. John applied to himself (Matt. iii. 3; Luke iii. 4–6; John i. 23). It begins (*a*) with the general message of comfort to Jerusalem, now chastened by God's hand and pardoned; it goes on (*b*) to the message of the voice crying in the wilderness, to prepare the Lord's way, to smooth all hindrances before His feet, to reveal to all flesh the glory of God; then (*c*), contrasting the perishableness of all earthly power and greatness with the eternity of the Word of God, it proclaims the Gospel of good tidings—the actual Coming of the Lord as the Good Shepherd of Israel, strong and tender in His guardianship of the flock. In these three successive phases it is a very Gospel of the Old Testament.

THE GOSPEL is St. Luke's record of the birth of the Baptist; of the opening of the sealed lips of Zacharias, at his confirmation of the assignment to the child of the name of John ("the grace of Jehovah") and of the impression of joy and wonder upon all. Then it passes on to the prophecy of Zacharias (in the *Benedictus*); first proclaiming the redemption of Israel, in fulfilment of the promise to David, which forms the great theme of His holy prophets, and the covenant of deliverance and holiness with Abraham; and then foretelling the mission of the child to prepare the way of the Lord, by heralding the coming of salvation in the remission of sins, and the gift of light from on high

places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and

to those who are in darkness, which guides their feet into the way of peace.

The Proper Lessons are (Mal. iii., iv.) the last prophecies in the Old Testament of the Coming of the Lord into His Temple (see Epistle for the Purification), and of the preparatory mission of Elijah, before "the rising of the Sun of Righteousness with healing in His wings"; and from the New Testament (Matt. iii. and xiv. 1–13) the records of St. John Baptist's preaching and his Baptism of Our Lord, and of his martyrdom through the malignity of Herodias, acting on the shallow weakness of Herod Antipas.

Saint Peter's Day.

This Festival, originally a Festival of both St. Peter and St. Paul, on the traditional anniversary of their common martyrdom, is of great antiquity, certainly known from the 4th century downwards, and kept both in the East and the West on this day. The institution of the Festival of the Conversion of St. Paul has now transferred the commemoration of that Apostle to another day.

Of the chosen Twelve, the character and work of St. Peter are more clearly brought out than in the case of any other Apostle, except perhaps St. John. On all occasions he is their leader, both during Our Lord's earthly life, and at the first proclamation of the Gospel—his threefold denial having been (so to speak) wiped out by his threefold confession and the threefold charge of Our Lord to him after the Resurrection (John xxi. 15–17). On him, in virtue of his good confession, Our Lord declared that He would build His Church (see Gospel); and the keys of the Kingdom of Heaven were given to Him, to open the door of faith, first to the Jews and then to the Gentiles (Acts ii.; x.). He has been called "the Apostle of Hope"; his witness—both as recorded in the Acts of the Apostles and embodied in his Epistles—is emphatically of Christ risen and glorified. His character, ardent, impulsive, capable of feeling and inspiring high enthusiasm, full of love to Christ, in spite of its reactions of failure and hesitation, is the type of those natures, by which,

praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many ex-

rather than by the calm and well-balanced characters, it pleases God mostly to move the world.

The Collect (composed in 1549) takes St. Peter as the type of the Bishops and Pastors of the Church, alike in the "excellent gifts" of the Holy Ghost and in the great Pastoral Commission; and, borrowing his own words (see 1 Pet. v. 4), prays that through the Word of the Gospel, faithfully preached and obediently followed, both they and their people may obtain "the crown of everlasting glory."

The Epistle is the record of St. Peter's deliverance from prison at the time when Herod Agrippa I., to "please the Jews," persecuted the Church, striking especially at its heads. The history is singularly graphic and simple—evidently derived from the Apostle himself—describing the prayers of the Church for the imprisoned Apostle, the minutest circumstances of his strict captivity and of the angelic appearance, the first thought of St. Peter that it was but a vision, and his gradual awaking in astonishment and thankfulness to a conviction of its reality. With this deliverance our record of St. Peter's Apostolic work ceases, except in respect of his appearance at the Council of Jerusalem (Acts xv. 6-11), of the subsequent conferences between him and St. Paul, and their conflict at Antioch (Gal. ii. 6-15). His Epistle—addressed to those of the Dispersion, but so conveying the full Christian doctrine as to be a link between the Epistle of St. James and the Epistles of St. Paul—seems to indicate Apostolic labours in Asia Minor and the East. Early tradition connects him with the Church at Antioch; but is singularly reticent as to his subsequent history, excepting as to the fact of his martyrdom by crucifixion at Rome.

The Gospel is the record of Our Lord's question at Cæsarea Philippi, St. Peter's confession, and the memorable blessing which followed it. (*a*) The question seems to sum up the results of Our Lord's Galilean Ministry in and near Capernaum —among the people a vague conviction that He was some great Prophet—in the disciples the firm faith in the essential truth of the Gospel, expressed by St. Peter, "Thou art the Christ, the Son of the living God" (comp. John i. 49; vi. 68, 69; xi. 27). (*b*) This truth Our Lord declares to be a revelation from the Father Himself; and, in direct connection with this declaration, He goes on

cellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the an-

to refer to the name Cephas or Peter, which He himself had given to Simon, and which signifies a "stone," and to promise, "On this rock (*Petra*) will I build my Church." Many have thought that the Rock is Himself (as in 1 Cor. x. 4); and it is, of course, true that ultimately "Other foundation can no man lay than Jesus Christ" (1 Cor. iii. 11). But the context seems irresistibly to suggest that St. Peter, simply as the exponent of the living faith, is to be the foundation (as is said of all the Apostles in Eph. ii. 10 and Rev. xxi. 14) on which the Church, now first spoken of, is to be built. To any one looking at the passage without bringing in other considerations, it seems obvious that this designation of St. Peter is no more attached to him personally, and no more capable of transmission to his supposed successors, than the name "Satan" given to him in *v.* 23. (*c*) Lastly, He gives to St. Peter, again as the representative of the Apostles (comp. Matt. xviii. 18), "the keys," the symbol of authority in the Kingdom of Heaven, and—whatever may be the case in other passages—it seems clear that here, as regards the "binding and loosing," the reference is not to judicial authority, but to authority to ordain law and declare truth. The whole passage should be compared with John xx. 21–23.

The Proper Lessons are (Ezek. xxxiv.) the prophetic rebuke of the unfaithful Shepherds of Israel, and the promise of the Lord Himself as the Good Shepherd of His people, and of the restoration of the Covenant of peace and blessing under "David His servant"; (Zech. iii.) the defence of Jeshua against the accusation of Satan, and the prophecy of the Branch; (John xxi.) the miracle at the Lake Tiberias and the threefold charge to St. Peter after the Resurrection; and (Acts iv. 8–23) the bold witness of the Apostle before the Sanhedrim in the name of "Jesus Christ of Nazareth."

Saint James the Apostle.

Of St. James we know nothing from Holy Scripture, except that, called with his brother St. John, and with St. Andrew and St. Peter, he became one of the chosen Three, and received

gel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matt. xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that, as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. *Amen.*

with his brother the name of "Boanerges, the Sons of Thunder" —evidently implying an ardent and fiery zeal, such as they shewed in their indignation against the inhospitable Samaritan village (Luke ix. 51–56); and that, possibly in consequence of that zeal, he was singled out by Herod Agrippa I. as the first martyr in the Apostolic band; thus obtaining one of those places of honour in the Kingdom of God which he and his brother had desired (Matt. xx. 20–23), by at once "drinking the cup," and "being baptized with the baptism" of Christ.

THE COLLECT (composed in 1549), like the Collect for St. Andrew's Day, commemorates the unreserved self-devotion of St. James, and prays that we may imitate it, but (noting the words "they left their father Zebedee," in Mark i. 29) dwells especially on the sacrifice of all ties of the world and the flesh at the call of Christ.

THE EPISTLE is the record of the dearth in Jerusalem, the mission of St. Barnabas and St. Paul with alms from the Gentile Church of Antioch, and the martyrdom of St. James by the hands of Herod—in pursuance of the policy of conciliation of the Jews to the unpopular Herodian sway, which contemporary history describes.

THE GOSPEL narrates the prayer of the two sons of Zebedee through their mother for the places of honour in Our Lord's Kingdom. As the other two of the chosen Three, they may have been stirred by the promise of the keys to St. Peter in Matt. xvi. 18, and of Thrones to all the Apostles in xix. 28; and by their ready answer to Our Lord's question, which they must have in some measure understood, it is clear that they were prepared for the cup of suffering and the baptism of blood. The desire is, indeed, rebuked in them—as also the indignation with which the rest of the Apostles received it—by reference of all things to the Supreme will of the Father, assigning to each his right place in the Kingdom, and by the lesson of humility and willing service of which Our Lord's own Sacrifice is the pattern. But in God's Providence it was granted; for St. James had the place of honour as the first martyr, St. John as the last of the Apostles, completing the canon of the Holy Scripture, and the constitution of the Church.

For the Epistle. Acts xi. 27, *and part of chap.* xii.

IN these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matt. xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion

The Proper Lessons in the Morning contain (2 Kings i. 1–17) the history of the calling down the fire of vengeance from heaven by Elijah, and (Luke ix. 46–62) the record of the desire of the two sons of Zebedee to do the like, which Our Lord rebukes, as inconsistent with the spirit of the Gospel; and in the Evening (Jer. xxvi. 1–16) the attempt of the priests to put Jeremiah to death for speaking the word of the Lord against the city and temple, and his bold defiance of their enmity; and (Mark i. 14–40) the record of the call of St. James (with St. Andrew, St. Peter, and St. John) and of the first great preaching and miracles of Our Lord at Capernaum.

The Transfiguration of Christ.

The Festival of the Transfiguration—in the English Prayer Book only "a black-letter Saints' day," for which no special Service was provided—was appointed for observance in 1892. In this appointment there is a return to ancient practice. The day was observed in the Eastern Church as early as the 8th century; in the West some observance of it was probably earlier, but was first universally authorised by Calixtus III. in 1457.

The Collect simply refers to the great fact of the Transfiguration, as revealed in glory to chosen witnesses, and prays that we may be so "delivered from the disquietude of the world," distracting the soul from Divine things, as to "see the King in His beauty"—in measure now, in perfection hereafter, in the land "very far away" (Isa. xxxiii. 17).

The Epistle is the one passage in the Apostolic teaching which dwells emphatically on the Transfiguration as a manifestation of the Divine Glory in Christ on earth. It is St. Peter's farewell message, in view of his approaching decease, to be remembered by the Church hereafter—dwelling on the manifestation of glory, and the proclamation of the Beloved Son by the Voice of God in the "holy mount," as the pledge, that the Apostolic preaching was of no "cunningly devised fable," but of a glorious reality.

over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

The Transfiguration of Christ.

The Collect.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

The Epistle. 2 St. Pet. i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

The Gospel is one of the three records of the Transfiguration (Matt. xvii. 1–9; Mark ix. 2–9; Luke ix. 28–36) in which St. Luke, as usual, supplies details not recorded elsewhere. (*a*) It shews us that the Transfiguration marked an epoch in Our Lord's ministry, when (see *vs.* 18–27) He had summed up by His questions at Cæsarea Philippi the results of the Ministry of His life, and begun to predict the higher Ministry of His death, to the wonder and offence of the Apostles. (*b*) It tells us that Moses and Elias, the representatives of the Law and Prophecy, which prepared for His Coming, spake of His "decease"—His "exodus" (that is) from the world—soon to be accomplished. (*c*) It paints graphically the bewilderment of St. Peter "awaking out of sleep" (or trance) and speaking in strange prosaic suggestion, as "not knowing what he said." (*d*) Lastly, it brings out emphatically the words of the Divine Voice, "Hear Him," as exalting Our Lord and Him alone, to be the Messenger and Revealer of God.

The Proper Lessons are in the Morning (Exod. xxxiv. 29–35) the description of the glory on the face of Moses on his return from the Tabernacle, veiled from the people; and (2 Cor. iii.) St. Paul's contrast of that glory, as veiled and transient, with the unveiled and abiding glory, revealed in the Lord Jesus Christ, and reflected by His servants. In the Evening (Mal. iv. 2–6) the promise of "the Sun of Righteousness," rising "with healing in His wings"; and (Matt. xvii. 1–14) one of the simpler records of the Transfiguration.

Saint Bartholomew the Apostle.

The name Bartholomew being only a patronymic, he is generally identified with Nathanael, the "Israelite without guile," brought by St. Philip to Our Lord (John i. 45, 46), and we note that his name is joined with that of St. Philip in all the catalogues of the Apostles. He is said by early tradition to have preached in "India," and suffered martyrdom there—leaving behind him a copy of St. Matthew's Gospel, which was

The Gospel. St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

Saint Bartholomew the Apostle.

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the apostles were many signs and wonders wrought among the people; (and they

found in the 2nd century by Pantænus, the head of the famous Alexandrian School. As we know nothing special of him, it will be seen that the Collect, Epistle, and Gospel refer to the Apostolic mission in general.

THE COLLECT (translated with characteristic variations from the old Sarum Collect, taken from the Sacramentary of St. Gregory) refers to the general Apostolic mission, exemplified in St. Bartholomew, and prays for grace to love the Word, and both to preach and receive the same.

THE EPISTLE is the record of the great outburst of miraculous power, and of consequent progress of the Word, which followed the first persecution by the Sadducees, and which raised the Apostles, and St. Peter as their leader, to unique dignity and reverence from the people. The miracles—wrought, not only for the people of Jerusalem, but for the inhabitants of all the cities round about—were, according to Our Lord's charge to the Apostles (Matt. x. 8), miracles of healing of sickness and of casting out devils. It may be noted that miraculous power seems to have been granted at various epochs in the history, marked as epochs of special progress.

THE GOSPEL tells us of the strife for greatness after the Last Supper, which Our Lord at once rebukes by His own example, as inconsistent with the true idea of His Kingdom, and yet meets, so far as it involved no jealousy and self-assertion, by the promise of Thrones of Authority in that Kingdom. The reference, "I am among you as He that serveth," in itself obscure, is strikingly illustrated by St. John's record of the washing the disciples' feet at this very moment (John xiii. 2–5).

THE PROPER LESSONS in the Morning are (Gen. xxviii. 10–18) the great vision of Jacob at Beth-el, and (John i. 43–51) the call of Nathanael, and the promise that the disciples should "see the heavens opened, and the angels ascending and descending on the Son of Man." In the Evening (Deut. xviii. 15–22) the prediction of the great Prophet to come, and the lesser prophets, who are types of Him; and (1 Pet. i. 22—ii. 13) the call of the purified soul to the love of a regenerate nature, and to the rest in faith on the Chief Corner Stone laid in Zion, through whom we are "a royal priesthood, a peculiar people."

Saint Matthew the Apostle.

Of this Apostle we may be said to know only the circumstance of his call—recorded by the first three Evangelists (Matt. ix. 9;

were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake

Mark ii. 14; Luke v. 37)—and the character of his Gospel. (*a*) In St. Luke's record he is called "Levi," and in St. Mark's "Levi the son of Alphæus," and this would seem to indicate that he was brother of "James the Less" (see Mark iii. 18), as possibly of St. Thomas also (see note on St. Thomas's Day). The name Matthew ("the gift of God") may be an Apostolic surname. The call of St. Matthew seems to have awakened the earliest murmur of opposition against Our Lord, stirred, perhaps in the earliest instance, by jealousy of His choice of one of the hated publicans, but shewing itself (see Mark ii. 22—iii. 7) in various phases of cavil and opposition. (*b*) The Gospel according to St. Matthew—according to old tradition written in Hebrew (or Aramaic), although nothing but the Greek Gospel has yet been discovered—is beyond all others the Jewish Gospel, full of reference to the Old Testament, especially rich in discourses and parables of Our Lord, and bringing out emphatically His royalty as the Messiah (see esp. Matt. xxviii. 18-20). (*c*) Of St. Matthew's subsequent history Scripture is silent, and tradition is vague and various—pointing, however, to labours in the East.

The Collect (composed in 1549) naturally dwells on the chief lesson of the day—the contrast between the sordid work of the publican and the glorious mission of Apostle and Evangelist—and prays for deliverance from the bondage of worldliness, and for grace to follow the Lord Jesus Christ.

The Epistle (keeping the same contrast in view) is St. Paul's protestation to the Corinthians of the perfect simplicity and disinterestedness of his Apostolic ministry—preaching the truth without deceit or perversion, and so bringing to the conscience of all who are not hopelessly reprobate the light which shone upon his own soul—preaching not himself, but the Lord, and for Him content to be a servant of His people—having for its one object the giving the knowledge of God's glory in Jesus Christ.

The Gospel is St. Matthew's own record of his call from the "receipt of custom," that is, the "place of toll," on the borders of the Lake of Gennesaret. St. Luke adds (Luke v. 28) what St. Matthew omits—that "he left all." At the farewell feast the presence of publicans and sinners produces a murmur, possibly of mere Pharisaic exclusiveness, possibly of honest perplexity, against what might seem a dangerous condonation of sin. Our Lord answers, first, in the form of proverb, justifying the presence of the Great Physician of the soul to those who are spiritually sick; next (as in Matt. xii. 7), by a quotation of Hos. vi. 6, on the general principle of God's dealings with men, preferring above all outward offerings mercy to the repentant sinner.

all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Cor. iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel. St. Matt. ix. 9.

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not

The Proper Lessons are (1 Kings xix.) the vision of Elijah at Horeb, his call of Elisha, in accordance with the command of the Lord, and the farewell feast (like that of St. Matthew); (1 Chron. xxix. 1–20) the description of the sacrifice of all wealth and treasure by David and the people to the service of God; (Luke v. 27–39) the record by St. Luke of the call of Levi and Our Lord's teaching thereon; and (Mark ii. 13–28) the corresponding narrative in St. Mark, with the addition of His teaching in the cornfields on the Sabbath.

Saint Michael and all Angels.

This Festival (kept in the Eastern Church on November 8th) is naturally of ancient observance. For, although the nature of angels is but little revealed to us, their ministration is clearly described, first, to the chosen family and to the chosen nation in the Old Testament, then to Our Lord Himself upon earth, from His infancy to His Resurrection, and lastly to the Church and to individual souls for His sake, in the New Testament. While, therefore, worship of them is an idolatry, which St. Paul sternly rebukes (Col. ii. 18), and which they indignantly refuse (Rev. xxii. 8, 9), yet thankfulness and reverence for them as "fellow-servants," higher in the one Communion of Saints, whose service is the pattern of our own, and for whose guardianship we may look, are most natural and seemly. St. Michael is simply the chief of this angelic band. He is described in the Old Testament (Dan. x. 13, 21; xii. 1; comp. Jude 9) as the guardian angel of the Jewish people; in the New Testament (Rev. xii. 7) he is the great warrior archangel, fighting for God and His Church against the power of the devil. Beyond this, though fancy has created a mass of legend, we cannot be said to know anything.

The Collect (translated from the Old Sarum Collect, taken from the Sacramentary of Gregory) dwells on the "wonderful order" in which the hierarchy of heaven (see Eph. i. 21; Col. i. 16) and the manifold human society of earth, are all "constituted" to work out the Will of God; and, recognising the heavenly function of the angels in the service of heaven, prays for the performance of their earthly function of succour and defence to us (see Heb. i. 14).

The Epistle deals with the former function. It is taken from the Apocalypse, after the sounding of the Seventh Trumpet, and the revelation of the kingdoms of the earth as the kingdom of God. It describes a struggle in heaven, the counterpart of the conflict between the Woman (the Church) and the dragon

sacrifice: for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

on earth. That struggle ends in the victory of the good angels over Satan and the casting out from heaven of the great Accuser of the brethren, who overcome him by the blood of the Lamb, and by their witness to it in life and in death. Then follows on earth the last and intensest conflict of good and evil. However mysterious the revelation may be in detail, we cannot misunderstand its general teaching on the service of the angels in that ceaseless war of light and darkness, which goes on, not only visibly on earth, but invisibly in heaven.

THE GOSPEL refers to the second angelic function, in Our Lord's warning not to despise His little ones "whose angels always behold the face of God." This gracious declaration is made to clench His solemn teaching—in answer to the question "Who is greatest in the Kingdom of Heaven?"—of the need of childlike humility for entrance and greatness in that Kingdom, and of the infinite guilt—beyond all punishment, and to be averted by any sacrifice—of those who misguide children and childlike souls. (The common belief in individual guardian angels is neither affirmed nor contradicted in this passage.)

THE PROPER LESSONS are (Gen. xxxii.) Jacob's vision of the angels at Mahanaim, and of the "man" who wrestled with him at Penuel; (Dan. x. 4–21) Daniel's vision of the angel and the description of the protection of Michael over Israel; (Acts xii. 1–24) the record of the angelic ministry of God's Will, both in the deliverance of St. Peter from prison, and the judgment on Herod the king; and (Rev. xiv. 6—xv. 8) the proclamation by the angels of God's wrath on the great Babylon, and His blessing on "the dead who die in the Lord," their reaping of the harvest of the judgment of God, and their song of praise and glory to Him.

Saint Luke the Evangelist.

Of St. Luke we know only his companionship with St. Paul and his Gospel and Acts of the Apostles. (*a*) He is called "the beloved physician," and believed to have been a native of Antioch; he is the companion of St. Paul from Troas to Philippi in the second missionary journey; from Philippi to Jerusalem in the third, and, after the captivity at Cæsarea, to Rome; he is with St. Paul in his first captivity at Rome, and is his sole faithful companion in the last (Acts xvi. 9; xx.; xxi.; xxvii.; xxviii; Col. iv. 14; Philemon 24; 2 Tim. iv. 11). Tradition speaks of him as surviving the Apostle, and dying a martyr in his old age. (*b*) The Gospel according to St. Luke—the "Greek Gospel," as it has been called—stands out from the rest by its signs of higher education in style and method, its study of

The Gospel. St. Matt. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

ALMIGHTY God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the soul; May it please

earlier records, its peculiar beauty and pathos, its didactic tone, and its special reference (well suiting the "Pauline Gospel") to Atonement and forgiveness of sin in the Lord Jesus Christ. The Acts is a continuation of the Gospel—a series of pictures of the great epochs of the development of the Church, embracing, in the Hebrew, the Greek, and the Roman, the three chief elements of ancient civilization—in the first instance by the preaching of the Apostles generally and of St. Stephen, the first martyr, afterwards, almost exclusively, by the labours of St. Paul. Both are addressed to Theophilus—evidently a Roman of high rank—and bear traces of information from Roman sources.

THE COLLECT (composed in 1549, and slightly varied in 1662) turns entirely on St. Luke's office as the "beloved physician" called to be "a physician of the soul," and healing its disease by his wholesome doctrine.

THE EPISTLE is the pathetic close of St. Paul's last Epistle, written almost with a dying hand, from his prison at Rome. It (*a*) charges Timothy to watch, to endure, to carry out to the utmost his work of evangelism and of ministry; it, next, (*b*) describes the Apostle's peaceful and thoughtful confidence, on the eve of his departure (contrast 1 Cor. ix. 27; Phil. iii. 11–14), that his work was done, his battle for the faith over, and his reward ready—a confidence which he expressly declares that all faithful servants of the Lord may share. Lastly (*c*), describing St. Paul's own loneliness, in which "only Luke is with him," and giving Timothy various charges, it prays him, as the Apostle's beloved son, to come before he dies, and to bring Mark to minister to him.

THE GOSPEL is Our Lord's mission of the Seventy, among whom St. Luke, who alone records their appointment, is said to have been numbered, although the Preface to his Gospel has been thought to exclude him from the eye-witnesses of the Gospel. It may be compared with the mission of the Twelve in Matt. x., which, unlike this, was expressly limited to the lost sheep of the house of Israel. It is a mission to prepare the spiritual harvest; and it bids them go forth, "as lambs among wolves," with no earthly support, living simply and trustfully, bringing peace, and absorbed in their spiritual work.

THE PROPER LESSONS are (Ecclus. xxxviii. 1–15) the praise of the physician, as a minister of God to us for good; (Isa. xxxviii.) the history of the sickness and recovery of Hezekiah, the miraculous sign given to him, and his Psalm of thanksgiving; (Luke i. 1–24) the Preface to St. Luke's Gospel, and the annunciation to Zacharias; and (Acts i. 1–15) the Preface to the Acts, and the record of the Ascension of Our Lord.

thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold

Saint Simon and Saint Jude, Apostles.

These two Apostles are found in juxtaposition in all the Apostolic catalogues immediately after "James the son of Alphæus." In the list of "the brethren of the Lord" we have "James, and Judas, and Simon" (Matt. xiii. 55); and it has been natural to identify the two lists, and hold that the three Apostles were brethren to one another, and "brethren of the Lord." The identification, however, is very doubtful, especially in view of John vii. 5. (*a*) St. Simon is called "the Cananite" (not "Canaanite," as in the Authorised Version) in Matt. x. 4; Mark iii. 18; and "Zelotes" in Luke vi. 15. The one is a Syriac surname, the other its Greek equivalent, signifying that the Apostle had been one of the "Zealots," the extreme section of the Pharisaic and patriotic party. There is no other notice of the Apostle, either in Holy Scripture or in trustworthy tradition. (*b*) St. Jude is called in St. Luke "Judas of James." The word to be ordinarily supplied in such phrases is "the son." The word "the brother" in the Authorised Version is probably suggested by the "Judas the brother of James," in Jude 1. He is almost certainly the same who is described by St. Matthew and St. Mark as "Lebbæus" or "Thaddæus"—names of uncertain derivation, possibly derived from Hebrew words signifying "the heart" and the "breast," and supposed to be names of endearment. The one notice of him in Holy Scripture is in reference to his question to Our Lord in John xiv. 22. Tradition speaks of him as preaching at Edessa and neighbouring regions of the East; and the "Nestorian" Liturgy bears the name of "St. Adæus" (or Thaddæus). There being thus no special notice in Holy Scripture of either Apostle, the Collect and Gospel refer to the general Apostolic mission and dignity.

The Collect (composed in 1549), quoting Eph. ii. 20–22, describes the Church as "built upon the foundation of the Apostles and Prophets," Our Lord being the "corner-stone," binding both building and foundation in one; and accordingly prays for unity in the truth taught by them, that we may be

I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. St. Jude 1.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out

one Temple, holy and acceptable to God. In this Collect the Church is viewed as a Temple, based on Christ as the Truth; in the succeeding Collect as a Body, living by Christ as the Life.

THE EPISTLE, identifying (though perhaps erroneously) Jude the Apostle with Jude "the brother of James," is the opening of the General Epistle of the latter. It is written probably late in the Apostolic Age, warning against a twofold error creeping into the Church, and perverting "the faith once delivered to the Saints"—a moral error of Antinomian profligacy—a doctrinal error in the denial of the Godhead of the Lord Jesus Christ. (It bears a singular resemblance to the Second Epistle of St. Peter.) The warning is emphasized by a reference to the unfaithfulness and judgment of Israel in the wilderness, and then (in connection with sensual sin) to the fall of the Angels, and the destruction of Sodom and Gomorrha.

THE GOSPEL is a part of Our Lord's last discourse (immediately following the Gospel for St. Barnabas' Day, and coinciding with a part of the Gospel for the Sunday after Ascension). After a reiteration of the commandment of love, it warns the Apostles to expect hatred and persecution from the world for His Name's sake, such as He Himself had experienced, against the plainest witness both in His words and His works; and bids them, in the strength of the Comforter, witnessing of Christ, to bear their witness also of Him, as having known the whole of His earthly Ministry.

THE PROPER LESSONS are (Isa. xxviii. 9–19) the description of the simple and gradual teaching of God's Word, leading up to the revelation of Him who is at once the foundation and the corner-stone; (Jer. iii. 12–19) the call of Israel to return to the Lord, and the promise of reunion and blessing and the gathering in of all nations; (John xiv. 15–31) the latter part of Our Lord's discourse after the Last Supper before going to Gethsemane—the promise of the Comforter, the charge of love to Himself, and the gift of peace; and the Epistle of St. Jude, including and continuing the Epistle of the day.

of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall

All Saints' Day.

This glorious Festival, summing up the special Saints' Day celebrations, dates in the West from about A.D. 610, when the Pantheon, turned into a Christian Church, was appropriately dedicated to "the Blessed Virgin and to All Saints." In the East a Festival, first, of All Martyrs, then of All Saints, was and is kept on the first Sunday after Pentecost. Its great idea is the unity of Christians, living and dead, of all ages, countries, and races, in Christ, and the perfection of that unity in the bliss of heaven. The unity here implied with the faithful departed was emphasized afterwards by the celebration, on November 2nd, of "All Souls' Day."

THE COLLECT (composed in 1549) at once brings out this idea. It speaks of the Communion of Saints in the mystical body of Christ, and, with special reference to the Saints who have gone before, prays for grace to follow them in virtuous and godly living here, and to partake with them of joys unspeakable hereafter.

THE EPISTLE, taken from the Apocalypse, between the opening of the Sixth and Seventh Seals, describes (in a figure similar to that of Ezek. ix. 2–4) the sealing of the servants of God, for their safety in the hour of wrath and judgment. Of the tribes of Israel (Dan being omitted for some reason unknown) twelve times twelve thousand are sealed. Beyond these, from all people, nations, and languages are gathered the innumerable company of All Saints, in the white robes of righteousness and with the palms of victory, raising a triumphal Song of Salvation and Praise, taken up by the angels round the Throne, and the four living creatures and the twenty-four elders, in a yet fuller strain of praise and adoration.

THE GOSPEL expresses in the Eight Beatitudes the elements of the saintly or Christ-like character, and the blessing on each. (*a*) In the first seven, the two elements of truth (or righteousness) and love, which are (see Eph. iv. 15) the image of Christ,

testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

All Saints' Day.

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through Jesus Christ our Lord. *Amen.*

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were

are represented—love in the first, third, and fifth, the tempers of humility, meekness, and mercy—truth in the second, fourth, and sixth, the tempers of mourning (for sin), hunger and thirst after righteousness, and purity of heart; and both truth and love meet in the work of the peacemakers, who are the true children of the God of Peace. The Eighth Beatitude—applied especially to the disciples—is that pronounced on the willing suffering for and with Christ, sent to us in different degrees, as the condition of glory with Him hereafter. (*b*) The Blessings given correspond in each case to the temper blessed. The most remarkable, perhaps, are the promise that the meek, that is, the gentle and kindly, shall "inherit the earth"—enjoying the happiness and sunshine of life; and the promise that the pure in heart shall have a foretaste of the bliss of heaven, which is the true home of purity, by "seeing God" with keen spiritual insight (comp. 1 John iii. 2, 3).

THE PROPER LESSONS are (Wisd. iii. 1–10) the beautiful description of the souls of the righteous in the hand of God, in present peace and prospect of future glory; (Wisd. v. 1–17) the picture of the triumph of the despised saint, and the utter shame and failure of the wicked in the day of judgment; (Heb. xi. 32—xii. 7) the catalogue of the trials and sufferings of the faithful witnesses for God, whom we follow, looking to their Lord and ours; and (Rev. xix. 1–17) the vision of the triumph of the King of kings and His Saints over all the powers of evil.

sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. St. Matt. v. 1.

JESUS seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

INTRODUCTION TO THE

HOLY COMMUNION SERVICE.

(I.) THE EARLY FORMS OF LITURGICAL SERVICE.

This Service, with one most important variation in the Consecration Prayer, and some lesser variations of detail, is a reproduction of the Office of the English Prayer Book of 1662. It is necessary, therefore, first to trace the history of that Office, in its relation to the ancient forms of Liturgical Service, in its original formation in 1549, and in its subsequent revisions up to 1662; and then to note the origin and character of the changes made in it, on its adoption in 1789 by the American Church, and on its revision in 1892.

THE LITURGY.—This Service is the first, as it is the most sacred, of all Christian Services. To it, indeed, is especially appropriated the name LITURGY, which properly signifies any service whatever done in the name of the whole community, and which in Scriptural and early Christian usage is applied generally to all service of common worship to God (see Dan. vii. 10; Luke i. 23; Acts xiii. 2; Heb. viii. 1, 2, 6). This appropriation appears to signify not only that it is *par excellence* the Service—the most sacred and most distinctively Christian Service—of the Church, but that in it the public worship of Christians first took a fixed and traditional form. Naturally this was so: for it was the one Rite ordained by Our Lord Himself "in remembrance" of Him; and the earliest name, designating the Service or the Consecrated Elements, the HOLY EUCHARIST—"the sacrifice of praise and thanksgiving"—is directly derived from the Greek word (*eucharistesas*) "having given thanks" used in the records of Our Lord's Institution in Luke xxii. 19; 1 Cor. xi. 23.

FIRST NOTICES OF LITURGICAL SERVICE.—How soon this Service assumed a set form, whether preserved by oral tradition or in writing, is uncertain. The formation of the Christian Liturgy, as of the Christian Creed, was evidently a natural and gradual growth. It has been pointed out that "the teaching of the Apostles and the Communion, and the breaking of the bread and the prayers," described in Acts ii. 42, as the characteristic elements of the life of the Church after Pentecost, are exactly those which are expressed in the earliest Christian Liturgies. It has been generally thought that there are traces

of Liturgical forms in the New Testament itself (as, for example, in the quotations in 1 Cor. ii. 9 and Eph. v. 14, in the embryo Creed of 1 Tim. iii. 16, and in the many "faithful sayings" of the Pastoral Epistles); and, although it is utterly improbable that in the Apostolic age anything like the elaborate Liturgies of later days existed, it is likely enough that round the elements necessarily invariable—the Lord's Prayer and the Words of Institution—some rudimentary forms of Service had even then grown up. Such growth is indeed plainly traceable. In the remarkable utterance of prayer found in the First Epistle of St. Clement (chaps. lix.–lxi.), Bishop Lightfoot sees traces of a gradual development of Liturgical form. In "the Teaching of the Twelve Apostles" (at the close of the first century) directions are given (chaps. viii., ix.) as to the forms of Eucharistic thanksgiving, at the breaking of the Bread and drinking of the Cup, and after reception of both, while "the Prophets" are to be left free in the matter. In Pliny's letter to Trajan (A.D. 110) we hear of the Christians as "binding themselves to Christ by a *Sacramentum*," and "singing a hymn to Him as God." Finally, in the famous descriptions of the Christian worship, given twice over by Justin Martyr in his first Apology (A.D. 139), first as following the celebration of Baptism, and then as forming a part of the Service of every Sunday, the process of development is almost complete. Taking the two accounts together, we find from him that, as soon as the worshippers are assembled, (*a*) "The memoirs written by the Apostles or the writings of the Prophets are read, as far as time allows. Then . . . . the president over the brethren delivers an admonition and exhortation to the imitation of the good things there set forth. (*b*) After this we all stand up in common, and utter prayers. (*c*) After the prayers we greet one another with the kiss of peace. (*d*) Next, when we have ceased our prayer, bread is brought to the president, together with wine and water, and (*e*) he sends up prayers and thanksgivings so far as he is able"—or (as in the other account) "sends up praise and glory to the Father of All through the Name of the Son and of the Holy Spirit, and utters at length thanksgiving for our having been thought worthy of these blessings,"—"and all the people respond 'Amen'; (*f*) then the distribution and reception of the bread and wine and water, thus blessed, take place, and they are sent by the deacons to those who are not present. (*g*) And "those who have means and goodwill give according as each chooses, and that which is given is laid up in the hands of the president" for various works of charity. "This food" (he continues) "is called among us Eucharist . . . for we do not receive it as common bread or common drink; but, as Jesus Christ our Saviour, having become incarnate by the Word of God, took flesh and blood for our salvation, so we have been taught that this food, consecrated by prayer in the Word handed down from Him, is the

flesh and blood of the Incarnate Jesus." Then, from the "Memoirs of the Apostles, called Gospels," he gives an account of the Institution.

In the latter of these passages we find the ancient name EUCHARIST, and a simple but unmistakeable statement of the early Eucharistic doctrine. In the former we trace the following elements of the Service: (*a*) Reading of Holy Scripture and Sermon thereon; (*b*) Common prayer by the whole congregation; (*c*) the Kiss of Peace; (*d*) the Presentation of the Elements; (*e*) Prayer and Eucharistic thanksgiving by the officiating Minister, consecrating the Elements, the bread and the mixed cup; (*f*) Distribution, reception, and reservation for the absent; (*g*) Almsgiving for the poor. How far the prayers of the congregation or the minister were fixed or variable is uncertain; but the whole tenour of Justin's description, especially in section (*e*), seems clearly to imply that a measure of variation still existed, while it is probable that some parts were invariable. Gradually, however, the principle of a fixed Service prevailed, embodying itself in many Liturgies, varying in detail, but shewing general unity of substance, and strong resemblances even in form.

THE ANCIENT LITURGIES.—For it is found that in the large number of Ancient Liturgies existing, amidst great variety of detail, yet as regards the central portion (or "Canon") of the Service, there is this remarkable agreement in substance and often in language, and that the elements noticed in the account of Justin Martyr are invariably found. The Liturgies may be divided into five (or six) classes (see Hammond's and Brightman's *Liturgies Eastern and Western*), all dating from early days, although having been, in different degrees, modified and added to in course of time.

(*a*) The Liturgies of the West Syrian family, of which the Liturgy of St. James and "the Clementine Liturgy" are early types, and with which are connected (*b*) the Liturgies of St. Basil and St. Chrysostom (now used in the Greek Church) and the Armenian Liturgy.

(*c*) The Liturgies of Alexandria and Egypt generally, of which the Greek "Liturgy of St. Mark" is the best representative.

(*d*) The Liturgies of East Syria or Persia, commonly called the Nestorian Liturgies, used in the Assyrian or Chaldæan Churches.

(*e*) The Liturgies of Spain and Gaul ("Mozarabic and Gallican"), supposed to be connected with the Liturgy used at Ephesus, commonly called "the Liturgy of St. John," and certainly occupying an intermediate position between the Eastern and the other Western types.

(*f*) The Liturgy of Rome (or of St. Peter), and those varying from it, but of the same stock, as the Ambrosian Liturgy of Milan, and probably the Anglican Uses (of which the Sarum is the best type), although these are by some connected with the Gallican family.

These are in their present forms Services of great elaborateness and beauty, full of variations, which shew independence of development. There is a marked distinction in many points, between the Eastern Uses (*a*), (*b*), (*c*), (*d*), and the Western Uses (*e*), (*f*). But, underlying all this variety, there is so remarkable a substantial unity, that a normal structure in all can be plainly traced.

Thus, in the Preparatory part of the Service, at the whole or part of which Catechumens and Penitents, not admitted to Communion, were present, there are invariably—(1) Prayers of Preparation; (2) Lections from Holy Scripture (the Epistle and Gospel); (3) Prayers for the Catechumens and dismissal of them; (4) Offertory with oblation of the unconsecrated Elements; (5) the Kiss of Peace; (6) the Creed.

Again, in the Service Proper, or "Canon," we find—(1) the Eucharistic Thanksgiving in the *Sursum Corda* ("Lift up your hearts"), the Preface, and the *Ter-Sanctus* ("Holy, Holy, Holy, Lord God of Hosts"); (2) Commemoration of the work of Redemption and Institution; (3) Second oblation of the Elements, and (except in the Roman Uses) Invocation of the Holy Spirit; (4) Prayer for the whole Church living and dead; (5) the Lord's Prayer; (6) Prayer of Access; (7) Reception; (8) Post-Communion of Thanksgiving.

It will be noticed that in these elements, common to all or almost all, there is a close correspondence with the very early account given by Justin Martyr. The conclusion is irresistible, that these Liturgies are developments, more or less independent, from a common original, belonging to Apostolic or sub-Apostolic times; which may, according to some well-known declarations and perhaps to intrinsic probability, have been preserved at first by oral tradition, but which gradually passed, as the Services became more elaborate, into written forms of great fulness and beauty.

(II.) THE FORMATION OF THE SERVICE OF THE ENGLISH PRAYER BOOK.

The Liturgy of 1549.—The Liturgy used in England up to the 16th century was, of course, of the Western type. But, as we have already seen (see *Introduction*), while it probably followed in the main the old Roman Use, that Use had been modified from the beginning, by the influence of the Services

which St. Augustine found already existing, in what may be called generally a "Gallican" direction. Hence, in its various Uses, of which the Use of Sarum was the chief, it differed in many points from the Use afterwards established at Rome, and some of these are distinctly traceable in our English Prayer Book.

For, in feeling their way towards a Vernacular Office of Holy Communion, the Reformers first (in 1548) drew up an English Service, supplementary to the Latin Mass, for the use of the people, containing what are now our Third Exhortation, the Invitation, Confession, Absolution, Comfortable Words, Prayer of Access, the Words of Administration, and the Blessing. Much of this was original, and much was borrowed from Hermann's *Consultatio*. When it was resolved to proceed further, and frame a complete English Communion Office, this was done, as usual, by reformation and translation of the ancient Service, rather than by the introduction of new forms. The Sarum Missal accordingly formed the main basis; but in working out the new Service, it seems clear that the compilers consulted also Eastern Liturgical Uses (perhaps both directly and through some forms of the Gallican Liturgy), and thus restored some ancient and almost universal elements, which had fallen out of the prevailing Western Uses, in England as elsewhere, under the influence of Rome. They then directed their efforts, as usual, to purification of the Service from all corrupt excrescences, and to such simplification of it, both in word and in ritual, as might bring it within the reach of the people. While, however, they carried out these objects resolutely, and introduced many variations of order and substance, they nevertheless preserved the ancient structure, and the chief elements common to the ancient Liturgies.

This will be clear from a brief analysis of the Service.

(A) Ante-Communion Service.

(*a*) The Lord's Prayer and Collect for Purification of heart.

(*b*) The *Kyrie Eleeson* and *Gloria in Excelsis*.

(*c*) The Prayer for the Sovereign, and the Collect of the Day.

(*d*) The Epistle and Gospel.

(*e*) The Creed.

(*f*) The Sermon, and (occasionally) one of two Exhortations to Communion.

(*g*) The Offertory, and dismissal from the Quire of non-Communicants.

(B) The Communion Service Proper.

(*a*) First Oblation of the Elements.

(*b*) *Sursum Corda*, Preface, and *Sanctus*.

(*c*) Prayer for the whole Church.

(*d*) Consecration Prayer, including the Invocation of the Holy Spirit, the Words of Institution, and the Second Oblation, "celebrating and making the memorial which Thy Son hath willed us to make."

(*e*) The Lord's Prayer, the *Pax Vobiscum*, and Exhortation to "keep the Feast."

(*f*) The Invitation, Confession, Absolution, and Comfortable Words (Preparation of the Communicants).

(*g*) Prayer of Humble Access.

(*h*) Reception, with the singing of the *Agnus Dei*.

(*i*) Post-Communion Anthem and Thanksgiving.

(*k*) Blessing.

Changes in 1552.—Such was the first Communion Office of the Reformed Church of England. With it the native reformers were, it would seem, generally contented. But in 1552, partly under foreign influences acting upon the King's Council, important changes were made both in the Order and in the Substance of the Service. Now in the Act of Uniformity, enforcing the use of the revised Form, the Prayer Book of 1549 was described as "a very godly Order, agreeable to the Word of God and the primitive Church," and the object of Revision declared to be simply the removal of "doubts as to the fashion and ministration of the same," and the "explaining and perfecting" of it. Hence any intention to alter it in fundamental principle was disclaimed; and attentive examination will shew that no such alteration was made. But the changes were more considerable than in any other part of the Prayer Book; they tended, perhaps designedly, to lessen the close resemblance to ancient forms preserved in 1549; and were evidently made with a view to satisfy the more extreme Reformers.

The chief of these changes were the following:—

(*a*) *Changes in the order of the Service;* connecting the Church Militant Prayer with the Offertory, and making it a part of the Ante-Communion Service; placing the section, which constitutes the preparation of the Communicants, earlier in the Service, so as to fit them to take their part in the Eucharistic Thanksgiving and in response to the Consecration Prayer; transferring to the Post-Communion the Prayer of Oblation and the *Gloria in Excelsis*. All these changes had special purpose and significance, for the sake of which it was no doubt thought worth while to vary from the ancient order.

(*b*) *Change in the Great Prayer of Intercession*, limiting it to the "Church Militant on Earth," and omitting altogether the thanksgiving for God's grace declared in His Saints departed, and the prayer that they might rest in peace and be, with us, set on the right hand at the Great Day. This limitation was a departure from universal primitive practice, probably in obedience to a desire to discourage the excessive veneration of Saints which had grown up to the great harm of the Church, and the various corruptions of doctrine and practice, which had attached themselves, as it then seemed indissolubly, to prayers for the Saints departed.

(*c*) *Change in the Consecration Prayer*, substituting for the direct Invocation to God, "with His Holy Spirit and Word to bless and sanctify these creatures of bread and wine that they may be unto us the Body and Blood of His most dearly beloved Son Jesus Christ," the more general words, "Grant that we, receiving these Thy creatures of bread and wine . . . . may be partakers of His most blessed Body and Blood"; and omitting the sentence of Oblation (which in the earlier form was "to be rehearsed without elevation, or shewing the Sacrament to the people" for worship), which declared that "we do celebrate and make here before Thy Divine Majesty with these Thy holy gifts the memorial which Thy Son hath willed us to make." The direct Invocation, thus omitted, is found substantially in all Eastern Liturgies, there, however, always following the Oblation; and the formal Oblation is found in all ancient Liturgies, usually in stronger and less guarded terms than those of our first Prayer Book. In both changes we trace a desire to get rid at any sacrifice of serious prevalent errors—the "Transubstantiation, which overthroweth the nature of a Sacrament" (Art. xxviii.), and the "sacrifice of Masses, in which it was commonly said that the Priest did offer Christ for the quick and dead to have remission of pain or guilt" (Art. xxxi.).

(*d*) *Change in the words of Administration*, omitting the benediction handed down from old times, "The Body (or 'Blood') . . . . life," and substituting the exhortation, "Take and eat (or 'drink') . . . thanksgiving"—the effect being to omit reference to the absolute grace of the Sacrament and to lay stress simply on the need of preparation to receive it.

(*e*) *Insertion* (apparently by sole authority of the Crown) *of the well-known "Declaration on Kneeling,"* disclaiming in the strongest terms all Adoration of the Elements, or of any "real and essential Presence therein of Christ's natural Flesh and Blood"—aimed distinctly at the doctrine of Transubstantiation, and the practical inference of adoration closely connected with it.

This service, thus changed, came but little into use, for in 1553 the reaction under Queen Mary swept all away. But it had a permanent effect on the subsequent history of the Prayer Book.

The object and the result of these changes are clear enough. One great desire of the Reformation was to "turn the Mass into a Communion," to point out (see Art. xxv., xxviii.) that the Holy Sacrament was not ordained to be "gazed upon, carried about," "lifted up or worshipped," but to be "rightly used" and "worthily received" "in a heavenly and spiritual manner by Faith." Accordingly, while the strongest expressions were used as to the mysterious reality of the Sacrament, as that in which "the Body and Blood of Christ are verily and indeed taken and received by the faithful," there was great stress laid on the need of spiritual preparation of the soul, and great care taken to make the laity partakers in the whole Service, instead of spectators, assisting at a Service, which in its entirety belonged to the Priest. Another desire, at least as strong, was to root out all vestiges of that corruption, by which the primitive conception of the Service as a "Memorial," not only to ourselves and before man, but before God, commemorating and pleading the One All-perfect Sacrifice on Calvary, and so representing on earth the Divine intercession of Our Great High Priest in Heaven—always marked in ancient times by the universal application to the rite of the names "Offering" and "Sacrifice"—had been so perverted as to obscure the sole and all-sufficient Propitiation made once for all. On these two principles the Reformation in England mainly turned; and the changes made in the Communion Service were obviously intended to stamp both unmistakeably on the Worship and Faith of the Church.

Subsequent modifications, while introducing improvements in detail, have left the main changes of 1552 untouched. In 1559 it was said that Elizabeth desired to return to the basis of 1549; but it was found impossible to do so. Accordingly all that was done was to combine the old and new forms of Administration, and to expunge the "Declaration on Kneeling." In the Scotch Liturgy of 1637, drawn up under Laud's direction and sanction, there was in the Consecration Prayer a return substantially to the form of 1549. But in 1662, although the High-Church School was then in the ascendant, no attempt was made in this direction. All that was done was to add to the Church Militant Prayer the present concluding sentence commemorating the faithful departed, to reintroduce the Declaration on Kneeling with significant change, and to give certain ritual directions for reverent treatment of the consecrated Elements.

The Communion Office, therefore, as it stands now—although perhaps even more distinctly as it originally stood—is the most

striking specimen of the general principle of the Prayer Book—preserving, as far as possible, the old substance and form handed down from primitive antiquity, but boldly dealing with it, whenever such dealing seemed necessary, so as to remove errors and corruptions, which had gathered round and perverted the ancient truth.

(III.) THE FORMATION OF THE AMERICAN OFFICE.

The Communion Service of 1662, like the rest of the Prayer Book, was, of course, used in America up to the time of the disruption. But, when the American Church had to frame and establish a Prayer Book for itself, the Service was materially altered in respect of its central element—the Prayer of Consecration.

The influence which was the principal cause of this important change, was that of the first American Bishop, Seabury Bishop of Connecticut. When the English Hierarchy hesitated to give him consecration, because his election was not the act of the whole American Church, and because the Government of the day feared that offence might be given to the American Government by any claim of ecclesiastical authority from England, his consecration was obtained from the Episcopal Church of Scotland. In Art. V. of a Concordat between the Churches then made, the Scotch Bishops express an ardent wish that Bishop Seabury will "endeavour all he can . . . . to make the celebration of this venerable Mystery of the Holy Eucharist conformable to the most primitive doctrine and practice . . . . which is the pattern the Church of Scotland has copied after in her Communion Office." In accordance with this Article, Bishop Seabury put out for his own diocese in 1786 a Form of Service which was virtually the "Scotch Office" of 1764. That Office is derived (see Dowden's *Historical Account of the Scottish Communion Office*) mainly from the Scotch Prayer Book of 1637 and from a Service put out by the English Nonjurors of 1718, both of these being based on the English Prayer Book of 1549; while, in respect of the order and substance of the Consecration Prayer itself, it follows more closely even than these the pattern of the most ancient Liturgies. This Office of Bishop Seabury was submitted to the Convention of 1789, and evidently determined the general form of the Consecration Prayer. But one most important change was made in the Invocation—substituting for the prayer that the elements may "become the Body and Blood of Thy most dearly beloved Son," the prayer, "that we, receiving them . . . . may be partakers of His most blessed Body and Blood."

In all other respects the Service follows generally the English Prayer Book of 1662, with slight variations, which will be noted in their places.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

THE TITLE.—The two names, by which the second great "Sacrament of the Gospel" is designated in the Prayer Book, are—

(*a*) THE LORD'S SUPPER, as here, in the Catechism, and in Art. xxviii. This name is no doubt taken from 1 Cor. xi. 20; where, however, from the context it seems doubtful whether the reference does not at least include the *Agape* or Love-feast, then following the Sacrament itself. But in itself this name, like the frequent Scriptural appellation, the "breaking of the bread" (Luke xxiv. 35; Acts ii. 42, 46; xx. 7, 11), carries us back at once to the Institution of the Sacrament, as being, like the old Passover, a feast on the sacrifice of "Christ our Passover" already offered for us, given us at the "Table of the Lord" (1 Cor. x. 21), and made "in remembrance of Him." It was specially emphasized at the time of the Reformation, in order to impress upon the people (see Art. xxvii.) that "the Sacrament was ordained of Christ, not to be gazed upon or to be carried about, but that we should reverently use it," by receiving it through faith, "turning" (as has been said) "the solitary Mass into a Communion," at which all are one in Him.

(*b*) THE HOLY COMMUNION, which, as being fuller and deeper in meaning, has now generally superseded the other. For it is taken from 1 Cor. x. 16, which may be regarded as an authoritative Apostolic explanation of the Words of Institution; and it brings out the true Sacramental efficacy of this Holy Ordinance, as the Divinely-appointed means of a Spiritual Communion with God in Christ, so that by it "we dwell in Him and He in us; we are one with Him and He with us."

The most ancient name, the HOLY EUCHARIST, is not found expressly in the Prayer Book; but is represented in paraphrase by the "sacrifice of praise and thanksgiving" in the Prayer of Oblation.

In the Prayer Book of 1549 the title MASS was still used as an alternative title. It had been for more than 1,000 years the

ordinary title in the Western Church; but it has no doctrinal meaning, being (according to the best authorities) derived simply from the "*Ite, missa est*" of the dismissal of those not admissible to the Communion; whence the Ante-Communion Service came to be called *Missa Catechumenorum*, and the Communion Service itself *Missa Fidelium*. It was dropped in 1552, and has never since had any authoritative use in the Anglican Churches.

Of the Rubrics preceding the Service, the first and second define the only cases in which the Parish Priest has a right to repel from the Holy Communion, viz., the cases of notorious and scandalous sin, and of "malice and hatred" against our neighbours. Even in these cases notice is at once to be given to the Ordinary, with a view to such investigation and action as he may think fit. Except so far as these Rubrics give discretionary authority, the Minister, as in the case of Absolution, is simply a minister, and cannot rightly impose any other conditions for reception of the Sacrament, or refuse it to any who has presumably the requisite qualification. The inner spiritual fitness can be absolutely judged of by God alone.

The Position of the Holy Table and the Minister, is dwelt upon in the Third Rubric, which is taken, with one important change, from the English Prayer Book. There has been much difficulty, (*a*) as to the position of the Holy Table; (*b*) as to the position of the Priest in his ministration.

(*a*) In 1549 the Priest was directed "to stand before the Altar," evidently supposed to be in the usual place at the East end of the Church. In 1550, first on exhortation by Bishop Ridley, and afterwards by order of the Council, "altars were taken down, and instead of them tables set up in some convenient part of the Church." The present Rubric was accordingly inserted in 1552, and as it then ran, "The Table, having at the Communion time a fair white linen cloth upon it, shall stand," &c., it was apparently designed that the position "in the Body of the Church or Chancel" should be permanent. In 1559, however, after the restoration of altars under Queen Mary, the Injunction of Elizabeth, first saying that "there seemeth no matter of great moment whether the altar be removed or not, saving for uniformity," goes on to lay down expressly that "the Holy Table be set in the place where the Altar stood. . . saving when the Communion of the Sacrament is to be distributed, at which time the same shall be so placed in good sort within the Chancel" as to be convenient for reception, and then "be placed where it stood before." This appears to have been commonly done—the Holy Table, when brought down, being placed lengthways—until the reign of Charles I., when, after much variety of practice and vehement controversy, the custom of bringing down

the Holy Table at the time of Communion, and placing it lengthwise in the Church, was generally disused, chiefly under the influence of Laud, and it remained at all times placed "Altar-wise" at the East end of the Church. Accordingly, in the Scotch Prayer Book of 1637, the Rubric was altered, so as to direct that the Holy Table should stand "at the uppermost part of the Church or Chancel." In 1662 Bishop Cosin naturally proposed a corresponding alteration in the revised Prayer Book, to accord with what was then becoming, as it has since become more absolutely, the actual practice. But the proposal was set aside, and the old Rubric, although practically obsolete, was continued in the Church of England, and has been adopted by the American Church.

(*b*) Closely connected with this direction is the direction as to the position of the Priest. The present Rubric, directing the Priest to "stand at the right side of the Table," dates from 1835. It was then substituted for the direction "to stand at the North side," up to that time adopted from the English Prayer Book; and was undoubtedly intended to represent the same position—the original phrase having become more or less inapplicable, because in many cases the Churches were not built East and West according to the old fashion; and the "right" being reckoned, according to modern Liturgical usage, as looking from and not towards the Holy Table.

The English Rubric has a remarkable history, which bears to some degree on the meaning of the Rubric which has superseded it. In the old Sarum Missal a part of the Service was to be said *in dextro cornu altaris* (which then meant the right-hand side looking towards it, or the South end of the West side) and the rest "in the midst." In the Prayer Book of 1549 the direction was to the Priest "to stand humbly afore the midst of the altar," of course with his back to the people, except when he was directed to turn to them. In 1552 the present Rubric was introduced, with obvious reference to the contemporaneous direction as to the position of the Holy Table lengthways in the Chancel or Body of the Church; whence the use of the word "North side" and not "North end." The effect was that the Priest was still directed to occupy the same position relatively to the Table, although the Table itself had its position changed. Then, however, came the replacing of the Table "Altar-wise," and this raised the question how, under these new conditions, the Rubric should be obeyed. It is curious that the Puritan party, disliking the "Altar-wise" position of the Holy Table, contended that such obedience had been rendered impossible; for that "North side" did not mean "North end"; while Andrewes and Laud and most of their school adopted the North-end position as obeying the Rubric, and the Scotch Prayer Book of 1637 actually had "North side or end." (Simi-

larly in 1662 we find corrections into "North part" and "North end" proposed, although struck out again.) At the Savoy Conference, the Bishops, in reference to the position of the Minister, had contended that "when he speaks for the people to God it is fit that he should not turn to them, but that they should all turn another way, as the ancient Church ever did." This certainly must be held to point to the "Eastward position," and instances have been found of its adoption accordingly in the 17th century. But the general practice, becoming subsequently all but universal, settled the question in favour of standing at the North end looking South, till of late years the other position, commonly called the "Eastward position," has been frequently revived. The question has been further complicated by the Rubric before the Consecration Prayer, inserted in 1662, directing that "when the Priest, *standing before the Holy Table*, hath so ordered the Bread and Wine that he may with the more readiness and decency break the Bread *before the People*, and take the Cup into his hands, he shall say the Prayer of Consecration." In this Rubric the words "before the Table" may reasonably be thought to direct "the Eastward position"; and yet that position makes it difficult to obey the subsequent direction to break the Bread "before the people"—which words, although they may be held simply to forbid a custom, objected to by the Puritan party, of breaking or cutting up the bread before the Service, yet both in their own meaning, and as illustrated by the history and ideas of the Reformation, most probably mean "in the sight of the people." In the old position (still theoretically allowed in 1662) the two directions were perfectly compatible. Here also, in fact, the almost universal practice was to "stand before the Table" to order the Elements, and then to return to the North end, so as to break "the Bread before the people." But this has been of late years frequently put aside, and the Eastward position preserved throughout. By the Lambeth Judgment of 1890 (as also by the Supreme Court) this position has been pronounced to be lawful; while it has been authoritatively declared, that it is not to be taken as symbolizing any special form of the doctrine of the Holy Communion, and that the Law of the Church requires that the ritual acts should be visible to the Congregation—in accordance with the whole idea of our Service, and with the practice of Our Lord Himself at the Institution. How this is to be done, when the Eastward position is taken, the Judgment does not direct.

Such is the history of the English Rubric, and of its interpretation at various periods up to the present day. Looking to the general practice of the time, when the present American Rubric was framed (in 1825) there can be little doubt that it was intended to direct the Priest to take the position—then almost universally assumed—at the right (or "North") end of the

Holy Table, and that it was interpreted generally in that sense. It may, indeed, be doubted, whether there is about it the same ambiguity which history shows to have attached to the older Rubric. But of late years what would be called in England the "Eastward position" has been frequently assumed, and held to be covered by the Rubric.

It may be remarked that the question, as a legal question, is difficult of solution, because of the change of the position of the Holy Table; but in itself, if it could be dissociated from other controversies, it would be of little intrinsic importance or significance. For, as the Holy Communion must be on any supposition regarded as our highest act of worship, the Eastward position has, in the offering of the Consecration Prayer, that appropriateness, as placing the Priest at the head of the people, which was urged by the Bishops in 1662. Nor ought it to be interpreted as necessarily implying any special view of Eucharistic doctrine, or of the "Eucharistic Sacrifice."

The permission to the Priest to stand "where Morning or Evening Prayer are appointed to be said" evidently applies to the earlier part of the Service, down to the end of the Gospel or of the Nicene Creed.

DIVISIONS OF THE SERVICE.—The Service is divided into three parts:—(*a*) THE ANTE-COMMUNION, to the end of the Church Militant Prayer; (*b*) THE COMMUNION SERVICE PROPER, to the end of the Administration; (*c*) THE POST-COMMUNION.

(A) THE ANTE-COMMUNION SERVICE.

This Service is apparently intended to embody the threefold preparation (as required in the Catechism) of Repentance, Faith, and Love—of REPENTANCE, by the recitation of the Ten Commandments, with the repeated responses of prayer for forgiveness and grace to amend; of FAITH by the Special Lections from God's Word (the Epistle and Gospel), and our answer to them in the Creed; of LOVE, by the charitable contribution at the Offertory, and the Prayer for the whole Church "Militant here on Earth."

THE LORD'S PRAYER, as always, opens the Service; but it and the Collect following were originally used in the private preparation of the Priest. Of this there is still a trace in the almost universal practice of its recital by the Priest alone.

THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

¶ *If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver, or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate.* Provided, *That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel. And the Minister, standing at the right side of the Table, or where Morning and Evening Prayer are appointed to be said, shall say the* Lord's Prayer *and the* Collect *following, the People kneeling; but the Lord's Prayer may be omitted, if Morning Prayer hath been said immediately before.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT (taken with variations from the Sarum Missal) is a Collect of preparation, corresponding to the "O Lord, open Thou our lips," &c., of the Morning Service. For, addressing God as the searcher of hearts, it prays for purification of our hearts by His grace, that we may "perfectly love Him"—the fear arising from conscious pollution being cast out (1 John iv. 18)—and accordingly "worthily magnify His Holy Name" in our "Sacrifice of Praise and Thanksgiving."

The recital of the TEN COMMANDMENTS, originally introduced in 1552 (and perhaps suggested by a foreign Reformed Service), is peculiar to the Anglican Communion Service. It was, no doubt, at the time, intended to secure the regular instruction of the people in the Moral Law—partly on account of the mutilation of the Commandments common then, and still not unfrequent in Romish manuals, but still more on account of the growth, in those troubled times, of Antinomianism, despising moral duties under cover of trust in free salvation through faith (see Rom. iii. 7, 8; vi. 1, 2, 14). There was obviously a similar idea in the direction in Canon lxxxii. of 1604 for the "setting up of the Ten Commandments at the East end of the Church or Chancel, where the people may best see and read the same." Since the object itself and the dangers against which it was intended to guard, belong to all times, the recital has still a high moral value, and is accordingly directed to be used, at least once on each Sunday. For the sense in which the Ten Commandments are to be understood by Christians, see CATECHISM.

THE RESPONSES express the twofold prayer of true penitence —for forgiveness of the past, and for grace of amendment in the future. The last clearly alludes to the celebrated promise of Jer. xxxi. 31 (quoted in Heb. viii. 8–12; x. 15–17), that the Law should be written not in letter upon stone, but in spirit upon the heart.

On other days than Sundays, and at all Celebrations except one on Sundays, the Rubric—in this matter evidently following the order of "the Scotch Office"—allows the substitution for the Decalogue of Our Lord's Summary of the Law (Matt. xxii. 34–40) in the two "great Commandments"; or the addition of it to the Decalogue, as an indication of the sense in which Christians are to interpret it. This direction is most valuable, both for relief from too frequent repetition and for spiritual edification.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Minister, turning to the People, rehearse distinctly* THE TEN COMMANDMENTS; *and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But* Note, *That whenever it is omitted, the Minister shall say the* Summary of the Law, *beginning,* Hear what our Lord Jesus Christ saith.

Minister.

GOD spake these words, and said: I am the LORD thy God; Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then the Minister may say,*

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Here, if the Decalogue hath been omitted, shall be said,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Minister may say,*

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall be said the* COLLECT OF THE DAY. *And immediately after the Collect the Minister shall read the* EPISTLE, *saying,* The Epistle [*or* The portion of Scripture appointed for the Epistle] is written in the — Chapter of ——, beginning at the — Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then, the People all standing up, shall he read the* GOSPEL, *saying.* The Holy Gospel is written in the — Chapter of ——, beginning at the — Verse.

¶ *Here shall be said or sung,*

Glory be to thee, O Lord.

¶ *Then shall be said the* Creed *commonly called the* Nicene, *or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer;* Provided, *That the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

The COLLECT which may follow ("O Almighty Lord," etc.)—taking the place of the Prayers for the Queen in the English Service—is one of the Post-Communion Collects in that Service. It is used also as the final Collect in the Confirmation Service—being simply a general prayer for God's direction, sanctification, and governance, preserving us in body and soul, "both here and ever."

For the COLLECT, EPISTLE, and GOSPEL of the day, see the preceding section. In the old Liturgies the reading of both, but especially of the Gospel, was attended with much expressive ritual solemnity. Of this only the doxology, "Glory be to Thee, O Lord," which is of great antiquity, has been retained; and to it is frequently added a corresponding doxology, at the close of the Gospel, "Thanks be to Thee, O Lord, for this Thy glorious Gospel."

THE CREED, commonly called the NICENE CREED, is the great Creed of the Eastern Church, as the Apostles' Creed of the Western.

HISTORY.—Unlike the Apostles' Creed, it did not grow, freely and with variation of form, out of Baptismal Profession: but was formally composed, with the distinct purpose of meeting the Arian heresy, and certain other heresies which grew out of it, in the 4th century, when, after the Conversion of Constantine, Christianity emerged as the future religion of the Empire. It was originally drawn up at the first General Council, at Nicæa (A.D. 325), summoned by desire of the Emperor to define the true Christian faith, not so much by argument as by Apostolic tradition. Accordingly it was formed out of the existing Creeds produced at the Council from the various Eastern Churches, chiefly on the basis of the Baptismal Creed of Cæsarea, but with the addition of the phrase "being of one substance" (*Homo-ousion*) "with the Father," bringing out unequivocally the true Godhead of the Lord Jesus Christ, on which the whole controversy turned. So drawn up, it was substantially, although not literally, our present Creed, down to the words, "I believe in the Holy Ghost." An *Anathema* was added, making the acknowledgment of its central truth a condition of Church membership. Then followed a long struggle with Arianism, supported by Greek philosophy and by Imperial power. During this time various Creeds were formed; and the latter portion of our Creed was added to meet further heresies which arose in that speculative age. It is commonly supposed to have been accepted at the Council of Constantinople (A.D. 381), though its substance is found earlier than this, declared by Epiphanius (A.D. 347) to be already of authority. But no Creed is found in the Canons of that Council; and it is notable, that at the Council of Ephesus (A.D. 431), the old form of the Creed was declared

to be authoritative, and all additional Creeds forbidden. Not till after the Council of Chalcedon (A.D. 451) did the present form supersede it absolutely. Subsequently, in the Latin version of the Creed, the words "and from the Son," *Filioque*, were added in the conflict against Arianism in Gaul and Spain. They are first found—added tacitly, as if a part of the original—at a Council of Toledo in A.D. 589. They then made their way, not without protest and controversy, by force of public opinion and theological teaching in the West, without sufficient authority, and against remonstrance, even of the Popes Hadrian I. and Leo III. Finally they established themselves in the course of the 9th century; and out of this insertion arose the unhappy controversy and division between the Eastern and Western Churches, in which the Eastern Church is strong, both upon Scriptural and Ecclesiastical grounds, although no substantial difference of doctrine appears really to exist between the Churches. With this disastrous exception it has been the Creed of the whole Catholic Church for more than 1,500 years.

SUBSTANCE AND USE.—Being thus framed with a distinct purpose of asserting, without endeavouring to explain, the great mystery of the Gospel—the true Manhood and Godhead of the Lord Jesus Christ—and subsequently the true Nature and Personality of the Holy Ghost, it is natural that, while following generally the same line as the simpler Apostles' Creed, it should dwell with great theological fulness and accuracy on the two points, which heresy had brought into question. (*a*) Accordingly it speaks of the Lord Jesus Christ as the "Only-begotten Son of God" (John i. 14), "Begotten before all worlds (ages) (Col. i. 15); and to this declaration of His Sole and Eternal Sonship, it adds that He is "God of (out of) God," "Light of Light," "Very God of Very God," clenching all by the phrase "of one substance (essence) with the Father" (comp. Phil. ii. 6), and ascribing to Him agency in that Creation of all things (Col. i. 16, 17; Heb. i. 2; John i. 1-3, 10), which is the peculiar attribute of Deity. (*b*) Similarly it declares the Holy Ghost to be a true Person, "the Lord and Giver of Life," "proceeding from the Father" (John xv. 26); claims for Him equally with the Father and the Son worship and glorification; and marks, in the case of the Prophets (of the Old Testament and the New) His Divine work of Inspiration. For the rest (*c*) it agrees substantially with the Apostles' Creed in its recitation of the acts of Our Lord's Manifestation (only omitting the "descent into Hades"), and of the privileges of the One Holy Catholic and Apostolic Church, omitting, however, "the Communion of Saints" (implied in the word "One"), and explicitly connecting the remission of sins with the "One Baptism." The formation of this Creed not being, as with the Apostles' Creed, by free growth, but through a necessity formally met,

was not, of course, an unmixed good; for schisms and controversies followed upon it for generations. But it was made by heresy absolutely necessary, for preservation of the essentials of the Christian faith; and indeed, it has proved its priceless value as a standard of Scriptural truth. It was accordingly ordered to be recited at the Holy Communion in the East early in the 6th century, and about fifty years later in the West. This order our Church has preserved, thus virtually making the Creed a condition, not of entrance into the Church in Baptism, but of participation in the fuller privilege of Holy Communion.

The NOTICES here to be given are (*a*) notices of Festivals or Fasts to be observed; (*b*) notice of the Holy Communion; (*c*) the Banns of Matrimony; (*d*) "other matters to be published," on authority, or at the discretion of the Priest.

Here only is the SERMON provided for as a part of the Service itself. At other Services it is a separate thing, generally following the Service. Accordingly here, not only is there no authority for change of vestment from the Surplice to the Academic gown, or for the use of a prefatory prayer; but by silence these things may reasonably be considered as negatived. In the English Canons of 1604 (Canon lv.) a "Bidding Prayer" is directed to be used before Sermons; but, as it simply covers ground which is elsewhere covered, in the Church Militant Prayer, and other parts of the Service, it seems likely that it was intended to be used only when Sermons were preached without connection with the Service.

THE OFFERTORY is properly the Anthem said or sung while the offerings are being made; although subsequently it seems to have been applied to the Oblation of the Elements. It is now generally used to denote the Alms collected.

The Collection of Alms at the Holy Communion is described as an invariable part of the Service by Justin Martyr (A.D. 139), and is thought to be alluded to in 1 Cor. xvi. 2. It represents to us the regular duty and privilege of religious almsgiving, for the relief of the poor, and for the maintenance of the Service of God. On the former object St. Paul lays especial stress in 2 Cor. ix. 12–14, attributing to it a threefold object—the relief of the "necessity" of exceptional and unavoidable distress, the proof of practical Christianity, or "subjection to the Gospel," and the unity through mutual prayer and thanksgiving of giver and receiver. To the latter there is constant reference, both in the Old Testament and the New. It is a homage of acknowledgment of God's sovereignty, and, as in the first-fruits under the Jewish Law (see Deut. xxvi. 5–10), an implied confession that all we have is from Him.

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.*

¶ *Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these* Sentences *following, as he thinketh most convenient. And* Note, *That these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.*

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

Let your light so shine before men, that they may

see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets. *St. Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke* xix. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel. 1 *Cor.* ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word minister unto

him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. *Psalm* xli. 1.

It will be observed that the SENTENCES represent different aspects of the subject. Thus, the first six sentences deal with Almsgiving generally, (*a*) as entering on what our Lord declares to be the higher blessedness of giving; (*b*) in its highest motive, as, like all good works, tending to God's glory; (*c*) in its lower, but allowable, motive, as "laying up treasure in Heaven"; (*d*) as a sign of the love which is the spirit of the Golden Rule; (*e*) as a test of sincere devotion to Christ's Service; (*f*) as (in the example of Zacchæus) a mark of thankfulness and penitence. The next five (7th–11th) apply to one great object of the Offerings, the maintenance of the Clergy (and Services) of the Church, urging strongly their right to such maintenance, as proved by common sense and reason, by the example of the Law, and by the ordinance of Christ; and exhorting that it be given liberally and cheerfully. The next ten (11th to 21st) refer to the other great purpose, the relief of the poor, "especially them that are of the household of faith"; and similarly insist upon it in various lights —now as a sacrifice to God, now as an outpouring of love to man, "shewn for God's sake," now as a good work, which shall not miss its reward from Him, here and hereafter. There is hardly a single aspect of the subject, which is not glanced at in some one of these sentences; but the predominant idea is that of an offering consecrated to God, although designed for the good of man. To these were added at the Revision of 1892, four sentences (22nd to 25th) from the Old Testament, of which the first two contain the ordinance of almsgiving as a religious duty under the Law, and the last two the glad acceptance of that ordinance by the people of God.

The first RUBRIC following is designed to mark the religious character of the Offering by directing that—when collected by the Deacons or Church Officers—it shall be brought to the Priest, and by him "humbly presented" to God at His Holy Table. In the Church Militant Prayer which follows, its acceptance is prayed for as part of the solemn Eucharistic Worship.

The second RUBRIC connects with this Offering the placing on the Holy Table of the Bread and Wine. It was first inserted in the English Prayer Book of 1662, and (like the preceding) is clearly borrowed from the Scotch Liturgy of 1637, which directs that the Presbyter shall "offer up and place on the Holy Table the Bread and Wine prepared for the Sacrament." It was, in fact, proposed in 1662, that these very words should be introduced; and, though this was not done, the words "and oblations" were then added to "alms" in the Church Militant Prayer. The ceremony itself is a perpetuation of what was called in the old Liturgies "the First Oblation," or the "First and Second Oblations," viz., the offering by the laity of Bread

and Wine for the Sacrament (probably together with other gifts), the selection from these of that which was to be actually used, and the presentation of this upon the Altar, with prayer for God's acceptance and His blessing upon it for Sacramental use. In some of the ancient Liturgies forms of prayer and hymn expressing this are provided; in others the Oblation takes place silently.

(In the English Prayer Book of 1549 a Rubric ordered that the Priest, when "putting the wine into the Chalice," should "put thereto a little pure and clean water." The admixture of water is in accordance with almost universal primitive use, following, moreover, in all probability, Our Lord's own practice at the Institution, and has been interpreted in various symbolical meanings. It should, however, according to this ancient use, be made at the Credence Table before the Service.)

The third RUBRIC (added in 1892) allows a Hymn or Anthem at the presentation of the offerings—formally authorizing a not unfrequent practice.

A PRAYER FOR THE WHOLE STATE OF CHRIST'S CHURCH has from time immemorial naturally formed part of the Service, which expresses the Communion of all Saints with God in Christ, and therefore with one another. Generally it is intimately connected with the Consecration Prayer, and expressly includes the dead as well as the living. These characteristics were preserved in the English Prayer Book of 1549. The Prayer was then for "the whole State of Christ's Church"; and it ended in a special thanksgiving for the "grace and virtue declared in all Saints," especially "the most blessed Virgin Mary" and "the holy Patriarchs, Prophets, Apostles, and Martyrs," and in a commendation to God of those departed in faith, with prayer that He would "grant them mercy and everlasting peace," and that "we and they may at the great Day be set on His right hand." In 1552 (in reaction against various errors and superstitions which had grown up round the belief of the Church as to the world unseen) all this was struck out; the Prayer was restricted to the "Church Militant here in Earth," and ended with the petition for those in adversity. In 1662 it was at first proposed to return to the old name; this, however, was rejected, but the closing sentence commemorating the faithful departed was inserted, taking the place of the fuller form of 1549, which had been already restored with modifications in the Scotch Liturgy of 1637.—In the American Prayer Book the words "here in Earth" have been omitted from the first.

The Prayer, as it now stands, quoting the authority of St. Paul (in 1 Tim. ii. 1-3) for universal intercession with

thanksgiving, is a summary of intercessory prayer; for the Church that it may be kept in "truth, unity, and concord," and that all her members may "agree in the truth of God's Holy Word," and shew unity by "godly love"; for all Christian Rulers that they may impartially minister justice, to punish evil, and to maintain true religion and virtue; for all "Bishops and other Ministers," that they may rightly minister the Word and Sacraments; for all God's people, especially the congregation present, that they may receive the Word, and serve Him accordingly in holiness and righteousness; for all who are in trouble and adversity. So far it traverses nearly the same ground as the Litany or the "Prayer for all Conditions of Men." But the closing paragraph is peculiar to it, expressing in singular force and beauty the commemoration of those who, although parted from us, are still one in the mystical communion of the Body of Christ, and praying that with them we may come to His heavenly kingdom.

The words "and oblations," first added to "alms" in 1662, are variously interpreted. Some understand them to refer to the "other devotions of the people"; which are indeed called "oblations" in the Scotch Liturgy of 1637; as also in Durel's authorized Latin Version of the Prayer Book of 1662, and his French Version of the same date. Others refer them to the bread and wine just solemnly laid before God at His Holy Table; which have been provided for the Service, and so may be held to be the oblation of the people, presented by the Priest before God. It is clear that the words may fairly bear either interpretation, and may have been intended to admit both. But the latter seems the more probable.

With the Church Militant Prayer ends the Introductory or Ante-Communion Service.

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 *Chron.* xxix. 14.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

¶ *And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

¶ *Then shall the Priest say,*

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [**to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those

* *If there be no alms or oblations, then shall the words* [to accept our alms and oblations, and] *be left unsaid.*

(B) The Communion Service Proper.

The Opening Exhortation—to be used on at least one Sunday in each month—is designed simply to urge upon all, who intend to receive the Holy Communion, the necessity of a right spiritual preparation. It is a shortened form of the Exhortation in the English Prayer Book, where it is ordered to be used "when the Communicants are conveniently placed for receiving of the Holy Communion." It is addressed only to them, taking no notice of any others. In the first English Prayer Book there was a Rubric after the Offertory, expressly directing that "all that mind not to receive the Holy Communion shall depart out of the Quire, except the Priest and Clerks," the Communicants "tarrying still in the Quire, or in some convenient place near the Quire." Since the removal of this in 1552 there has been no express direction for the withdrawal of non-Communicants in the English Prayer Book, and none is given here. But it is clear, from the general tenour of the Service, that it addresses itself only to those who desire to communicate—in this according with the declaration as to the true purpose of the Sacrament in Art. xxv.—and recognises no others as taking any part in the Celebration.

The Exhortation, accordingly, first (*a*) urges on us the warning of St. Paul, to try and examine ourselves before we "presume to receive the Holy Communion" (1 Cor. xi. 27–32), which adds that the unworthy partaker is "guilty of," *i.e.*, in respect of, "the Body and Blood of Christ," "not considering," that is properly, not distinguishing or hallowing, "the Lord's Body." Hence it reminds us of the great benefit of worthy and the great danger of unworthy reception. (*b*) The right preparation is then laid down (much as in the Catechism) in repentance, faith, and charity with all men; but above all in the true Eucharistic spirit of thankfulness to God "for the redemption of the world by the death and passion of Our Saviour Christ," who "ordained these holy mysteries" "to our great and endless comfort."

IV. The Invitation, Confession, Absolution, and Comfortable Words.—The whole of this section was taken from the Supplemental Service of 1548, and placed in the English

who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *At the time of the Celebration of the Communion, the Priest shall say this* Exhortation. *But* Note, *That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is

Prayer Book of 1549, just before the Prayer of Access and the Administration. It was chiefly original, except the Absolution, which was partly taken from the Sarum Missal; but it borrowed some expressions, and especially the use of the Comfortable Words, from Hermann's *Consultatio*. Probably it was composed by Cranmer himself, and is one of the most beautiful specimens of the later forms of prayer.

The Invitation, taking for granted the preparation of repentance, love, and desire to lead the "new life" of obedience to God and of walking in His holy ways, calls on the Communicants "to draw near with faith," probably in the literal sense of leaving the body of the Church, and coming up into, or near to, the Quire—a practice still occasionally preserved—and to make confession before God. (There is no direction given as to the posture of the people during the Invitation; but general analogy, and the words "devoutly kneeling" at the close, seem clearly to imply that they should stand, and not kneel.)

The Confession was originally directed to be made in the name of the Communicants, "by one of them, or by one of the Ministers, or by the Priest himself," apparently without their joining audibly therein. In 1662 (perhaps in deference to an objection made at the Savoy Conference against public prayer by a layman) it was directed to be said "by one of the Ministers," and by the addition of the final words, "and saying" (which in strictness are hardly congruous with the preceding direction), it was made congregational. By the present Rubric it is to be said "by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling."

The Confession itself should be compared with the Confession in the Morning Service. It does not dwell on the distinction of the various phases of sin; it brings out perhaps less clearly the three elements of Confession—Confession proper, Prayer for forgiveness, and Prayer for grace. But its general tone is more fervent; and it lays greater and more emphatic stress on the deep sorrow for sin, the grievousness of its remembrance, and the sense of its intolerable burden, which may be expected to be felt by devout communicants more intensely than by an ordinary congregation.

the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

THE ABSOLUTION should similarly be compared with the first Absolution of the Morning Service. It is, of course, like it in basing all Absolution on the Love of God and His promises in the Lord Jesus Christ, and in making all reception of it conditional on repentance and faith. But it is unlike it (*a*) in being, like the most ancient forms, Precatory (or Benedictory), not Declaratory; (*b*) in being special, addressed to the congregation themselves, not to "all who truly repent and unfeignedly believe"; (*c*) in bringing out with great clearness the various elements of God's blessing—the pardon of the guilt and deliverance from the bondage of sin—the strengthening by His grace of all positive goodness—and the consummation of all in the gift of "everlasting life." Like the Confession, it has great fervency and solemnity of tone.

THE COMFORTABLE WORDS.—Of these the first two, from the lips of Our Lord Himself, simply imply His own love to those who "travail and are heavy laden" with the burden of sin and sorrow, but dwell emphatically on the love to the whole world of the Father, who sent His Son to give eternal life to all who believe on Him. The first is His own promise of refreshment —rest (that is) in this life; the second, of everlasting life, perfected in the world to come. The last two, on the other hand, from the writings of the Apostles, naturally bring out more expressly Our Lord's work of Salvation—St. Paul dwelling (in one of the "faithful sayings" of his Pastoral Epistles) on His Atonement on Earth, St. John on His present Intercession for sinners in Heaven. Our Lord looks directly to the Father; His Apostles to the Father through Him.

V. THE GREAT EUCHARISTIC THANKSGIVING. — The next portion of the Service, which is especially the great Eucharistic Thanksgiving, is in substance of immemorial antiquity; and it is notable that we pass to it from what is comparatively modern without the slightest sense of break or jar of tone. It may also be observed that (as in the Morning Service) the Absolution is naturally followed by a burst of Thanksgiving. The *Sursum Corda* ("Lift up your hearts"), the solemn Thanksgiving, and the *Ter-Sanctus*, or Angelic Hymn, are found in all extant Liturgies of the East and the West, and may with confidence be traced almost up to the Apostolic age.

¶ *Then shall this* General Confession *be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him

THE SURSUM CORDA.—This Exhortation of the Priest to lift up the heart in thanksgiving to God, and its response of acceptance by the people, are found in verbal identity in all the Ancient Liturgies. They express one great characteristic of the whole Service, that it is a representation on Earth of the pleading of the great Sacrifice by Our Lord in Heaven; in which, therefore, "in heart and mind we thither ascend, and with Him continually dwell."

THE THANKSGIVING is a brief survival of what in all the Ancient Liturgies, especially those of the East, was a solemn Eucharistic Thanksgiving of great fulness and beauty, dwelling on the Infinite Goodness of God, both in Creation and in Redemption. As it stands, it is simply a declaration of the "meetness" and the "bounden duty," even in such a world as this, and by sinners such as we are, of "thanksgiving at all times and in all places" (comp. Phil. iv. 4–7). Only in the knowledge of the conquest of sin and death can such a declaration be reasonable. (We may note a slight mistranslation of the original, which should run, "Holy Lord, Almighty Father, Everlasting God," noting the two great Attributes of Sovereign Holiness and Almighty Love in the Eternity of the Godhead.)

THE PROPER PREFACES mark out in the great Festivals the chief acts of the Manifestation of the Godhead in Humanity—the Incarnation, the Resurrection, the Ascension, the Descent of the Holy Ghost—and then sum up all in the adoration of the Godhead in itself in the Holy Trinity.

In the Sarum Missal there were also Proper Prefaces for Epiphany, Ash-Wednesday and Lent, Festivals of Apostles and Evangelists, and Festivals of the Blessed Virgin; and the Trinity Preface was continued on all the Sundays after Trinity.

Of our Proper Prefaces, those for Easter-Day, Ascension-Day, and the first for Trinity Sunday are free translations of the forms in the Sarum Missal, taken from the Sacramentaries of Gelasius and Gregory; those for Christmas and Whitsunday were composed in 1549; and the second Preface for Trinity Sunday was inserted in 1789.

should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 *St. John* ii. 1, 2.

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [*Holy Father,] Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on* Trinity-Sunday.

¶ *Here shall follow the* PROPER PREFACE, *according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen. ¶ *Priest and People.*

The Preface for CHRISTMAS DAY dwells, first, on the twofold Nature of Our Lord, as "conceived of the Holy Ghost, born of the Virgin Mary"; and next, on the sinlessness of His Nature, as a condition necessary for that Mediation, which makes us "clean from all sin."

The Preface for EASTER DAY (quoting from 1 Cor. v. 7 & John i. 29) describes Our Lord as the true Passover, "the Lamb that taketh away the sin of the world," and goes on more fully to declare His Passion as the destruction by death of the power of death, and His Resurrection as the restoration to man of the eternal life, which is the "Image of God" in Him (comp. Rom. iv. 24, 25; Heb. ii. 14, 15).

The Preface for ASCENSION DAY simply proclaims the fact of the Ascension, and then connects this with Our Lord's declaration that He "went to prepare a place for us" (John xiv. 2, 3; comp. Col. iii. 4), so that they who are His may ascend and be with Him in glory (John xvii. 24).

The Preface for WHIT-SUNDAY (less terse and forcible than the rest) recites the Descent of the Holy Spirit at Pentecost, as the fulfilment of Our Lord's promise of the Comforter to teach and guide unto all truth (John xiv. 26; xvi. 13); then speaks of "the gift of divers languages," which appears to have been for ecstatic prayer and praise (see Acts ii. 11, 13; 1 Cor. xiv. 14, 15, 18), and, as distinct from it, the gift of preaching or "prophecy" (see 1 Cor. xiv. 3, 4), which was the means of realizing —what the gift of tongues prefigured—the universal kingdom of the Lord Jesus Christ; lastly, describes our entrance into it as a passage from darkness to light, and from error to true knowledge of God in Him.

PROPER PREFACES.

Upon Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *etc.*

Upon Whitsunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also bold-

The first Preface for TRINITY SUNDAY is merely a declaration of the doctrine of the Holy Trinity, and of the faith which believes in the Three Blessed Persons, as co-equal in the Divine Glory. The second is an address of thanksgiving to the Father for the Atonement of the Son and the Mission of the Holy Spirit, who are "one with Him in the Eternal Godhead."

The TER-SANCTUS (or "Triumphal Hymn"), sometimes called the TRISAGION—a name which, however, is frequently applied to a different Hymn in the Eastern Church—is found in all Eastern and Western Liturgies, with variation in the Prefatory portion. It claims for the Church on Earth the joining by anticipation "with Angels and Archangels" in the perfect adoration of heaven; and it is accordingly a quotation from the Seraphic Hymn of Isa. vi. 3 (repeated also with variations in the *Te Deum*), with which we may compare Rev. iv. 8. In this glorious Hymn we note (*a*) the threefold repetition of "Holy," shadowing forth the Holy Trinity; (*b*) the address to "the Lord of Sabaoth," or "Hosts," that is, to God as the King of all His rational creatures; and (*c*) the declaration, going beyond this, that the whole universe of Heaven and Earth is full of His glory, or (see margin) that "His glory is the fulness of the whole Earth." In most of the ancient forms there is inserted before the last clause, "Hosanna in the highest, Blessed is He that cometh in the Name of the Lord"—uniting with this adoration of the Godhead the rejoicing over its Manifestation in the Coming of the Son of God and Man to His people, in visible Presence once, in spiritual Presence now. This was omitted in 1552; perhaps as not being a part of what can be said to be sung "with Angels and Archangels."

(The Prefatory portion, "Therefore . . . . saying," is divided from the Hymn itself, and said or sung by the Priest alone, while the hymn is to be said or sung by the Priest and People. This follows the ancient custom—a custom illustrated in the musical settings of the Ter-Sanctus.)

ness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

Upon the Feast of Trinity *only, may be said,*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

¶ *Or else this may be said, the words* [Holy Father] *being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, *etc.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

VI. The Consecration and Reception.—The Prayer of Access (composed in 1549) corresponds more closely to a similar Prayer called "the Prayer of Inclination" (bowing the head) in the Eastern Liturgies, than to anything to be found in the Western forms. It is a Prayer of spiritual preparation, of singular fervour and beauty. (*a*) In its confession of unworthiness and humility it clearly alludes to the well-known saying of the Syrophœnician woman in Matt. xv. 27, and expresses our trust that God is always "the same God" in that Attribute of perpetual mercy, which is of the essence of Him who "is Love." (*b*) In its prayer, although it embodies the whole idea of Holy Communion—the dwelling in Christ and Christ in us—it dwells mainly on the gift through that Blessed Sacrament of Purification from Sin by unity with the Sinless; and, extending this both to body and soul, it seems to connect the purification of our sinful bodies with the "eating His Flesh," and the purification of our soul with the "drinking His Blood"—the blood being the emblem of the life of the soul itself. It may be noted that in stricter theological language it is more common to refer to the partaking of His Body the gift of spiritual strength, and the gift of purification and justification to the partaking of His Blood.

The Prayer of Consecration (see *Introduction*) is substantially a reproduction of the Form used in the English Prayer Book of 1549—presenting, however, some important variations, and following more closely in its order the precedent of the Ancient Liturgies, especially those of the East.

It is a prayer of singular comprehensiveness, and depth of meaning, falling into four main divisions :—

(I). The first opens with a long and striking preamble, commemorating in thanksgiving "the one oblation of Christ, once for all offered," through the tender mercy of God, so that its propitiating sacrifice can never be repeated, and expressing with great clearness and completeness the whole doctrine of the Atonement as being a "full sacrifice," a "perfect oblation," and a "sufficient satisfaction"; it next (*b*) recites His command to His Church (on which alone the Sacrament depends for its efficacy) to continue a "perpetual memory," or "remembrance," of "His precious death and sacrifice," pleading that Atoning Sacrifice "till He comes again," and, through His Divine Intercession, applying it to the salvation of our souls; and lastly (*c*) it recites the Institution itself, in a form corresponding closely to the records of St. Paul and St. Luke (1 Cor. xi. 23–26; Luke xxii. 19, 20)—with rubrical directions to the Priest for the performance of the manual acts, which represent the acts of Our Lord Himself at the Institution.

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the* Prayer of Consecration, *as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (*a*) he took Bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (*d*) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (*e*) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hands.*

(e) *And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.*

The Oblation.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; ren-

(II.) The second division, following the ancient models, proceeds to the OBLATION, (*a*) "offering" to God "His holy gifts"—viz., the Elements, of which, till after the Invocation, the consecration is not yet complete; thus (*b*) "celebrating and making the Memorial" which His "Son hath commanded us to make" (by His Words "Do this in remembrance of Me")—a Memorial of "His blessed passion and precious death, His mighty Resurrection and glorious Ascension"; and (*c*) rendering the true Eucharist of thanksgiving for "the innumerable benefits procured unto us" thereby. It will be noted that great stress is laid on the Memorial aspect of the Eucharistic Oblation, as being (in St. Chrysostom's words) "a Sacrifice, or rather, the Memorial of a Sacrifice."

III. The third section, again following the universal order of all the Eastern Liturgies, proceeds to the INVOCATION to the Father "to bless and sanctify with His Word and Holy Spirit, these His gifts and creatures of bread and wine," so that to us, "receiving them according to His Institution," they may be "a partaking" (see 1 Cor. x. 16) "of His most blessed Body and Blood." It should be noted here, first, that the Invocation is of the Holy Trinity, the Father, the Word, and the Spirit; next, that the words "creatures of bread and wine" indirectly repudiate the theory of Transubstantiation and cognate theories; and thirdly, that there is marked stress on the idea of the Eucharist as a Communion, especially emphasized by the substitution of the words "that we receiving . . . Body and Blood"—agreeing with the present English Prayer Book—for the words "that they may be unto us the Body and Blood," &c., of the Prayer Book of 1549, or the words "that they may become the Body and Blood," &c., of the Scotch Office.

(IV.) The last section goes on to (*a*) a prayer for the acceptance of "our sacrifice of praise and thanksgiving," and for the gift to us and to the whole Church of "remission of sin and all other benefits of His Passion"; (*b*) to a solemn dedication of ourselves, souls and bodies, as a living sacrifice, and to prayer, on behalf of ourselves and all others, for worthy reception, and, through this, of unity with the Lord Jesus Christ; (*c*) to a confession of our own unworthiness, and an earnest prayer that, in spite of it, God will accept this sacrifice as "our bounden duty and service"—"not weighing our merits, but pardoning our offences, through our Lord Jesus Christ." This last division of the Prayer brings out the whole idea of sacrifice, closely connecting (after ancient precedent) the Memorial of the One great Sacrifice, which pleads it before God, with the Eucharistic Sacrifice of praise and thanksgiving and the Dedicatory Sacrifice of ourselves. (See Heb. xiii. 10, 15, 16.)

dering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. *The Invocation.*

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Here may be sung a Hymn.*

THE RECEPTION.—The Rubric lays stress on the delivery of the Communion "in both kinds" to the people (comp. Art. xxx); and orders it to be given "into their hands." It directs also that "sufficient opportunity shall be given to those present to communicate."

There is no express direction as to the posture of the Priest in receiving, but the intention was probably to include him in the words "all meekly kneeling." It may be noted that in the original form of 1549, the reception by the Priest immediately followed the Prayer of Access, at which he was expressly directed to kneel. The analogy, moreover, of the posture in the Confession and the Prayer of Access undoubtedly implies that, while in ministering to the Congregation he should stand, yet in receiving he is but their leader and representative, and should kneel with them. In 1662 it was proposed to insert words making this clear, but the proposal was not carried out.

The history of the words of Administration is curious and instructive. The Prayer Book of 1549, following the old practice, had the former clause only, "The Body (or Blood) . . . . life," which is of the nature of a Benediction, bringing out clearly the gift in the Sacrament of the Body and Blood of Christ, and praying that, according to Our Lord's promise, it may preserve both body and soul (both being redeemed by Him) to eternal life. In 1552 these words were struck out, and for them was substituted the second clause, "Take and eat . . . . thanksgiving"; "Drink . . . . thankful," which is simply an exhortation to use the blessing of the Sacrament by receiving it in remembrance of His death for us individually, and by "feeding on Christ in the heart by faith with thanksgiving." Since 1559, by the union of both, God's part and man's part in the ordinance—the reality of God's gift and the need of man's conscious reception of it through faith—have been brought out in perfect clearness and harmony.

The Rubrics providing for consecration of additional Bread and Wine, and for the reverent covering of the Consecrated Elements remaining, were added to the English Prayer Book in 1662, and are preserved here with the necessary verbal changes. The latter, like the provision for reverent consumption after the Service, is significant of the sacredness attaching to that which has been consecrated "according to Christ's holy Institution." Beyond this its significance cannot fairly be pressed.

(C) THE POST COMMUNION OFFICE.

The Lord's Prayer, opening this part of the Service, which is naturally one of Thanksgiving, has the Doxology appended to it.

In 1549, as in most ancient Liturgies, both of the East and of the West, and probably in accordance with primitive practice, the Lord's Prayer was joined with the Consecration Prayer as an integral part of the Consecration.

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Minister who delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at,* All glory be to thee, Almighty God, *and ending with these words,* partakers of his most blessed Body and Blood.

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Minister say the* Lord's Prayer, *the People repeating after him every Petition.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body

THE THANKSGIVING PRAYER was composed in 1549—suggested partly by the thanksgiving in this part of the Eastern Liturgies, and partly by Hermann's *Consultatio*. It is (*a*) thanksgiving to God, describing with great fulness the grace of the Holy Communion in all who have duly received it; for it dwells upon it both as our spiritual food, and as the pledge, through God's favour to us, of our unity with Christ, and therefore of our membership in the mystical Body of Christ now, and of our heirship through His atoning Passion of the eternal kingdom of the hereafter. It is next (*b*) a prayer that, since we are in the holy fellowship of this unity, God will give us grace to continue in it, and shew forth the fruits of it in good works.

THE GLORIA IN EXCELSIS was in 1549, after ancient precedent, placed at the beginning of the Service. Its position in the Post-Communion Service (since 1552) is peculiar to the Anglican Office, but has an obvious appropriateness and beauty (comp. Our Lord's own practice at the Last Supper, recorded in Matt. xxvi. 30).

As a Hymn mainly of praise and thanksgiving, bearing a strong resemblance to the *Te Deum*, it is to be said or sung, all standing.

This glorious hymn appears to be of Greek origin. It is found in an expanded form in the Apostolical Constitutions (of about the 4th century), and with additions, agreeing somewhat with our *Te Deum*, as the "Morning Hymn" in the Alexandrine MS. of the Greek Testament, written in the 5th century. (There is, indeed, a curious coincidence with its opening words in the thanksgiving of St. Polycarp at his martyrdom.) But its Eucharistic use in full is Western; although the Eastern Liturgy of St. James and the (so-called) Nestorian Liturgy have the opening Scriptural clause. Its Latin form seems at least as old as Hilary of Poictiers (A.D. 350), and from the 6th century it is found in the opening portion of the Western Liturgies.

It may be compared with the *Te Deum* as being, though with less distinctness and elaborateness, a Hymn, a Creed, and a Prayer. (*a*) The first paragraph, opening with the song of the Angels at the Nativity (whence the whole of the Hymn is often called "the Angelic Hymn"), goes on with accumulated emphasis, not only to praise, bless, worship, glorify God, but, above all, to thank him for the manifestation of His glory. In the form given in the Alexandrine MS., this Hymn of Praise, like the *Te Deum*, is offered explicitly to the Holy Trinity: "O Lord, heavenly King, God the Father Almighty: O Lord, only-begotten Son Jesus Christ, and Holy Spirit." (*b*) The second is a Creed in the form of Prayer addressed to Our Lord Jesus Christ. It dwells on Him, first, in His Nature as the Only-begotten Son of God, and therefore as our "Lord God"; next, in

and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, all standing,* Gloria in excelsis; *or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the know-

His Atonement as the "Lamb of God, taking away the sins of the world"; lastly, in His Majesty as "sitting at the right hand of God." It prays that He will "have mercy upon us and receive our prayer," to offer it in His Divine Intercession for us in Heaven. (The repetition of the clause "Thou that takest . . . . have mercy upon us," not found in the original, was first made in the Service of 1552.) (*c*) The third is a Doxology through Him, as the "only Holy" One, the "only Lord," and one with the Father and the Holy Ghost in the eternal glory.

THE BLESSING (composed in 1549) has again closer parallels in the Eastern Liturgies of Constantinople and Alexandria than in the Western Liturgies. It is (*a*) an extended form of the *Pax Vobiscum*, quoted from Phil. iv. 7, praying for the Peace beyond all understanding, keeping our minds in the knowledge of God and our hearts in the love of God, through His Son Jesus Christ; with (*b*) the addition, according to ancient form, of blessing in the Name of the Holy Trinity—to be "amongst us" as a bond of unity, and to continue "with us" to eternal salvation.

THE OCCASIONAL COLLECTS.—To be used at discretion after the Collects of Morning or Evening Prayer or Communion.

Of these Collects, the first and third are translated from the Sarum Use; the rest were composed in 1549. As might be gathered from the directions for general use, they have no special reference to the Holy Communion. The third is a prayer for God's blessing on our hearts and bodies, directing and furthering us in our life and work; the others refer rather to worship, asking for acceptance of prayer, for the grafting in the soul of the Word (James i. 21) that it may yield the fruit of good works, for God's compassion on our infirmity in prayer—giving us for Christ's sake what "for our unworthiness we dare not, and for our blindness we cannot ask"—and for the grant in His Son's Name of all that in prayer is accordant to His Will.

ledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ Collects *that may be said after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

(D) The Final Rubrics.

(1.) The first Rubric provides for the use of the Ante-Communion Services down to end of the Gospel, even when there is no Sermon or Communion, concluding with the Blessing.

(2.) The second Rubric is taken from one inserted in the English Prayer Book of 1662 (borrowed from a Rubric in the Scotch Liturgy of 1637). Previously no distinction was made, and all that remained was given to the curate for his own use. The object was, no doubt, to provide against irreverent use of what has been consecrated to God. But one effect is to prohibit Reservation of the Consecrated Elements. Reservation is in itself a primitive practice, noticed by Justin Martyr in the 2nd century; and in 1549 it was still allowed (see the Communion of the Sick). The reason of its disuse, and virtual prohibition, in the Church of England is clearly implied in the xxviiith Article: "The Sacrament . . . . was not by the ordinance of Christ reserved, carried about, lifted up, or worshipped." Whether that prohibition might not be, under due safeguards, modified by authority, has been questioned. The House of Bishops, in its Pastoral letter of 1895, declared that though "the practice of reserving the Sacrament is not sanctioned by the law of this Church," yet "the Ordinary may, in cases of extreme necessity, authorize the reserved Sacrament to be carried to the sick." But no individual Minister has a right to set aside the prohibition without higher authority.

Of the two Exhortations subjoined the former is for general use; the latter is provided for exceptional use where the people are negligent in coming to the Holy Communion. Both are taken, with some variations, from the English Prayer Book.

I. The First Exhortation is found in substance in the Prayer Book of 1549. But it was there appointed to be used only when the people were negligent in coming to the Communion, and the Priest was directed to say "these or like words unto these." In 1552 it was altered to its present form, and placed after what is now the second Exhortation, to be "said sometime at the discretion of the Curate." In 1662 it was appointed for regular use after the Sermon or Homily. It is

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee: and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

¶ *Upon the Sundays and other Holy-days, (though there be no Sermon or Communion,) shall be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.*

¶ *And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) he shall read this* Exhortation *following; or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on —— day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the

now directed that it shall be used in whole or in part whenever "warning for the Celebration of Holy Communion" is given.

The first sentence, in giving notice of the Holy Communion, at once brings out the twofold view of the Sacrament, derived from the words of Institution, which is reiterated again and again in the Service. (*a*) It is regarded, first, as a MEMORIAL, to be received in "remembrance of Christ's meritorious Cross and Passion," in accordance with His command, "Do this in remembrance of Me" (Luke xxii. 19; 1 Cor. xi. 24), "shewing the Lord's death till He come" (1 Cor. xi. 26). The words of Institution evidently refer to the Jewish use of the word here rendered "remembrance," applying to offerings made to God (Lev. xxiv. 7; Num. x. 10; comp. Heb. x. 3), and especially to the Passover, which was, not only to the soul of the receiver, but before Man and before God, the great Memorial of His Covenant with Israel. They therefore describe the Sacrament as a feast on a Sacrifice, offered once for all for the remission of sin, which (as in all eating of Sacrifices) is an appropriation of its blessing, and a pleading of it, in reliance of Our Lord's Intercession in Heaven, before the Throne of God. This points especially to the gift of JUSTIFICATION, coming from Unity with our Saviour Jesus Christ. (*b*) It is described, next, as our SPIRITUAL FOOD and sustenance, in accordance with the words, "Take, eat, this is my Body"; "Drink ye all of this, this is my Blood" (Matt. xxvi. 26, 27; Mark xiv. 22, 24; Luke xxii. 19, 20; 1 Cor. xi. 24, 25); which stand necessarily in close connection with Our Lord's teaching, a year before (John vi. 54, 55), declaring "His flesh to be meat indeed, and His blood drink indeed," "the meat which endureth unto everlasting life." This view is emphasized by St. Paul, when he declares the Bread and the Cup to be a "communion" or participation "of the Body and Blood of Christ" (1 Cor. x. 16). It points especially to the gift of SANCTIFICATION, by conformity to the Image of Christ, expressly connected with the Indwelling of Christ in us, and of us in Him. These two ideas of the Sacrament are found worked out more fully in subsequent parts of the Service.

The same paragraph then goes on to dwell on the blessing of worthy partaking, and the great danger of unworthy partaking;

dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his

and urges that in coming to the Feast at God's Table we should, in accordance with Our Lord's teaching (Matt. xxii. 11, 12), "put on the Wedding Garment" given by the great King Himself; which is undoubtedly the "righteousness of Christ," freely made ours by the mercy of the Father (see Gal. iii. 27; Rom. xiii. 14; Eph. iv. 24; Col. iii. 10).

The second paragraph declares how this is to be put on. Taking for granted Faith—the "full trust in God's mercy" spoken of below—it dwells especially on Repentance, first, in self-examination, in general confession and resolution of amendment before God; next, in reconciliation, satisfaction, and forgiveness, in relation to man; thirdly, in special penitence for special and flagrant sins. In 1549 it was added that without such penitence "neither the absolution of the priest can any way avail them, nor the receiving of the Holy Sacrament doth anything else than increase their damnation." In this paragraph is declared to us the regular and proper way of preparation for Christians in general.

The third paragraph provides for exceptional cases, in which a "man cannot quiet his own conscience," but requires "further comfort" in assurance of God's forgiveness, and "further counsel" as to the right way of receiving it. In these cases the man is invited to come to the Priest himself, or "to some other Minister of God's Word," to "open his grief" (evidently the special thing which troubles his conscience), and, to receive according to his need, the guidance of godly counsel and advice. (The English Prayer-Book here adds "the benefit of Absolution," "by the ministry of God's Holy Word.") No rule is laid down as to the frequency of such Confession, which, indeed, must largely depend on character and circumstance. But it is clear, first, that the initiative is left wholly to the man himself, and, next, that Confession is neither made obligatory, nor even recommended as the normal and regular practice of the devout Communicant. In 1549 there was an exhortation to those who "are satisfied with a general Confession" (evidently the Confessions in the Services) not to "be offended with those who use the auricular and secret Confession to the Priest"; and to these last not to be offended with those "who are satisfied with humble Confession to God, and the General Confession to the Church."

grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he shall use this* Exhortation.

DEARLY beloved brethren, on ——— I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore,

II. The Second Exhortation, inserted in the English Prayer-Book of 1552, and said to have been composed by Peter Martyr at the instance of Bucer (although the style certainly bears no trace of foreign origin), has been ordered for exceptional use since 1662. Being addressed to those who, through ignorance or carelessness, habitually hold aloof, it naturally enters hardly at all into the mystery and blessing of the Sacrament, but confines itself to a singularly fervent remonstrance against the ingratitude of refusal, when we are "lovingly called and bidden by God Himself," and against the plea of worldly business and sinful life, as excuses for absence. It then solemnly invites all in the Name of Jesus Christ, and exhorts them, "as they love their salvation," to obey the call, considering "how great injury (wrong) they do to God" by disobedience, and "how sore punishment hangs over their heads for the same." Till the Revision of 1662 this Exhortation also deprecated—as a "fault much greater" even than absence—the standing by "as gazers and lookers on," and advised all who would not communicate to depart, yet "to ponder with themselves from whom they depart."

according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

THE OCCASIONAL OFFICES.

These are the Services which, unlike the preceding, can be used for each individual only once, or occasionally, in his life; and they embody the religious consecration of the chief phases of that natural life. The Baptismal and Confirmation Services hallow its beginning and its early stages of growth; the succeeding Services deal with the later stages of Marriage, Child-birth, Sickness, and Death; and thus the whole of human life is covered from the cradle to the grave. All these Services are taken with alterations, in some cases slight, in others considerable, from the English Prayer-Book, which originally derived them, with much variation and simplification, from the old Sarum Manual.

INTRODUCTION TO
THE BAPTISMAL OFFICES.

BAPTISM IN THE CHURCH OF CHRIST.—The Administration of Holy Baptism, like that of the Holy Communion, is, of course, as old as Christianity itself. For it starts from the ordinance of Our Lord after His Resurrection (Matt. xxviii. 19), fulfilling St. John Baptist's prediction of the Baptism with the Holy Ghost (Matt. iii. 11), and carrying out His own teaching of the new birth "of Water and the Spirit" (John iii. 5). Accordingly it marks all the stages of growth of His Kingdom—the birth of the Church on the Day of Pentecost (Acts ii. 38–41); its extension to the Samaritans and to the Eunuch, a proselyte of the gate (viii. 12, 16, 36–38); its further extension to the Gentiles, in the person of Cornelius and his friends, even after the outpouring of the Holy Ghost (x. 47, 48), and to the jailor of Philippi, the first-fruits of

European Christianity (xvi. 33); and the conversion to the full faith in Christ of those already baptized with the Baptism of St. John (xix. 5). In the Epistles of the New Testament it is referred to again and again, as a matter of course, as the regular means of entrance on the Christian Covenant. St. Peter speaks of it simply as that which "doth now save us" (1 Pet. iii. 21). St. Paul dwells on the various effects of its regenerating grace—now, as baptizing us "by One Spirit into One Body" (1 Cor. xii. 13)—now as the "putting on Christ" (Gal. iii. 17), and as that in which we are "dead with Christ and risen with Him" (Rom. vi. 3–11)—now (in his later Epistles) as, in contrast with circumcision, a true spiritual unity with Him in His death and Resurrection (Col. ii. 12), and as supplying, in the "One Lord, one Faith, one Baptism," the motto of Christian Unity (Eph. iv. 5). Everywhere, both historically and doctrinally, it is regarded as the normal condition of entrance on Christian life—the "washing" (or font) "of regeneration" (Tit. iii. 5) whereby "we are saved"; the "birth of water and the Spirit," for entrance into the kingdom of God (John iii. 5).

The Essentials of Baptism.—From the beginning the administration of Baptism naturally clothed itself in ritual forms, in addition to the simple essentials of Baptism itself. These essentials are expressly laid down in Matt. xxviii. 19, by the command of Our Lord Himself to "baptize" (with water) "into the Name of the Father, and of the Son, and of the Holy Ghost"; and His ordinance was no doubt carried out literally in the Church, from the Day of Pentecost downwards. It is true that in some passages of Holy Scripture Baptism is described as being "into the Name of Jesus Christ" (see Acts ii. 38; viii. 16; x. 48; xix. 5). But there seems little doubt that this phrase simply describes Baptism as an entrance into the faith in Christ, and into unity with Christ, and through Him with the Godhead; which is actually called the being "baptized into Christ" in such passages as Rom. vi. 3; Gal. iii. 27. For there is no trace of any formula of Baptism, in the East or the West, except Baptism into the Name of the Holy Trinity; and, indeed, in one of these very passages (Acts xix. 2, 3), St. Paul's astonishment at the reply, "We have not so much as heard whether there be any Holy Ghost," is expressed in the question, "Into what then were ye baptized?"

which is probably an allusion to the Baptismal formula. Round these essential and universal elements of Baptism, as round the Words of Institution in the Holy Communion, there grew up a large variety of solemn and significant ritual.

The Growth of the Ritual of Baptism.—But there is not found in the Offices of Baptism anything like that remarkable mingling of substantial unity with independent variation, which has been already referred to in relation to the Offices of Holy Communion. Probably they did not so soon take fixed Liturgical shape; nor was the preservation of common forms deemed of so much importance as in the ministration of the other Sacrament, which is the continual manifestation and means of Christian unity.

Thus in "the Teaching of the Twelve Apostles," directions are given for the performance of Holy Baptism, that it should be in the Name of the Holy Trinity, and that it should be prepared for by Fasting of the "baptizer and baptized and of any others who can." In case of necessity affusion, instead of immersion, is allowed. Closely corresponding to this is the more detailed account of the Administration of Baptism, as of Holy Communion, given by Justin Martyr in his First Apology (chap. lxxix). "We will now," (he says) "relate how we dedicated ourselves to God, having been made new creatures through Christ. As many as are convinced and believe the truth of what we teach and affirm, and undertake to be able to live accordingly, are taught both to pray and with fasting to ask of God remission of past sins, while we join with them in their prayers and in their fast. Then they are led to a place where there is water, and are born again, after the same manner as we ourselves were born again. For they then make their bath in the water in the Name of God the Father and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Ghost . . . . For Christ said, 'Except ye be born again, ye cannot enter into the Kingdom of Heaven.'" In this description we trace (*a*) a preparation of the Catechumens by instruction; (*b*) the use by them, and by the Church with them, of prayer and fasting; (*c*) a Baptismal Vow; (*d*) a Baptism (called, as a matter of course, "Regeneration") into the Name of the Holy Trinity—the formula being evidently paraphrased by Justin for

the instruction of the heathen. These elements are found, with much amplification and variety of expression, in subsequent descriptions of Baptism and later Liturgical forms.

Thus in the West in the descriptions of Tertullian, towards the end of the 2nd century, we trace the preparation of the Catechumens, with prayer and fasting; the solemn renunciation of the Devil; the "responses" of the baptized, no doubt to the questions as to Faith; the thrice repeated Immersion in the Name of the Holy Trinity; and to these are added—what Justin does not mention—the anointing with consecrated oil. In the East the Catechetical directions of St. Cyril of Jerusalem (A.D. 347) describe the assembly in the Baptistery, the turning to the West for the solemn renunciation of Satan, the turning to the East for the solemn profession of faith in the Father, Son, and Holy Ghost; the unction preparatory to Baptism; the answer to the questions of Faith; the threefold Immersion; the clothing in white garments, and the anointing with the consecrated oil; and the subsequent partaking of the Holy Communion. We trace in these early notices a gradual development of ritual: which in later times grew into much variety and elaborateness of ceremonial. It involved also some modifications arising out of that supersession (as a rule) of Adult by Infant Baptism, which gradually took place, when Christianity became a settled and inherited religion, as a natural development from the idea of Baptism and the institution of Christ Himself. But in all cases the principal points of the ritual traceable in these early notices were preserved.

THE THREE SERVICES OF THE SARUM MANUAL.—In the Church of England the administration of Baptism had developed (as in the Sarum Manual) into three distinct Services—the Order of making a Catechumen, the Blessing of the Font, and the Rite of Baptism itself.

The principal points in the first of these were the reception of the child with the sign of the Cross, blessing, and prayer; the touching the lips with consecrated salt as the emblem of wisdom and purification; the "Exorcism," or adjuration of Satan to give up all attack on the child, as now dedicated to God; the Gospel of Our Lord's command to bring little children to Him; the touching the child's ears and nostrils with saliva

with the word *Ephphatha;* the recitation of the Lord's Prayer, the *Ave Maria*, and the Creed; and, finally, the leading the child into the Church, addressing him by name, and bidding him "enter into the Temple of God."

The second Service, after a long opening Litany, proceeded (much as in the Communion Service) to the *Sursum Corda* and Thanksgiving, to prayer for the Sanctification of the water, and to pouring oil into the water, as "a conjunction of the water of Baptism and the anointing with the Spirit."

The third Service began with the Vow of Renunciation, followed by the anointing; next came the Vow of Faith and the acceptance of Baptism; then the Baptism, with a second anointing, and the putting on of the Chrisom (or white garment) and the placing a lighted taper (emblematic of the light of life) in the child's hands.

The Office of Public Baptism in the English Prayer Book.—Out of these three Services, united and greatly simplified, the Service of 1549 was made; borrowing, however, considerably, especially in the hortatory portions, from the *Consultatio* of Hermann, which in its turn borrowed from the "Baptismal Book" of Luther. It differed from our Service in details, and to some extent in order; it retained the Exorcism, Anointing, and Chrisom; it had a separate Service for Blessing of the Font (at the renewal of the water at least once a month), which contained in a more detailed form the Prayers which now precede the actual Baptism in our Service; and it had nothing but the Exhortation to the Sponsors after the Baptism itself.

The Office of this Book is, with slight variation, that of the present English Prayer Book, which is substantially the Service of 1549, as revised in 1552. At that revision the separate Blessing of the Font was discontinued. The three Ceremonies of Exorcism, Anointing, and putting on the Chrisom were abolished, probably in deference to the strong desire for simplicity of ritual, characteristic of the period. The first of these ceremonies may perhaps have implied some exaggerated conception of the power of Satan over the unbaptized; but the other two were sound and beautiful in their symbolic meaning, and it is hard to conceive that they were liable to superstitious abuse. Still, although of great antiquity, they were

undoubtedly non-essential; they are not referred to in the earliest notices of Baptism; and any Church was perfectly free to use or disuse them. It is interesting to note that the emphatic declaration of and thanksgiving for the Regeneration of the child were added at this very time.

As it now stands, the Service may be divided into four parts:—

(A) The Introduction, containing the opening Exhortation and Prayers, and the Gospel, with Exhortation and Thanksgiving thereon.

(B) The Baptismal Vow and solemn acceptance of Baptism by the Sponsors in the name of the child.

(C) The Baptism itself, with prefatory Prayers for the child and for the sanctification of the water, followed by the reception into the Church and the signing with the Cross.

(D) The Post-Baptismal Service, of Prayer, Thanksgiving, and Admonition to the Sponsors.

The Office of Private Baptism, with subsequent Public Reception into the Church, has been naturally determined by the Office of Public Baptism, both in its original form in 1549 and in its subsequent changes. The present Office, has, however, assumed greater definiteness of regulation, in respect both of accordance in form with the Public Office, and of direction, that Baptism should be by the "lawful Minister," although Lay Baptism is still held valid.

The Office of Public Baptism of Adults is the same as that introduced into the English Prayer Book of 1662, to meet the needs described in the Preface to that Book. It follows the Office of Baptism of Infants, with certain significant changes (noted at the commencement of the Service itself).

The Principles of these Services.—These Services clearly indicate the position which the Anglican Communion, faithfully adhering to ancient tradition, assigns to the Sacrament of Holy Baptism, as the regular entrance upon the Christian Covenant, under the appointment of Christ Himself. (With this indication may be compared the more explicit and technical declarations of the Catechism and of Articles ix., xv., xvi.,

xxvii.) The details of ritual and doctrine will be noted under the various sections of the Service itself. But it is obvious generally that, as usual, the Service recognises both God's part in the free gift of salvation, and man's part in the acceptance of this gift by faith—in the case of Adults actual faith, in the case of Infants the promise of faith hereafter. Such is the universal character of all Scriptural covenants of God, whether with the individual or the race. The formal covenant of Circumcision among the Israelites, the spiritual covenant of Baptism in the Church of Christ, are both striking applications of this universal principle.

THE OFFICE OF
PUBLIC BAPTISM OF INFANTS.

(A) The Introductory Portion.

The Rubrics.—In the English Prayer Book the first Rubric up to 1662 had a preamble reciting the custom in the primitive Church of baptizing as a rule only "at Easter and Whitsuntide" (to which Epiphany was added in the East and in some Western Churches); and expressing a desire to conform to this in spirit, though not in letter, by making Baptism as public as possible. It added two reasons for such publicity—that the Congregation might bear witness to the fact of the Baptism, and that its members might be reminded of their own Baptism and its obligations.

The second Rubric, requires three Sponsors, "when they can be had." The institution of Sponsors is of great antiquity, at least as old as Tertullian (2nd century). It seems to have been intended to bring out the concern of the Church at large, through these as her representatives, in the Baptism of each of her children. It had also a twofold practical object—in the case of Adult Baptism to testify to the character and sincerity of the candidate, and in the case of Infant Baptism to give additional security for the Christian education of the baptized. But the number required varied; in early days only one was required, afterwards two or more. It is, however, universally understood that the provision of Sponsors is not so much a matter of necessity, that Baptism is to be refused in default of it. The Rubric, contrary to the older practice, allows Parents to be Sponsors "if it be desired," apparently implying that such permission should be the exception, and not the rule.

THE MINISTRATION OF

PUBLIC BAPTISM OF INFANTS,

TO BE USED IN THE CHURCH.

¶ *The People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays and other Holy-days, or Prayer-days. Nevertheless, (if necessity so require,) Baptism may be administered upon any other day.*

¶ *There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors, if it be desired.*

¶ *When there are children to be baptized, the Parents or Sponsors shall give knowledge thereof, before the beginning of Morning Prayer, to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the last Lesson at Evening Prayer, as the Minister by his discretion shall appoint. And the Minister coming to the Font, (which is then to be filled with pure Water,) and standing there, shall say,*

HATH this Child been already baptized, or no?

¶ *If they answer,* No: *then shall the Minister proceed as followeth, the People all standing until the Lord's Prayer.*

DEARLY beloved, forasmuch as all men are conceived and born in sin; and our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made *a* living *member* of the same.

The third Rubric provides for due notice to the Minister of Baptisms, and fixes the place of Baptism in the Service after the Second Lesson in the Morning or Evening Prayer—possibly because, after the Canticle immediately following, the Creed is recited as a public Confession of Christian faith. The Font is directed to be filled afresh for each Baptism. In the English Prayer Book of 1549 it was ordered that the water should be changed once a month, with a special prayer for the sanctification of the water, taken from the old *Benedictio Fontis*.

THE EXHORTATION (after the preliminary question) was composed in 1549, with some suggestions from Hermann's *Consultatio*. It starts (*a*) with a declaration of the "original sin" (*i.e.* the inborn sinfulness) of human nature as it is, which it needs no revelation to teach; (*b*) then goes on to Our Lord's words to Nicodemus, setting forth regeneration "by water and the Spirit" as the condition of entrance into His Kingdom, and therefore as His promise to all who are called into it; (*c*) on this it bases an invitation to prayer for these blessings—both the individual gift of the new nature by baptism with water and the Holy Spirit, and the engrafting into Christ's Church—for the child now presented.

THE PRAYERS.—The former is taken (with free variation) from the *Consultatio*. (*a*) It opens with two Scriptural types of Baptism—the passage of Noah and his children through the Flood (see 1 Pet. iii. 20, 21) from the old world of guilt and condemnation to the new world of forgiveness and covenant with God (see Gen. viii. 20—ix. 9), and the passage of Israel through the Red Sea (1 Cor. x. 1, 2) from the old condition of bondage to the new life of freedom and probation. (*b*) It then refers to the Baptism of Our Lord (and the outpouring of the Holy Spirit on Him) as by anticipation sanctifying the ordinance, not merely as (like St. John's Baptism) a symbol of repentance, but as an ordinance for the mystical "washing away of sin." (*c*) Finally it applies both these types in prayer, that the child, thus washed and sanctified, may be "received into the Ark of Christ's Church," like Noah, and in fulness of faith, hope, and charity, may, like Israel, "pass the waves of this troublesome life" into the "promised land" "of eternal life."

(After this prayer came, in 1549, the signing with the sign of the Cross on the forehead and breast.)

The latter prayer is translated from the *Ordo ad faciendum Catechumenum* in the Sarum Manual, where it is addressed directly to Our Lord Jesus Christ. Hence in the preamble the phrases "the Life" of the believers, "the Resurrection of the dead" (see John xi. 25, 26 and xiv. 6). (*a*) Looking to the condition of the child for whom it prays, it appeals to God

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *this Child;* wash *him* and sanctify *him* with the Holy Ghost; that *he,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Infant,* that *he,* coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

as the help of helplessness, the deliverer from bondage, the life out of deadness of soul now, and out of the deadness of the grave hereafter; and (*b*) then pleads earnestly Our Lord's unrestricted promise to prayer (Matt. vii. 7, 8) on behalf of those who now pray, and him for whom they pray, that he may be washed from sin, and come to the eternal Kingdom.

The Gospel (substituting the record of St. Mark for the corresponding passage in St. Matthew (xix. 13–15) found in the Sarum Manual) is chosen, not from any of the passages bearing directly on Baptism, but from the blessing by Our Lord of little children, as not only fit for His Kingdom, but as being the very types of the spirit, which is the condition of entrance into it. For this decisively settles the one question which naturally arises as to Infant Baptism—whether unconscious infants are fit to enter by it into covenant with God in Christ—by shewing on His own authority that there is no age too early to be within the scope of His salvation and of His grace. In this sense our Article (xxvii.) declares that Infant baptism "is in any wise to be retained, as most agreeable to the Institution of Christ," *i.e.* as most accordant with the very idea of our covenant with God in Him—on which Baptism is the entrance—as a covenant of free and unconditional mercy. For this reason also, no doubt, the practice of Infant Baptism grew up naturally and silently, without any distinct command, gradually superseding (according to the analogy of Circumcision) the Adult Baptism which was at first the rule.

In 1549, before the Gospel the "Exorcism," taken from the Sarum Manual, and found in various forms from early times, came in. This was an apostrophe to the Evil Spirit to come out of the children whom Christ had called, to remember the judgment pronounced against him, and not to presume to exercise tyranny henceforward over those whom "Christ had bought with His precious Blood." It was disused in 1552, perhaps as liable to superstitious use as a charm, and questionable in what it implies as to the power of Satan over the unbaptized.

The Exhortation and Thanksgiving.

The Exhortation (partly suggested by the *Consultatio*) is a remarkably simple and beautiful comment on the Gospel. It dwells emphatically on Our Lord's commanding the children to be brought to Him, blessing them, and making their innocency a type of the life in Him, and calls on us to believe without shadow of doubt that He will now, by His spiritual presence in the midst of us, "embrace the child in the arms of His mercy," and give him the eternal (or spiritual) life and the membership of His everlasting kingdom. In this He "alloweth"—that is, sanctions—the charitable work of bringing the children to Him in His own appointed way.

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the Questions addressed to the Sponsors. But* Note, *That in every church the intermediate parts of the Service shall be used, once at least in every month, (if there be a baptism,) for the better instructing of the People in the grounds of Infant Baptism.*

Hear the words of the Gospel, written by St. *Mark,* in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief* Exhortation *upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant;* that he will embrace *him* with the arms of his mercy; that he will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father towards *this Infant,* declared by his Son Jesus Christ; and nothing doubting but that he favourably alloweth this charitable

THE THANKSGIVING (taken almost verbally from the *Consultatio*) is for God's call of us and His whole Church, to knowledge of His grace, *i.e.* His Love and Mercy, and accordingly to faith in Him. It then passes on to prayer for ourselves that we may grow in this calling, and for the child that by regeneration he may be brought into it.

In the Prayer Book of 1549 the Exhortation ended with an invitation to recite, in token of our Christian membership, the Lord's Prayer and the Creed, which accordingly intervened between it and the Thanksgiving.

(B) THE BAPTISMAL VOW.

The solemn vow of Renunciation of Sin (and Satan), and of Profession of Faith, is traceable from the earliest times in the Baptismal Service, varying only in form and detail. Justin Martyr (see *Introduction*) describes to the heathen the "Self-dedication" of the Christian before Baptism: "They who are convinced and believe the truth, and promise to be able to live accordingly, are taught to pray and with fasting to ask God for remission of past sins, while we join with them." It denoted, of course, the conscious entrance by man on the Covenant with God, to which he has been called by His Grace through the Lord Jesus Christ.

THE EXHORTATION accordingly marks emphatically this idea of Covenant. It bids us believe that God's part in that Covenant, preceding in the infant all conscious action of his own, will be most assuredly done, in full remission of sins, in the gift (in germ) of sanctification, and in the reception to membership of the Kingdom of Heaven. It then bids the Sponsors promise for the child, until he come of age to take the promise on himself, that he will do man's part in this covenant, as being his bounden duty and his highest happiness. In the form of their answers their impersonation of the child himself is distinctly marked, in order to imply clearly the need of gradual adhesion of will for growth in the sanctifying grace of Baptism, in all who come to age of freedom and responsibility.

THE RENUNCIATION.—In ancient times this renunciation was simply of Satan, made with a picturesque vividness by turning to the West as the region of darkness, and crying out in three separate utterances, "I renounce thee, Satan," "and thy works," "and thy pomp and worship." A similar threefold division of the answer in relation to the devil, the world, and the flesh was preserved in the Service of 1549. But in this later form we have a fuller conception of the evil to be renounced; for by "the devil and his works" (see 1 John iii. 8) we understand evil in itself; by "the world," the temptations to evil from

work of ours in bringing *this Infant* to his holy Baptism; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, That thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, That *he* may be born again, And be made *an heir* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.

¶ *Then shall the Minister speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *this Infant* must also faithfully, for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*,) that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his commandments.

¶ *The Minister shall then demand of the Sponsors as followeth: the Questions being considered as addressed to them severally, and the Answers to be made accordingly.*

I demand therefore,

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and

without; by "the flesh," the proneness to evil through lusts within. The three describe, not different classes of sins, but different aspects of sin as such.

THE PROFESSION OF FAITH.—In the ancient Services this profession was made in similar form, turning to the East, as the region of light, and answering separate interrogations, in relation to each Article or group of Articles successively. The standard of profession is the Apostles' Creed, as the simplest expression of the essentials of Christian faith, which indeed is first found (in substance) in early Latin writers under the form of answers to these successive questions—the Creed itself thus originating in Baptismal Profession, but being handed down by oral tradition, and not committed to writing (comp. 1 Pet. iii. 21). It is, of course, understood that the faith professed is not merely the *Credo Deum*, the belief of the intellect that God is, nor even the *Credo Deo*, the belief that His Revelation in Christ is true, but the *Credo in Deum*, the belief of heart as well as mind, throwing the whole soul in trust upon God in Christ.

THE ACCEPTANCE OF BAPTISM into this faith, made in the name of the child, is intended once more to bring out the need of free adhesion of the soul, under the guiding grace of God, in order to lay hold of His salvation. The child cannot yet make it; but he can put no bar of sin in the way of God's mercy, and therefore his acceptance is presumed; and, as he grows up, he is to grow up (see Catechism) in the thankful acceptance of what has been done and promised for him, that so the grace given him in germ may gradually develope to perfection.

THE VOW OF OBEDIENCE is not found in the ancient forms, nor was it introduced into the English Service till 1662. It is, of course, implied in the Vow of Renunciation in its full scope; for it is but the positive side of the duty there implied. So in the Catechism the requisites for Baptism, covering the whole of the Baptismal Vow, are given simply as "Repentance and Faith." But here, as in the earlier part of the Catechism, it is thought well to bring it out explicitly; in order to remind men that renunciation of sin is best carried out, not by mere watching and striving against sin, but by the additional force of positive obedience in love.

(C) THE BAPTISM ITSELF.

THE PRAYERS, of which the first is taken in substance from a Gallican Missal, and the second taken in substance from the old *Benedictio Fontis*, were still used in 1549 as a distinct service at the changing of the water in the Font, before any Baptism took place therein. In 1552 they were shortened and transferred to their present position.

glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all sinful affections may die in *him,* and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the

The former Prayer, for those about to be baptized, seems in its four petitions to cover the whole area of Christian life; (*a*) as beginning in the burial with Christ of the old nature and the raising up of the new (see Col. ii. 12); (*b*) continuing in the constant mortification of the flesh and growth of the things of the Spirit; (*c*) showing itself in victory over the devil, the world, and the flesh, which is the fulfilment of the Baptismal Vow; (*d*) ending in the being endued (or clothed) with heavenly perfection in the likeness of Christ (see 2 Cor. v. 2–4), and in the consequent enjoyment of everlasting bliss in Him.

The latter Prayer (corresponding to the Consecration Prayer in the Communion Service) is for the blessing of God on the ordinance which Christ Himself instituted. (*a*) In its preamble it has two references, the first mystical (see John xix. 34, 35; 1 John v. 6–8), to the shedding from Our Lord's pierced side both of water and blood, taken clearly as symbolic of the cleansing from sin, not in water only, but in the Atoning Blood of the Saviour; the second, plain and practical, to the command given before His Ascension to make all nations His disciples by Baptism in the Name of the Holy Trinity, on which command alone our faith in the grace of Baptism rests. (*b*) Its prayer corresponds to this preamble, for it asks, first, that the water may, in virtue of that Atonement, be "sanctified to the mystical washing away of sin," and then that the child to be baptized therein may receive the fulness of the promised grace, and, having received, may so use it as to remain for ever among God's faithful and elect children.

The Baptism, simple as it is in ritual, is in every point significant. (*a*) The taking the child into the arms of the Priest denotes its being taken from its parents into the arms of Christ's mercy, to be made one with Him. (*b*) The giving of the personal name to the child shews that he is now regarded as having a separate individuality in the Covenant of God. (*c*) The immersion, or the pouring on of water, signifies the washing away of natural corruption in the Blood of Christ. (*d*) The Baptism "into" (not "in") the Name of the Holy Trinity signifies the entering into Communion with the Godhead, through unity with Christ our Mediator, by which (see Catechism) the child becomes "a member of Christ," "the child of God," "elect, and sanctified by the Holy Ghost."

The Rubric still allows the old practice of Immersion, as well as the general modern practice of Affusion. The ancient form was undoubtedly that of Immersion, generally a threefold Immersion (as directed in the old Sarum Manual and in the Prayer Book of 1549), which had a far closer accordance with the symbolism both of Burial and Resurrection with Christ, and of perfect cleansing of the whole man. This form accorded

with Eastern custom: for it the ancient Baptisteries were built. But from early times (as is seen in the "Teaching of the Twelve Apostles"), especially in the West, from considerations of climate and convenience, and possibly for the avoidance of scandal, the Affusion of Water, originally supplementary to the Immersion, became a not unfrequent substitute for it; and has gradually come, in despite of old custom and the literal directions of the Rubric, to prevail almost universally. The variation of custom does not touch the essentials of Baptism, which are simply the use of water and of the name of the Holy Trinity.

In 1549 two ceremonies were preserved in this place.

(*a*) The very ancient ceremony of putting on of the White Garment (the "Chrisom") considered as "a token of the innocency which by God's grace in this holy Sacrament of Baptism is given to thee, and for a sign whereby thou art admonished as long as thou livest to give thyself to innocency of living." The innocency given is clearly the "putting on Christ" in Baptism (see Gal. iii. 27).

(*b*) The later, but still ancient ceremony of Anointing (which in the old Services preceded the putting on of the Chrisom), with the prayer, "Almighty God, who hath regenerated thee by Water and the Holy Ghost . . . . vouchsafe to anoint thee with the unction of His Holy Spirit and bring thee to the inheritance of everlasting life."

Both ceremonies, which, though beautiful and significant, are not essential to Baptism, were abolished in 1552. (Possibly the disuse of the Chrisom may have corresponded to the general disuse of Immersion.)

The Reception of the Child.—This ceremony originally preceded Baptism in the old Services and in the Prayer Book of 1549. It was transferred to this place with much appropriateness in 1552.

It has no sacramental character, but by a beautiful symbolism it represents two things; first, (*a*) the acknowledgment of the child, as made by Baptism a member of the visible Church of Christ (an "inheritor of the Kingdom of Heaven"); next, the solemn dedication of the child, signed in token of allegiance with the Sign of the Cross, to be a soldier and servant under the banner of Christ crucified in the great battle of life.

The use of the Sign of the Cross in this Service is the survivor of many such uses (arising out of most natural and ancient custom) in the old Services, as, for example, in Confirmation, Holy Communion, Ordination, Consecration of Churches and Altars, and Extreme Unction. In England its retention excited the most vehement protest and opposition of the Puritan

party, partly in dislike of all ceremonial and fear of superstitious use, partly in horror of what was supposed to be "Popish"; and it was thought necessary to give in the xxxth Canon of 1604 an elaborate explanation and defence of it on the ground of ancient authority and intrinsic reasonableness. In deference, no doubt, to the same feeling in later times, this Prayer Book provides that it may be omitted at the request of the Sponsors. But the Rubric adds significantly that "the Church knoweth no worthy cause of scruple concerning the same." (It is, of course, not essential to the Service.)

(D) The Post-Baptismal Service.

This portion of the Service was added with great advantage in 1552; the old Services and the Prayer Book of 1549 having nothing after the Baptism except the final Exhortation to the Sponsors. In the use of the Lord's Prayer, with the Thanksgiving following, it is not unlike the Post-Communion Office.

The opening Exhortation declares unhesitatingly that the children brought to Christ according to His ordinance receive the benefits of the Christian Covenant, and are therefore "regenerate, and grafted into the body of Christ's Church," so partaking of His Indwelling Presence, which is the Life Eternal. Comp. Art. xxvii., and the equivalent phrase in the Catechism declaring Baptism "a death unto sin and a new birth unto righteousness." It should be noted that Regeneration (clearly applied to Baptism in Tit. iii. 5) implies, like the natural birth with which it is compared, first, a complete change of condition, by being brought into the Covenant of unity with Christ, and so being justified in His blood; and next, the germ of a new life of grace or sanctification, which is gradually developed with the true humanity of the child, and becomes his in actual energy, only in proportion as he grows up in the faith and repentance of the Baptismal Vow. The phrase is therefore even more applicable to Infant than to Adult Baptism, to which, indeed, the Scriptural word "Resurrection" (see Rom. vi. 3-11; Col. ii. 12, 13) is more suitable, as implying the passage at once into a full-grown newness of life. It will be observed that the doctrine of Regeneration implies the need of continual growth, and admits of conscious Revival after negligence, and of Conversion in case of wilful neglect or sin.

Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child,* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall take the Child into his hands, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then, naming it after them, he shall dip it in the Water discreetly, or shall pour Water upon it, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Minister shall say,*

WE receive this Child into the congregation of Christ's flock; and do *sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

** Here the Minister shall make a Cross upon the Child's forehead.*

¶ *If those who present the Infant shall desire the sign of the Cross to be omitted, although the Church knoweth no worthy cause of scruple concerning the same, yet, in that case, the Minister may omit that part of the above which followeth the Immersion, or the pouring of Water on the Infant.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

The Lord's Prayer following might perhaps (as in the Post-Communion Office) have appropriately ended with the Doxology, as beginning a Service of Thanksgiving.

The Thanksgiving again (*a*) dwells on the Regeneration of the Infant, with its twofold gift of individual sonship of God, and of inclusion in the corporate life of the Church. The gift is absolute, so far as Justification is concerned. But since actual Sanctification is in those who grow up to consciousness conditional on assent of will, there follows (*b*) prayer for the child, first, that as dead to sin, and living to God, he may crucify and mortify the fleshly power of sin (see Rom. vi. 6; Gal. v. 24; Rom. viii. 13; Col. iii. 5); next, that, as partaker of the Resurrection of Christ, he may have the new life of righteousness (see Rom. vi. 5); lastly, that he may come to the eternal Kingdom of Heaven.

The Final Exhortation to the Sponsors urges their duty in respect of the child; first, to see that he is duly instructed, publicly in the Church by Sermons, and privately in the Creed, Lord's Prayer, and Ten Commandments (as the basis of right Faith, Devotion, and Practice), and in all other needful teaching built upon this foundation: next, to see that he is trained in godliness and virtue, remembering that Baptism represents to us the Christian profession of growth into the likeness of Jesus Christ, both by mortification of sin and by the new life of righteousness: lastly, to take care that in due course he is brought to Confirmation.

¶ *Then shall be said, all kneeling,*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he,* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall say to the Godfathers and Godmothers this* Exhortation *following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Chris-

THE OFFICE OF

PRIVATE BAPTISM OF CHILDREN.

THE OPENING RUBRICS.—The first two declare—what was till 1662 embodied in the title of the Service—that Baptism as soon as may be after birth, and Public Baptism where possible, represent the right and normal condition of things, and that Private Baptism is to be allowed only in case of necessity.

The third lays down the regulations for such Private Baptism—

(*a*) As to the MINISTER of Baptism. (1) In the old Sarum Manual it is declared: "It is not lawful for a layman or woman to baptize, except in case of necessity"; but it is added that the Priest is to teach frequently to his people the essentials of Baptism, so that, "if necessity present itself, they may know how to baptize Infants in due ecclesiastical form"; and that, if children be baptized by lay hands with water in the Name of the Holy Trinity, no rebaptism is to take place. These regulations express the principle gradually recognised in the early Church (although not without hesitation and objection, especially to the ministration of women), that Lay Baptism is to be held irregular but valid. (2) In the English Prayer Book till 1604 the matter was left perfectly open, it being directed that any one of those present might baptize, without any notice of irregularity in Lay Baptism. (3) In 1604, on the request of the Puritan party (on this point supported by the King), it was ordered that Baptism should be by a "lawful Minister," and in 1662 the present direction was framed, that it should be by "the Minister of the Parish, or in his absence any other lawful Minister." But, in accordance with the general law of the Church, it is held, and has indeed been legally determined, that this regulation does not invalidate Lay Baptism, but simply establishes the well-known rule, *Fieri non debuit: factum valet.* Practically, therefore, the Church has returned to the old Sarum Order in this respect.

tian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

THE MINISTRATION OF
PRIVATE BAPTISM OF CHILDREN,
IN HOUSES.

¶ *The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children longer than the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause.*

¶ *And also he shall warn them, that without like great cause and necessity, they procure not their Children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered as followeth.*

¶ *First, let the Minister of the Parish (or, in his absence, any other lawful Minister that can be procured) with those who are present, call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time*

(*b*) As to the FORM OF BAPTISM. Till 1662 the direction was simply to "call on God for His grace, and say the Lord's Prayer, if time will suffer," and then to baptize. The present directions date from 1662. For the Collects, which are to be used if time allow, it would probably be best to choose those immediately preceding the Baptism itself in the Office of Public Baptism.

The fourth Rubric directs public certificate by the Priest of the Private Baptism by himself, or examination by him into the Minister and nature of other Private Baptism. It will be noted that the examination is confined to two points—evidence as to the Minister and witnesses of the Baptism, and evidence of Baptism in due form, by water and in the Name of the Holy Trinity. Only in defect of these is Rebaptism allowed; and it is then made distinctly conditional.

THE OFFICE FOR THE RECEPTION OF THE CHILD—After the preliminary declaration that all has been "well done and according unto due order," and that the child is "by Baptism incorporated into the Christian Church"—the Service takes up the Office of Public Baptism at the Gospel, and follows it, generally, to the end, with the verbal changes necessary, and the omission of the Baptism itself and the Prayers immediately preceding. But (perhaps accidentally) it preserves the old place of the Lord's Prayer after the Exhortation on the Gospel, instead of transferring it to the Post-Baptismal Service.

and present exigence will suffer. And then, the Child being named by some one who is present, the Minister shall pour Water upon it, saying these words :

NI baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Minister shall give thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he,* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin ; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection ; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom ; through Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the Child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used : In which case, all standing, he shall say thus :*

I CERTIFY you, that according to the due and prescribed Order of the Church, *at such a time,* and *at such a place,* before divers witnesses, I baptized *this Child ;* who *is* now by Baptism incorporated into the Christian Church : for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

¶ *But if the Child were baptized by any other lawful Minister, then the Minister of the Parish where the Child was born or christened, shall examine whether the same hath been lawfully done. And if the Minis-*

ter shall find, by the answers of such as bring the Child, that all things were done as they ought to be; then shall he not christen the Child again, but shall receive him as one of the flock of true Christian People, saying thus:

I CERTIFY you, that in this case all is well done, and according unto due order, concerning the baptizing of *this Child;* who *is* now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

¶ *Then the Minister shall say as followeth.*

Hear the words of the Gospel, written by St. *Mark,* in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief* Exhortation *upon the words of the Gospel.*

BELOVED, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those who would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how, by his outward gesture and deed, he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and

blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant;* that he hath embraced *him* with the arms of his mercy; and, as he hath promised in his holy Word, will give unto *him* the blessing of eternal life, and make *him partaker* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards *this Infant,* let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then shall the Minister demand the name of the Child; which being by the Godfathers and Godmothers pronounced, the Minister shall say as followeth.*

DOST thou, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then the Minister shall say,*

WE receive this Child into the congregation of Christ's flock; and do *sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

**Here the Minister shall make a Cross upon the Child's forehead.*

¶ *The same rule is to be observed here, as to the omission of the sign of the Cross, as in the Public Baptism of Infants.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *this Child is* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* life according to this beginning.

¶ *Then shall be said, all kneeling,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he,* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall say to the Godfathers and Godmothers this* Exhortation *following.*

FORASMUCH as *this Child hath* promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession, *he hath* here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear Sermons; and chiefly ye shall provide, that *he* may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall he add, and say,*

YE are to take care that *this Child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments, and *is* sufficiently instructed in the other parts of the Church-Catechism set forth for that purpose.

¶ *But if they who bring the Infant to the Church do make such uncertain answers to the Minister's questions, as that it cannot appear that the Child was baptized with Water,* In the Name of the Father, and of the Son, and of the Holy Ghost, *(which are essential parts of Baptism,) then let the Minister baptize it in the Form before appointed for Public Baptism of Infants; saving that at the dipping of the Child in the Font, he shall use this Form of words:*

THE MINISTRATION OF
BAPTISM TO SUCH AS ARE OF RIPER YEARS,
AND ABLE TO ANSWER FOR THEMSELVES.

This Service was added to the English Prayer-Book in 1662. In the Preface, then drawn up, it is declared that it was so inserted because "by the growth of Anabaptism . . . . it is become necessary," and "may be useful for the baptizing of Natives in our Plantations and others converted to the faith." It was drawn up by a Committee of Convocation, chiefly by Bishop Griffith of St. Asaph, on the pattern of the Office for Public Baptism of Infants, with the following modifications:—

(*a*) The opening Rubric directs timely notice to be given to the Minister, in order that care may be taken to see that the Candidates be (as for Confirmation) duly instructed in the principles of Christianity, and exhorted to prepare themselves by Prayer and Fasting.

(*b*) The opening Exhortation recognises in them the existence not only of original sinfulness but of actual sin.

(*c*) The Gospel is John iii. 1–8, the opening of Our Lord's discourse to Nicodemus on Regeneration by water and the Spirit, as the condition of seeing and entering the Kingdom of God.

(*d*) The Exhortation thereon dwells, first, on this teaching of Our Lord; next, on His declaration to His Apostles, "He that believeth and is baptized shall be saved" (Mark xvi. 16); then on St. Peter's exhortation to Baptism on the Day of Pentecost (Acts ii. 38–40), and his teaching on Baptism in 1 Pet. iii. 21; and it makes our confidence in Our Lord's willingness to receive the Candidates dependent on their "truly repenting and coming to Him by faith."

(*e*) The Baptismal Vow is taken by the Candidates themselves in the presence of the Sponsors as their witnesses.

(*f*) The Final Exhortation is addressed, with the needful modifications, partly to the Sponsors as witnesses, partly to the newly baptized.

The Rubrics after the Service direct that Confirmation shall follow Baptism as soon as may be, so that the newly-baptized may be admitted to the Holy Communion; and that the Service shall be used only when those presented shall have come to years of discretion, and have been duly instructed, as for Confirmation. Otherwise the Service for Infants is still to be used, with simply the change of the word "Infant" into "Child" or "Person." A provision is also made for a hypothetical Form of Baptism, when there is reasonable doubt whether the person presented has, or has not, been baptized.

The Rubrics also provide for Adult Baptism in private houses in consideration of extreme sickness; for the shortening of the Service "in case of great necessity"; and for the union of the Services of Infant and Adult Baptism "if there be occasion." These last provisions are not found in the English Prayer Book.

IF thou art not already baptized, *N.*, I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *If Infant Baptism, and the receiving of Infants baptized in private, are to be at the same time, the Minister may make the Questions to the Sponsors, and the succeeding Prayers, serve for both. And again, after the Immersion, or the pouring of Water, and the receiving into the Church, the Minister may use the remainder of the Service for both.*

THE MINISTRATION OF

BAPTISM TO SUCH AS ARE OF RIPER YEARS,

AND ABLE TO ANSWER FOR THEMSELVES.

¶ *When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament.*

¶ *And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday, Holy-day or Prayer-day appointed) shall be ready to present them at the Font, immediately after the second Lesson, either at Morning or Evening Prayer, as the Minister, in his discretion, shall think fit. And standing there, the Minister shall say,*

HATH this Person been already baptized, or no?

¶ *If they answer,* No: *then shall the Minister (the People all standing until the Lord's Prayer) proceed as followeth.*

DEARLY beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they who are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, None can enter into the kingdom of God, except he

be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons* that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of Water to the mystical washing away of sin; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *Servants;* wash *them* and sanctify *them* with the Holy Ghost; that *they,* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *these* thy *Servants,* that *they,* coming to thy holy Baptism, may receive remission of *their* sins, by spiritual regenera-

tion. Receive *them,* O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *these* thy *Servants* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say,*

Hear the words of the Gospel, written by St. *John,* in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this* Exhortation *following.*

BELOVED, ye hear in this Gospel the express words of our Saviour Christ, that except a man

be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise, immediately before his ascension into heaven, (as we read in the last Chapter of Saint Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also showeth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *Persons,* truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore, we being thus persuaded of the good will of our heavenly Father toward *these Persons,* declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, For that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *these* thy *Servants,* That *they* may be born again, And be made *heirs* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the Holy Spirit, Now and for ever. Amen.

¶ *Then the Minister shall speak to the* Persons *to be baptized on this wise.*

WELL-BELOVED, who are come hither desiring to receive holy Baptism, *ye* have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. *Ye* have heard also, that our Lord Jesus Christ hath promised in his holy Word to grant all those things that we have prayed for; which promise he, for his part, will most surely keep and perform.

Wherefore, after this promise made by Christ, *ye* must also faithfully, for your part, in the presence of these your Witnesses, and this whole congregation, promise and answer to the following questions.

¶ *The Minister shall then demand of the* Persons *to be baptized as followeth; the Questions being considered as addressed to them severally, and the Answers to be made accordingly.*

Question.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Question. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Question. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Question. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

O MERCIFUL God, grant that the old Adam in *these* thy *Servants* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all sinful affections may die in *them,* and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that *they,* being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

ALMIGHTY, everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *these* thy *Servants,* now to be baptized

therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister take each Person to be baptized by the right hand; and placing* him *conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip* him *in the water, or pour water upon* him, *saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Minister say,*

WE receive this Person into the congregation of Christ's flock; and do *sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

**Here the Minister shall make a Cross upon the Person's forehead.*

¶ *The same rule, as to the omission of the sign of the Cross, is to be observed here as in the Baptism of Infants.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *these Persons are* regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the* Lord's Prayer, *all kneeling.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *these* thy *Servants* with thy Holy Spirit, to receive *them* for thine own *children* by adoption, and to incorporate *them* into thy holy Church. And humbly we beseech thee to grant, that *they,* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they are* made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then, all standing up, the Minister shall use this* Exhortation *following; speaking to the Godfathers and Godmothers first.*

FORASMUCH as *these Persons have* promised, in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your part and duty to put *them* in mind, what a solemn vow, promise, and profession, *they have* now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in God's holy Word; that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously, and soberly, in this present world.

¶ *And then, speaking to the baptized* Persons, *he shall proceed and say,*

AND as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the *children* of God and of the light, by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light; remembering always, that Baptism doth represent unto us our

profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that, as he died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

¶ *Whereas necessity may require the baptizing of Adults in private houses, in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be administered. And in the exhortation,* Well-beloved, *etc., instead of these words,* come hither desiring, *shall be inserted this word,* desirous. *And in case of great necessity, the Minister may begin with the questions addressed to the candidate, and end with the thanksgiving following the baptism.*

¶ *If there be occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the exhortation and one of the prayers next following in the Office for Adults; only, in the exhortation and prayer, after the words,* these Persons, *and* these thy Servants, *adding,* and these Infants. *Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the immersion, or the pouring of water, the prayer shall be as in this service; only, after the words,* these thy Servants, *shall be added,* and these Infants. *After which the remaining part of each service shall be used; first that for Adults, and lastly that for Infants.*

¶ *If any persons, not baptized in their infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves, it may suffice to use the Office for Public Baptism of Infants; or, in case of extreme danger, the Office for Private Baptism; only changing the word* Infant, *for* Child, *or* Person, *as occasion requireth.*

¶ *If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:*

IF thou art not already baptized, *N.*, I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE CATECHISM.

Its Meaning and History.—To "catechize" is properly to give systematic and rudimentary instruction in any form, and the word is especially applied in ecclesiastical usage to the instruction given to those who are preparing for Adult Baptism or Confirmation. Most frequently it signifies instruction in the form of question and answer; and in this sense it takes two chief forms—first, the drawing out in clearness from the learner's mind by leading questions the knowledge, which is already in some degree possessed and imperfectly grasped; and next (as in the "Catechism") the use of a form of set questions and answers committed to memory, as a manual of elementary knowledge, and a basis for further instruction.

The Catechism is taken, with verbal alterations, from the English Prayer-Book. Its nucleus is evidently to be found in the Creed, the Lord's Prayer, and the Ten Commandments, taught from time immemorial as the models of Faith, Devotion, and Practice. These were contained in the various "Primers" issued in the Church of England (see *Introduction to the Prayer Book*), and it was again and again ordered that the parish priests should teach them in English to the people. But the Catechism itself dates from 1549. As first composed, it was, with some verbal variations, the present form down to the end of the explanation of the Lord's Prayer. It may have been suggested by the existence of a Catechism in the *Consultatio;* but in itself it is original. The latter part, on the Sacraments, which is more technical and scholastic in form, was added in 1604 at the request of the Puritan Divines in the Hampton Court Conference, and is said to have been composed by Bishop Overall. It is perhaps fitter for those who are actually preparing for Confirmation than for young children.

It should be noticed that besides this "Short Catechism" (see Preface in the *Confirmation Service*), a fuller Catechism for more educated and advanced learners was authorized—first drawn up

by Bishop Poynet and published in 1553, and then revised and enlarged by Dean Nowell, and published in 1570.

SUBSTANCE.—The Catechism, as it now stands, is an invaluable standard of elementary Christian truth, simple, but clear and definite, in regard to doctrine, practice, and worship. It falls naturally into the following divisions :—

(1) Exposition of the Baptismal Covenant.
(2) The Creed and its explanation.
(3) The Ten Commandments and their explanation.
(4) The Lord's Prayer and its explanation.
(5) The doctrine of the Sacraments.

(I.) EXPOSITION OF THE BAPTISMAL COVENANT.

In this it is to be noted (*a*) that, with singular appropriateness, the whole starts not from abstract doctrine, but from the child's own individual consciousness of his Baptismal adoption in Christ, signified by the very existence of his "Christian name"; (*b*) that, in accordance with the whole Scriptural idea of Covenants with God, it begins with God's blessings freely given to him, and, only after these have been fully explained, dwells on his corresponding duty to God; (*c*) that it teaches the child simply to accept with thankfulness his share in the Christian Covenant, as given him by the call of God, and to pray for grace to continue therein.

The answer "*N.* or *M.*" is variously interpreted. By some it is thought to indicate, as typical names for boys and girls, "Nicolas," the patron saint of boys, and "Mary." By others it is supposed to be a corruption of the "*N.*" or "*NN.*" (*nomen* or *nomina* in the Latin). This gives perhaps a simpler and easier derivation; although it has been urged against it that the use of double Christian names is comparatively late.

The statement of the BAPTISMAL BLESSINGS begins with the personal relation of the child to Christ as a "member of Him" (1 Cor. xii. 27); that is, as having that close individual unity with Him, which is again and again enforced by different metaphors in Holy Scripture (see John xv. 1–6; Gal. iii. 27–29;

Eph. i. 23; ii. 20-22, &c.), and which the teaching of the Baptismal Service brings out so plainly. Then from this are made to branch out the two consequent relations to God and Man—the "sonship to God" by adoption in His dear Son (Rom. viii. 14-17; Eph. v. 1, 2), and the "inheritance"—that is, participation both present and future—"of the Kingdom of Heaven," implying the unity with all men in the "Communion of Saints," into which all enter, who are made one in the Lord Jesus Christ (John xvii. 11, 21). In all there is an indirect appeal to the spirit of Love—love to the Saviour, love to Our Father, love to all as brethren in His family—which is naturally characteristic of childhood; and this appeal rightly precedes all consideration of the detailed duties which arise from it.

On the BAPTISMAL VOW see the Baptismal Service. It may, however, be here noted that, while full exposition is given hereafter of the principles of Faith and Obedience (in the Creed and the Ten Commandments) there is no exposition of the various sins renounced as the works of "the devil, the world, and the flesh." For children there should be knowledge of evil, not as a positive and substantive thing, but simply as the negation of the good, which has been positively taught, and brought home to their consciences and hearts. It is sufficient to teach them that "the works of the devil" signify evil in itself—the evil which Christ came to destroy (1 John iii. 8); that in "the pomps" (the outward show) and "the vanity" (the empty transitoriness) "of the world," so far as it is "wicked," lies temptation to evil from without; and that "the lusts of the flesh" imply temptation from within to negative or positive evil.

The BAPTISMAL OBLIGATION is next accepted thankfully as a fact. Such obligation to vows, to which the child has given no consent, is justified, because the vows simply embody his natural duty as a child of God in the Lord Jesus, and his highest spiritual interest in this world and the next. The Baptismal condition is described as already a "state of salvation"—a state (that is) carrying with it justification in the blood of Jesus Christ, and the gift of sanctification, to be realized by conscious acceptance, as soon as possible. For such acceptance the continual grace of God is to be sought by prayer.

A CATECHISM;

THAT IS TO SAY,

AN INSTRUCTION, TO BE LEARNED BY EVERY PERSON BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

Question.

WHAT is your Name?

Answer. *N.* or *M.*

Question. Who gave you this Name?

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

(II.) The Creed and its Explanation.

For the history and substance of the Apostles' Creed, see Morning Service. It is naturally used in the Catechism, as containing in the simplest and most easily intelligible form the rudiments of Christian faith; and it is for the child the key and guide to the study of Holy Scripture.

In the Explanation we may again note (*a*) the personal individuality of relation, impressed on the child, to the Father, Son, and Holy Ghost for his Creation, Redemption, and Sanctification; (*b*) the confidence with which, as born again in Baptism, the child is taught to claim for himself Redemption, and Sanctification—this confidence of tone according exactly with the declarations of the Baptismal Service; (*c*) the omission of all reference (unless it be implied in the words "people of God") to the last Articles on the Church and its privileges—possibly as involving subjects too abstract and general for childish comprehension.

(III.) The Ten Commandments and their Explanation.

The Ten Commandments are given according to the version in the narrative of Exodus xx., with which may be compared the remarkable variations of the version of Deut. v. 6–21. It has been held by many authorities that the "Commandments written on the tables of stone" were the Commandments themselves, without the explanations and reasons given, as in the Second, Third, Fourth, and Fifth Commandments. (In this shorter form they were given here in the English Prayer Book of 1549.)

By revelation in the Commandments God manifests Himself not in His Omnipotence, but in His essential Righteousness, binding together for ever Religion and Morality. By the preface claiming obedience in virtue of His deliverance of the people, He reveals Himself as a God of Love and Mercy.

The division made—of the first four and the last six Commandments—is the old Hebrew division, and the division, moreover, corresponding best to the true distinction of subject. In some ancient Christian writers a less accurate division is

Answer.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Question. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer. Ten.

Question. Which are they?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in

made, into three for the First table and seven for the Second —the 1st and 2nd Commandments being united in one (although they are clearly distinct in idea), and the 10th Commandment divided, so as to distinguish the concupiscence of coveto isness from that of lust.

In the EXPLANATION may be noted two principles—amply sanctioned by Our Lord's teaching in the Sermon on the Mount (Matt. v. 17–48)—(*a*) that the generally negative character of the original Commandments is changed into the positive duty, based on love, which is "the fulfilling of the Law" (Rom. xiii. 9, 10); (*b*) that their scope, wherever in themselves they relate only to actions, is extended to words and thoughts, which are identical with such actions in essential principle.

Thus in the DUTY TOWARDS GOD, the First Commandment, which is the basis of all the rest, is expanded into the FAITH IN GOD (implying complete "trust in Him"), and, as flowing from this, "the fear and love" of God, "with all the heart, mind, soul, and strength (see Matt. xxii. 37, 38); the Second, from prohibition of Idolatry, is changed to positive injunction of spiritual WORSHIP ("to worship Him, to give Him thanks, to call upon Him"); the Third similarly to positive REVERENCE to "His Holy Name and His Word"; the Fourth (with remarkable breadth of interpretation) is explained as binding us to true SERVICE "all the days of our life," both by work and by rest and worship. (It was at one time proposed to add "especially on the Lord's Day," which would certainly have corresponded to the original emphasis on the Sabbath day: but this was not acceded to.)

Again, the DUTY TOWARDS MY NEIGHBOUR opens with a general declaration (preparatory to the special Commandments) of the GOLDEN RULE—"to love my neighbour as myself, and to do to all men, as I would they should do unto me." Then the Fifth Commandment is extended from parents to all authorities, domestic, national, and spiritual, and made to enjoin the general duty of REVERENCE to "all our betters"—that is, to all who in God's Providence are above us; the Sixth Commandment from prohibition of the extreme act of murder to the LOVE, which forbids all hurt in deed or in word, all malice and hatred in heart; the Seventh changed from prohibition of Adultery to command

heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

of TEMPERANCE, Soberness, and Chastity; the Eighth adds to prohibition of literal "picking" (pilfering) and stealing, the command of truth and JUSTICE in all dealings; the Ninth from the law against deliberate perjury, passes to the TRUTHFULNESS which forbids all "evil-speaking, lying, and slandering"; the Tenth extends the prohibition of covetousness to the command of CONTENT to hold our own, "to learn and labour truly to get our own living," and "to do our duty in that state," whatever it be, to which it "shall please God to call us." (It may be noted that this last clause is frequently misquoted, as "it has pleased God to call us," and then misrepresented as discouraging the desire of right progress and advancement in life.)

(IV.) THE LORD'S PRAYER AND ITS EXPLANATION.

For the LORD'S PRAYER, see Morning Service. The Opening ADMONITION dwells emphatically on PRAYER, as being for the child the first means of grace consciously recognised, without which he cannot do the things promised for him.

The EXPLANATION differs much in the fulness of its various parts. Thus (*a*) it emphasizes the address "Our Father which art in Heaven," by dwelling on Him as "the giver of all goodness," and it expresses the desire of His grace for "me and all people," implied but not expressed in the Prayer itself; (*b*) briefly summarizes the first three petitions in Worship, Service, and active Obedience, and reduces to the simple "as we ought to do" the beauty and suggestiveness of "On earth as in Heaven"; (*c*) then again interprets the petition "for daily bread" as desire of "all things needful" (in this life) "both for our souls and bodies"; (*d*) simply repeats "Forgive us our sins," but fully explains "Lead us not into temptation" as a prayer for "safety and defence in all dangers" (that they may not become "temptations" to us), and expands the simple "Deliverance from evil" into "keeping from sin and wickedness," the Evil One, "our spiritual enemy," and "everlasting death" as the fruit of sin; lastly (*e*) emphasizes the "Amen" as an expression of "trust in God's mercy and goodness through Jesus Christ Our Lord." It is strange that the condition of forgiveness ("as we forgive," &c.) is altogether omitted.

Question. What is thy duty towards God?

Answer. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honour his holy Name and his Word: And to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our

(V.) The Explanation of the Sacraments.

(1) The definition of Sacraments narrows the ancient application of the phrase. In early Christian times it was used with a wide generality, and applied to almost any sacred thing, which involved an underlying mysterious significance; either including the thing itself as a whole, or only its outward sign and semblance. In our use it is restricted to means of grace in the Church, having an outward and visible sign ordained by Christ Himself; but within this limitation it has something of the ancient ambiguity. For it first defines a Sacrament as only the "outward and visible sign of an inward and spiritual grace given to us," which sign is "ordained of Christ Himself as a means whereby we receive the same" grace, "and a pledge to assure us thereof"; and yet in the next answer it declares that in a Sacrament there are two parts—both the sign ordained and the grace given. It is in the latter and wider sense that the word Sacrament is almost universally used. Of Sacraments thus defined, it states that there are "Two only as generally" (universally) "necessary to salvation," "Baptism and the Supper of the Lord"—the one being by Our Lord's command the regular entrance upon the Christian Covenant of unity with Him, and the other the perfection of that Divine unity. Thereby it places these two sacred Ordinances alone on a footing of supreme sacredness, refusing to class with them the other "five commonly called Sacraments" in mediæval times, "Confirmation, Penance, Orders, Matrimony, Extreme Unction" (see Art. xxv.). Of these the Church of England estimates each on its own merits; and her estimate of them is better understood from the Occasional Services, than from the rather vague language of Art. xxv. But she declares none "generally necessary to salvation." The Catechism then proceeds on each of the Sacraments to define the outward sign, the spiritual grace given by God, and the spiritual preparation needed for its due reception.

(2) On Baptism, compare the opening of the Catechism itself, the Baptismal Service, and Art. xxvii.

daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament?*

Answer. I mean an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

It may here be noted (*a*) that the two essentials of Baptism—the use of Water and the Name of the Holy Trinity—are explicitly recognised; (*b*) that in the definition of the grace of Baptism, the technical word "Regeneration" is explained (from Rom. vi. 4, 11; Eph. ii. 3–5) as "a death unto sin and a new birth unto righteousness," whereby we pass from a fallen condition under God's wrath to a "state of salvation" under His grace—an explanation which sums up with singular completeness the whole doctrine of Baptism, as contained in Holy Scripture, and brought out more in detail in the first answer of the Catechism; (*c*) that (owing probably to composition at different times) there is a verbal, though not a real, discrepancy with the earlier part of the Catechism as to the requisites for Baptism; which are here two—Repentance and Faith, whereas in the Baptismal Vow they are three—Renunciation, Faith, and Obedience; (*d*) that the difficulty as to Infant Baptism is here explicitly recognised and answered by bringing out the anticipation of these requisites in promise to be fulfilled hereafter, while in the Service it is tacitly set aside by the recital of the command of Christ "to suffer the little children to come to Him."

(3) On the LORD'S SUPPER, see the Service of Holy Communion, and compare Arts. xxviii.–xxxi.

It is to be noted here (*a*) that, instead of the single reference, as in Baptism, to an "inward and spiritual grace," there is a double reference, first, to "the inward part or thing signified"—the Body and Blood of Christ, spiritually but really received by us—and next to "the benefits," or grace, of which we partake thereby; (*b*) that great stress is laid on the spiritual reception of the Body and Blood of Christ "by the faithful," *i.e.*, on condition of faith (comp. Arts. xxviii., xxix.); (*c*) that the spiritual benefits are described practically (and symbolized by the physical effects of the Bread and Wine) as spiritual strength (of edification) and spiritual refreshment (of revival), without the deeper references (as in the Prayer of Access) to the cleansing by remission of sins, and to the Indwelling of Christ in us; (*d*) that the requirements laid down for coming to the Holy Table add to the Repentance and Faith, required for Baptism, the active energy of Love, in thankfulness to God and charity to man.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

The RUBRICS following the Catechism.—(*a*) The direction for PUBLIC CATECHIZING of Children contemplates strictly only examination in the Catechism; but in practice it has been extended to other examination by question and answer. It may, indeed, be regarded as now developed into the general Catechetical or rudimentary instruction given in any form in Church or School. But the direction for its use in Church is addressed emphatically both to the Minister and to the Parents and Masters of the children, and, in respect of practical usefulness, cannot be adequately superseded by any other teaching. Till 1662 it was ordered to be given "half an hour before Even Song," so that it need not have gone on, as now, in the presence of the congregation. In 1549 it was to be "once in six weeks at least." Subsequent alterations have enjoined greater frequency.

(*b*) The order for bringing children to CONFIRMATION in the English Prayer Book up to 1662 directed that the Bishop, by himself or by deputy, should "appose," *i.e.*, examine the children, besides requiring the certificate of the Parish clergyman. The age is to be a "competent age," or what is called in the Confirmation Service "years of discretion," that is, of thoughtful distinction between good and evil. It will evidently vary according to character, education, and circumstances, as will also the amount of knowledge—based on the Catechism—which may rightly be required.

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently, upon Sundays and Holydays, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.*

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

THE ORDER OF CONFIRMATION.

INTRODUCTION.

The rite of CONFIRMATION, tracing its origin to the very earliest history of the Church, has yet passed through many variations in its administration and use.

ITS FIRST ORIGIN is undoubtedly to be found in the laying on of hands by the Apostles, twice recorded in the Acts (viii. 12–17; xix. 4–6), and clearly referred to as a well-known practice in Heb. vi. 2. This imposition of hands with prayer, immediately following Baptism, is in both cases described as a means of receiving the gift of the Holy Ghost, and it evidently conveyed the special spiritual gifts of tongues and prophecy. It is not recorded (although it may have taken place) after the great Baptism of the Day of Pentecost; and the account given in Acts viii. 12 indicates that, unlike Baptism, it was administered only by the Apostles themselves.

IN THE EARLY CHURCH, by a natural development from this Apostolic practice, Confirmation was looked upon as a kind of completion of Baptism, administered by the Bishops alone, and considered not as a regeneration, but as a strengthening and confirming of the regeneration of Baptism. The rite of anointing with the consecrated Chrism, which became a regular part of the ordinance, assumed a greater prominence than even the imposition of hands itself, so that the ordinance itself was known as the "Unction" (and the "Seal"). It was probably connected in idea with the "anointing of Our Lord with the Holy Ghost" (Acts x. 38) following His Baptism; and it has been thought that to this name and idea allusions may be traced in Holy Scripture itself (2 Cor. i. 21; 1 John ii. 20). In fact, the imposition of hands in the Eastern Church has been superseded by the use of the Chrism, ministered by all Priests, although consecrated by the Bishop; and in the Western Church, while each child was marked with the Chrism, the imposition of hands was merely represented by the stretching out of the Bishop's hands over the candidates generally. The Anglican Churches have in this, as in many other things, returned to the primitive practice.

THE DISSOCIATION FROM BAPTISM in the Western Church appears to have been due to two causes. The first was simply practical. The administration of Baptism, originally confined

(except in case of emergency) to the great Baptismal Seasons of Easter and Pentecost, and then conducted in the presence and under the direction of the Bishop, was extended to other times, when the Bishop, who alone could confirm, was frequently absent. The second involved principle. On the growth of Infant Baptism, superseding Adult Baptism as the rule of the Church, it was naturally felt that a rite, which signified full establishment in grace, and was even called *perfectio*, could only be received by conscious adhesion of will through faith, and was therefore inappropriate to the unconsciousness of infancy. While, therefore, the Eastern Church, tenacious of ancient custom, still ministered Confirmation immediately after Baptism, we find in the Western Church directions given, in Canons of Councils and otherwise, that those baptized by a deacon or presbyter should be subsequently brought to a Bishop to be confirmed, and that bishops should traverse their dioceses at stated intervals for Confirmation; and by degrees the practice of leaving a space of some years between Baptism and Confirmation grew up. Thus dissociated from Baptism, the rite assumed a greater independent importance. It was commonly called a "Sacrament," though never put on a level with the Two great Sacraments, and was used with especial solemnity for the receiving into the Church of those who had been baptized by heretics.

Subsequent History.—Finally the rite of Confirmation, without losing the prominence of its true ancient idea, as a strengthening by the gift of the Holy Ghost of those who, after being baptized, had grown up to years of discretion, was also used, since the "Church thought good so to order," for the subsidiary purpose of a solemn re-dedication of themselves by the baptized, confirming in their own persons the vow taken for them by their Sponsors. It was accordingly ordered that they should first be instructed and examined in the faith, like candidates for Adult Baptism, and that they should publicly renew their vow. The age of Confirmation was still longer delayed with a view to these requisites, and it was ordered that, as a rule, only the confirmed should be admitted to the Holy Communion. This use of the ordinance, however, though of infinite practical value, is still only a secondary use, and a comparatively modern development.

In the Sarum Manual the Service of Confirmation was simple and brief. It included prayer for the sevenfold gifts of the Holy Spirit, followed by anointing and signing with the Cross, with the words "I sign thee with the sign of the Cross and confirm thee with the Chrism of Salvation," and concluding with a Psalm and appropriate Prayer and Benediction. But except in the custom of the elevation of the hands of the Bishop at the opening prayer, the Imposition of hands itself seems, as in Western

Services generally, to have disappeared. In the Prayer Book of 1549 the Imposition of hands was brought once more into its right prominence, the sign of the Cross was retained, but the use of the Chrism (retained in the Baptismal Service) was in this Service discontinued. The words of Confirmation were "I sign thee with the sign of the Cross and lay my hands upon thee, in the Name of the Father, and of the Son, and of the Holy Ghost"—followed by the blessing "the Peace of the Lord be with you," and the response "And with thy spirit." In 1552 the Service was brought to its present form, excepting the opening Exhortation and Question, added to the English Prayer Book in 1662, and the formal Presentation of the Candidates and the Lesson, added to this Prayer Book in 1892.

As it stands, it still brings out, although less distinctly than in the older form, the two aspects of the Service—the blessing of God as marked by the imposition of hands (comp. Gen. xlviii. 9–20; Mark x. 16) expressly associated with the sevenfold gifts of the Spirit, and implying establishment and progress to full-grown Christian character and privilege; and the solemn self-dedication to God by renewal of the Baptismal Vow, trusting in this blessing of God, and opening the soul to receive it.

THE ORDER OF CONFIRMATION.

The PREFACE was inserted in 1662, taken in substance from the Rubric of 1549 and the succeeding editions; which Rubric was, however, much fuller in its exposition of the idea of Confirmation, as now administered. For it not only, like our present Preface, recognised the importance of so arranging that those who come to be confirmed may be able intelligently to renew their vow; but it also dwelt on the gift to them, by imposition of hands and prayer, of "strength and defence against all temptations to sin, and assaults of the world and the devil," as specially seasonable at an age when children "begin to be in danger to fall into sundry kinds of sin." It was also stated that this custom had the authority of Church practice; and, lest any should be uneasy at the postponement of the rite, it was declared that those who are baptized "have already all things necessary to their salvation, and, if they depart out of this life in their infancy, are undoubtedly saved."

Then follows the PRESENTATION of the Candidates, implying (as in the corresponding Presentation in the Ordination Service) previous instruction and examination as to both intellectual and moral fitness.

THE ORDER OF
CONFIRMATION,
OR LAYING ON OF HANDS UPON THOSE WHO ARE BAPTIZED, AND COME TO YEARS OF DISCRETION.

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, sitting in his chair near to the Holy Table, he, or some other Minister appointed by him, may read this Preface following; the People standing until the Lord's Prayer.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

REVEREND Father in God, I present unto you these children [*or* these persons] to receive the Laying on of Hands.

The LESSON (in the preamble to which St. Luke's authorship of the Acts of the Apostles is asserted) is the first record of the laying on of hands by the Apostles; and from the context (*see* v. 18) it is evident that the reception thereby of the Holy Ghost was marked by visible signs (probably, as in xix. 6, the gifts of tongues and prophecy).

The QUESTION of the renewal of the VOW and the answer, although, no doubt, at all times implied, were first explicitly inserted in 1662, with a view to more solemnly impressing on those confirmed the reality and obligation of the Baptismal Covenant. The form bears considerable resemblance to a corresponding form in Hermann's *Consultatio*.

The VERSICLES, translated from the old Service, are taken (as usual) from the Psalms (Ps. cxxiv. 7; cxiii. 2; cii. 1), expressing successively confidence, thanksgiving, and prayer.

The PRAYER, also translated from the old Service, and itself of immemorial antiquity, is notable, first (*a*), as expressing in the clearest terms confidence in the benefits of regeneration and forgiveness, as given in Baptism; next (*b*), as bringing out the true idea of Confirmation, viz., the "strengthening by the Holy Ghost the Comforter," and the "increase" of the spiritual life, already implanted, to full maturity; lastly (*c*), as dwelling on the "sevenfold gifts" of the Spirit. The description is quoted from Isa. xi. 2, 3, thus referring especially to the outpouring of the Spirit on the "Rod of Jesse," which in measure is given also to those who are His; but it adds to that description the words "of true godliness," thus making up the sacred number seven. The three pairs of gifts seem to correspond to the intellectual, the moral, and the devotional aspects of life, and all are clenched by the "spirit of holy fear" (or reverence).

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint *Luke,* in the eighth Chapter of the Book of the *Acts of the Apostles.*

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do.

Bishop.

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord;
Answer. Henceforth, world without end.
Bishop. Lord, hear our prayer.
Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water

THE IMPOSITION OF HANDS.—In 1549 this was preceded by a prayer that God would "mark them His for ever" by the sign of the Cross, and "confirm and strengthen them by the inward unction of the Holy Ghost,"—corresponding to the old words of Administration. In 1552 the prayer was omitted and the present form of Administration substituted. It is a Prayer of Benediction for God's defence of the child by His heavenly grace, that he may both continue His for ever, and increase in His grace till he comes to the everlasting kingdom. It thus draws out the threefold spiritual strength—of stedfastness, of progress, and of victory.

THE AFTER-SERVICE.—The LORD'S PRAYER (preceded by the *Dominus Vobiscum*) was inserted in 1662, according to the usual plan of all the Church Services, to open the concluding Prayers. The Rubric preceding, that "the Bishop shall add," is thought by some to direct that he alone shall say the Prayer; but the analogy of the use of the Prayer in the Post-Communion and Post-Baptismal Services suggests that, as usual, the people should join with him.

The FIRST COLLECT following, composed in 1549, and suggested by a prayer in the *Consultatio*, first claims for Confirmation an Apostolic origin, and a symbolic character as a seal of God's favour to His children; and then prays that God's own hand may be over them, and His Spirit always with them, leading them through knowledge and obedience to eternal life.

and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hands upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child [*or* this thy Servant] with thy heavenly grace; that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

¶ *And all kneeling down, the Bishop shall add,*

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And these Collects.*

ALMIGHTY and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy

The SECOND COLLECT is one of the Occasional Collects of the Communion Service, having no special appropriateness to the Service, except that its leading idea is of preservation and progress under God's Spirit.

The BLESSING is (with slight modification) the latter clause of the great Blessing of the Communion Office.

Of the concluding RUBRICS, the first (added in 1892) directs the Minister to urge those who have been confirmed to come without delay to the Holy Communion, as the great spiritual privilege, to which Confirmation admits them.

The second, embodying ancient directions on the subject, lays down as a matter of Church Order, that Confirmation shall precede Holy Communion; but it allows those who are "ready and desirous to be confirmed" at the first available opportunity to come (it would seem provisionally) to the Holy Table. Probably, whenever there is the right spiritual preparation, to admit the unconfirmed to Holy Communion is rather irregular than strictly unlawful.

holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus.*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

THE FORM OF

SOLEMNIZATION OF MATRIMONY.

Since in the Church of Christ the institution of Marriage, on which the purity and stability of human society depend, was always held to have been consecrated afresh by the authority of Our Lord Himself, and made a type of His relation to His Church, it was naturally surrounded with ceremonial forms of special solemnity, representing the hallowing of its life-long contract by the sanction and blessing of God. Out of these our Church has retained—in this following the ancient Western practice—the use of the ring and the joining of hands.

The Service is a shortened form of the Service in the English Prayer-Book. That Service was (in 1549) taken in substance from the old Office in the Manual, omitting the formal Benediction of the Ring, and the special form of the Nuptial Mass immediately following the Service. In the Sarum Manual the words of betrothal, and the words on putting on the ring, were always in English. In the York Manual the opening exhortation and the questions and answers were in English also. Some of the hortatory portions were borrowed, as usual, from Hermann's *Consultatio*. No change was subsequently made, except the omission of the "tokens of spousage, as gold and silver," presented with the ring, and the change into a recommendation of the original order, that the newly-married persons should receive the Holy Communion at the time of Marriage.

On the publication of the BANNS, see Notices after the Creed in the Holy Communion Service.

No regulation as to this publication is laid down; it is left to the direction of the Civil Law in the various States. The form, however, is distinctly prescribed.

THE FORM OF
SOLEMNIZATION OF MATRIMONY.

¶ *The laws respecting Matrimony, whether by publishing the Banns in Churches, or by Licence, being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties.*

¶ *And when the Banns are published, it shall be in the following form:* I publish the Banns of Marriage between *M.* of ——, and *N.* of ——. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second *or* third] time of asking.

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

The next RUBRIC provides that the Solemnization of Marriage should take place in "the body of the Church," according to ancient practice. But it also allows it (presumably in case of difficulty or emergency) to take place in a private house.

The OPENING EXHORTATION.—The first and last sentences are from the old Mediæval Service. (*a*) In the original the opening ran: "We are gathered together before God, and His angels, and all His saints, in the presence of His Church," &c. (*b*) Next follows a very emphatic declaration of the sacredness of Marriage, as belonging to unfallen humanity by Divine Institution (Gen. ii. 24; Matt. xix. 5); hallowed as a type of the mystical union between Christ and His Church (Eph. v. 22–33); honoured (even in its festive aspect) by Our Lord's presence and first miracle at Cana of Galilee (John ii. 1–11); and declared on Apostolic authority to be "honourable among all men" (Heb. xiii. 4). Of these the first and second are the most important points, indicating the true position of Marriage in humanity as first created, and as redeemed by Christ, and thus declaring against the excessive admiration of celibacy, which represented marriage as merely a condescension to weakness. (*c*) The Exhortation goes on accordingly to declare with marked emphasis, that it must be undertaken "reverently, advisedly, discreetly, soberly, and in the fear of God." It ends (*d*) with the final repetition of the charge already given at the publication of the Banns, to declare cause, if there be cause, against the marriage. It thus (*e*) leads on to a most solemn adjuration of the same tenour to the persons coming to be married, pronouncing marriage against God's law to be no marriage in His sight.

The BETROTHAL.—The questions and the words of betrothal are taken almost exactly from the ancient form, and retain much of the old quaintness of tone. The pledge is first, on both sides, a pledge of mutual love, honour, and support; next, on the man's side, of comfort and protection, and, on the woman's, of service and obedience. It is emphatically declared that this pledge is to be kept through all changes and trials of life, till the union shall be severed by death. In this pledge St. Paul teaches us to recognise a type of the relation between Christ and the Church, imitating the self-sacrificing love of Christ to the Church, and the free loyalty of the Church

¶ *And also speaking unto the Persons who are to be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

¶ *The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,*

M. WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*

I will.

¶ *Then shall the Minister say unto the Woman,*

N. WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*

I will.

¶ *Then shall the Minister say,*

WHO giveth this Woman to be married to this Man?

to her Master. In this the man "plights" his troth, taking the initiative; the woman "gives" hers in return.

The making *M* to represent the name of the man and *N* that of the woman is apparently a simple error, copied from some later editions of the English Prayer Book. The old editions had *N* (clearly *nomen*) for both.

The woman is "given" in marriage by her father or nearest relative; for, according to the old law, she was always under some guardianship, and the consent of her guardian was therefore required. For the man there is no such requirement, unless he be under age.

The whole breathes exactly the spirit of the teaching of the New Testament; which, while it asserts for woman a complete spiritual and social equality (see Gal. iii. 28), yet confirms what nature itself suggests—the free subordination of the woman, and the corresponding duty of the man to bear the larger share of the burden of life (see 1 Cor. xi. 1–12; Eph. v. 22–33; Col. iii. 18, 19; 1 Tim. ii. 10–14; 1 Pet. iii. 1–7).

The "joining of hands" is from time immemorial the pledge of covenant, and is here an essential part of the marriage ceremony.

The MARRIAGE RITE itself.—The use of the ring, probably of pre-Christian antiquity, is described in the succeeding prayer as the token of the marriage covenant—from the man the token of his confiding to his wife all authority over what is his, and for the woman the badge of belonging to his house. The old Service had a quaint rubric directing it to be placed on the thumb and the second and third fingers, with the recitation of the names of the Holy Trinity, and then to be "left" on the fourth finger of the left hand, because thence "there is a vein leading direct to the heart." In the Service of 1549 the use of "spousal money"—probably a remnant of the time when the man gave a dowry as a kind of purchase of his wife's services—was still retained, but struck out in 1552. The words to be spoken by the man are taken from the old Service. They declare the dedication both of person and substance to the marriage bond, and the religious consecration of that pledge in the Name of the Holy Trinity.

¶ *Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I *M.* take thee *N.* to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister:*

I *N.* take thee *M.* to my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring. And the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,*

Let us pray.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The PRAYER following is substituted for the form of "Blessing the ring" in the old Service, from which much of its phraseology is taken. It prays that the marriage covenant, of which the ring is a pledge, may be kept both by mutual love and by common obedience to God's law; and (in one of the many Old Testament allusions found in this Service) holds up the wedded life of Isaac and Rebecca as a pattern of its faithful observance. (In the original prayer of 1549 there was an allusion to the "spousal gifts" to Rebecca, recorded in Gen. xxiv. 22.)

The solemn DECLARATIONS which follow are evidently suggested by the *Consultatio*. The first is quoted from Our Lord's words in Matt. xix. 5, 6, declaring, as against the former permission of divorce, the indissoluble character of the marriage bond as the true ideal—not even under His law to be relaxed, "except it be for fornication." The second notes, as essentials of marriage, on the one hand the public assent of the parties, and the mutual pledge of their troth, symbolized by the gift of the ring and the joining of hands; and, on the other, the solemn ratification of this pledge by authority of the Church in the Name of the Holy Trinity.

The BLESSING, taken from the old Manual, is one of singular beauty and solemnity. It not only invokes God's favour to "bless, preserve, and keep" them in this world, but looks beyond it to the life everlasting, to which the wedded life here, under "spiritual benediction and grace," should be the way. Like the Service generally, it clearly implies the belief that ties hallowed and blessed here will still have some higher reality hereafter.

(In the English Prayer-Book there follows a POST MATRIMONIAL SERVICE of Psalm, Lord's Prayer, Versicles, Collects, and Blessing, with provision of an Address on "the duties of Man and Wife." It is performed at the Holy Table, and evidently intended to lead on to the Holy Communion, which the Rubric declares it "convenient," *i.e.* appropriate, that the newly married should receive.)

O ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister join their right hands together, and say,*

THOSE whom God hath joined together let no man put asunder.

¶ *Then shall the Minister speak unto the company.*

FORASMUCH as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

THE ORDER FOR

THE VISITATION OF THE SICK.

This Service is taken (with some omissions and modifications) from the English Prayer-Book. It was there drawn, with much correction and simplification, from three closely connected Services in the Sarum Manual of great elaborateness and impressiveness—"the Order for the Visitation of the Sick," the Service of "Extreme Unction," and the "Commendation of the Soul." The Exhortations, though occupying the same place as those of the old Service, and often borrowing from them, were mostly new, and are of great force and beauty.

The English Service itself has been little changed since 1549, except by the addition in 1662 of the final Commendation, and of the four beautiful Collects appended to the Service. But in the first Prayer Book there was provided, for use if the sick man desired it, a short and simple form of Service of Extreme Unction, which, however, was markedly different in character from the old Service, and did not apparently imply any properly sacramental character in the rite. (The anointing was to be on the breast and forehead only, with the words, "As with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed of the Holy Ghost." Then followed a prayer for restoration to health, if God so willed; and in any case for pardon and "ghostly strength" "against the devil, sin, and death.") This was struck out in 1552.

The present Service divides itself into three parts. (A) The Introductory Prayers. (B) The Exhortation and Examination in the faith. (C) The Concluding Service of Prayer and Commendation.

(A) The Introductory Prayers.

This portion, taken from the old Services, has been greatly simplified, and shews many significant changes in what has been retained.

The Salutation of Peace is a literal obedience to Our Lord's command to His Apostles (Matt. x. 12; Luke x. 5), specially appropriate in time of sickness, although applying generally to all pastoral visits.

THE ORDER FOR

THE VISITATION OF THE SICK.

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *When he cometh into the sick man's presence, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;
Answer. Who putteth *his* trust in thee.
Minister. Send *him* help from thy holy place;
Answer. And evermore mightily defend *him.*
Minister. Let the enemy have no advantage of *him;*

The short extract from the Litany (leading on as usual to the *Kyrie Eleeson* and the Lord's Prayer) was originally an Antiphon or Respond, to Psalm cxliii., with which the Service opened in 1549—being the last of the seven Penitential Psalms, used on the way and at the house in the ancient form.

The VERSICLES are, as usual, taken or adapted from the Psalms (lxxxvi. 2; xx. 1, 2; lxxxix. 23; lxi. 3; cii. 11); praying for preservation, help and defence, salvation from the assaults of the spiritual enemy, and strength against his enmity. The prayer belongs to all stages of the Christian life, but especially to the hour of weakness, depression, and suffering.

The FIRST COLLECT is a general prayer of much fervour—applicable not only to the case of all sickness, but to all hours of trial in life—for God's visitation and relief; as shewn, first, in the reality and assurance of His mercy; next, in His defence against all temptation of evil; and, lastly, in the gift of peace, safe in the Everlasting Arms. The three seem nearly to correspond in idea to the last three petitions of the Lord's Prayer.

The SECOND COLLECT, still more fervent in supplication applies especially to sickness, contemplating serious danger. (*a*) It looks on sickness as a "fatherly correction," sent to add strength to the faith and seriousness to the repentance, which are the two invariable conditions of approaching God. (*b*) It contemplates the blessed results of such correction, rightly received, under both alternatives, of recovering to a holier and better life, or of passage through death to the life eternal.

This portion forms a little Service in itself, or a fit prelude to the Communion of the Sick.

(B) THE EXHORTATION AND EXAMINATION.

The FIRST EXHORTATION drawn up in, 1549 (taking the place of a shorter Exhortation in the Manual), (*a*) dwells on the ordering by God of all things for good—on the one hand, the youth, strength, health, and life, which are His original gifts

Answer. Nor the wicked approach to hurt *him.*
Minister. Be unto *him,* O Lord, a strong tower.
Answer. From the face of *his* enemy.
Minister. O Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy fatherly correction to *him;* that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance: that, if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory: or else, give *him* grace so to take thy visitation, that, after this painful life ended, *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister exhort the sick Person after this form, or other like.*

DEARLY beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness be, know you certainly that it is God's visitation. And for what cause soever this sickness be sent unto you; whether it be to try your patience for the example of others, and that your faith may

to man's natural condition—on the other hand, the age, weakness, sickness, and death, which belong to a fallen humanity, and which He overrules to blessing. (*b*) Next it applies this general faith to the particular case of sickness; suggesting its two functions, as testing and so strengthening faith, before the eyes of men now, and before the Judgment hereafter, and as chastising sin, and so taking away what may offend God; and (*c*) promising that, if it be borne penitently, patiently, thankfully, and submissively, it shall "help forward in the right way that leadeth to everlasting life."

The SECOND EXHORTATION (to be used if the sick man is not too ill to bear it) strikes a higher note. For not only (from Heb. xii. 6–10) does it urge the blessing of the chastisement in love from a Father's hand, sent us in proportion as there is in us sin to be chastised, and to be borne patiently and thankfully; but it declares suffering to have in itself this comfort, that it is a partaking of the Cross of the great Sufferer, which has sanctified sorrow for ever, and in which we "suffer with Him that we may also be glorified together" (see Rom. viii. 17, 18; 2 Tim. ii. 11, 12). (The same gradation of thought is found in Col. i. 11, from "patience and longsuffering" to "joyfulness.") The former idea belongs to all true religion; the latter is the especial privilege of the Christian faith, which gladly "takes up the Cross" in order to "follow" our Master. The Exhortation ends by reminding the sufferer of his Baptismal profession, and urges the duty of self-examination.

be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ *If the Person visited be very sick, then the Minister may end his Exhortation in this place, or else proceed.*

TAKE therefore in good part the chastisement of the Lord: for (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever, by any manner of adversity, it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering

To this Exhortation accordingly succeeds EXAMINATION IN THE FAITH, on the model of the Baptismal profession, and therefore in the words of the Apostles' Creed. It is notable that in the old Manual the Examination, after reciting explicitly faith in the Holy Trinity, followed generally the line of the Apostles' Creed, if the sick man were *laicus vel simpliciter literatus:* otherwise the priest was to set before him "fourteen Articles of Christian faith, of which the first seven belong to the mystery of the Holy Trinity, and the last seven to the humanity of Christ," somewhat resembling certain parts of the Athanasian Creed; and concluding with the words, "This is the Catholic Faith, which unless thou shalt firmly and faithfully believe, as Holy Mother Church believeth, thou canst not be saved."

This Examination is followed by a direction to exhort to penitence, forgiveness, and restitution—much as in the First Exhortation in the Communion Service; adding also advice to discharge the last responsibility as to worldly goods, by making a will, and, in this, if possible, remembering the poor. This direction takes the place of two Exhortations in the old Service, of great force and beauty, dealing with these duties of charity, forgiveness, and restitution, and then dwelling with marked emphasis on the full and free mercy of God to the true penitent.

patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith; that you may know whether you do believe as a Christian man should, or no.

¶ *Here the Minister shall rehearse the* Articles of the Faith, *saying thus.*

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary: that he suffered under Pontius Pilate, was crucified, dead, and buried: that he went down into hell, and also did rise again the third day: that he ascended into heaven, and sitteth on the right hand of God the Father Almighty: and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost: the

(In the English Prayer Book there follows here a direction that the sick man, "if he feels his conscience troubled with any weighty matter," "shall be moved to make a Special Confession" (apparently of the matter which thus troubles him.) The provision, except that the initiative be left to the Minister, is obviously the same in idea as a corresponding exceptional provision in the Service of Holy Communion. The Confession is followed by an Absolution of special directness and authority, with a view to meet the special need, to be pronounced, if the sick man "humbly and heartily desire it." This was struck out from the American Prayer Book in 1789, and has not been restored).

(C) The Concluding Service of Prayer.

The Collect (altered from the old Form) is virtually a fervent and comprehensive prayer for all the benefits of God's Absolution to the penitent, given in the abundance of His mercy. It prays God to look upon him with the eyes of His mercy, to renew what has been "decayed" by sin, to preserve him in the unity of the Church, to comfort his sorrow and assuage his pain, and finally to forgive his sins, to strengthen him by the Holy Spirit and take him, when his time shall come, to the heavenly kingdom.

holy Catholic Church; the Communion of Saints: the Remission of sins: the Resurrection of the flesh: and everlasting Life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

¶ *The Exhortation before rehearsed, may be said before the Minister begin his Prayer, as he shall see cause.*

¶ *The Minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.*

¶ *And then the Minister shall say the Collect following.*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed

The PSALM which follows (Ps. cxxx.) is taken from the old Service of Extreme Unction. Originally a Psalm of mingled entreaty and confidence at a time of danger and suffering from enemies, full of a sense of man's weakness and God's strength, it is applied here to the assaults of the spiritual enemy in the hour of suffering and death.

The prayer following is a beautiful specimen of the ancient ANTIPHON, applying the supplication of the Psalm, with special trust in the Cross and precious Blood of the Redeemer and Saviour of the world.

The BLESSING, "The Almighty Lord," concluded the Service till 1662. It was composed in 1549, perhaps with some reminiscence of old forms. It invokes on the sick man a twofold gift—first, of the outward defence of the Almighty Lord, the tower of strength to all who trust in Him; and, next, of a firm inward faith in the saving Name of the Lord Jesus Christ (see Acts iv. 12).

The COMMENDATION was added in 1662, committing the sick man—in the triple formula of the old Jewish blessing (Num. vi. 24-26)—to God's protection, grace, and peace.

Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour; through the merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O LORD: Lord, hear my voice.

O let thine ears consider well : the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

For there is mercy with thee : therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him: in his word is my trust.

My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

O Israel, trust in the LORD; for with the LORD there is mercy : and with him is plenteous redemption.

And he shall redeem Israel : from all his sins.

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

Of the Prayers, appended to the Office, the first four are taken from the English Prayer Book (there inserted in 1662). The first (*a*), for a sick child, is an application to the case of the child of the prayer of the first two Collects of the Visitation Service—naturally omitting the reference to the sickness as a correction intended to strengthen faith and lead to repentance, and bringing out more emphatically the alternative of prolonged life in God's service, or an early call to rest in the Lord; (*b*) the second, "when there appeareth small hope of recovery," similarly applies—with an increased fervour—the petitions for forgiveness and spiritual strength, found in the same prayers, to the case of death apparently approaching, unless a special Providence restore to life, and asks for the sufferer, a right preparation for the dark hour; (*c*) the Commendatory Prayer is at once a commendation of the soul to God's mercy, praying that it may be washed in the blood of Christ from all defilements of the world, the flesh, and the devil, before it is presented before the pure eyes of God, and a prayer for ourselves that, by the sight of mortality, we may learn to apply our hearts to the wisdom which shall bring us to life everlasting; (*d*) the last Prayer, for those "troubled in mind or conscience," asking for God's pity upon His afflicted servant, and the gift to him of the true confidence of the soul in God and in God alone, is a beautiful application to the personal need of the sufferer of the supplications and promises of Holy Scripture (see Job xiii. 26; Isa. xlii. 1–3; Ps. li. 8; Rom. vi. 6)—praying that he may have strength in temptation, the sense of mercy on his weakness, joy in sorrow and depression, and light and peace in the hour of natural fear.

¶ *Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make his face to shine upon thee, and be gracious unto thee. The LORD lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

Prayers which may be said with the foregoing Service, or any part thereof, at the discretion of the Minister.

A Prayer for a sick Child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness: Visit *him,* O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: that, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of those who sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

A Prayer for a sick Person, when there appeareth but small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him,* O Lord; and the more the outward man decayeth, strengthen *him,* we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us; yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him,* we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom; through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

A Commendatory Prayer for a sick Person at the point of departure.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother,* into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb,

that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

A Prayer for Persons troubled in mind or in conscience.

O BLESSED Lord, the Father of mercies, and the God of all comfort; We beseech thee, look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against *him,* and makest *him* to possess *his* former iniquities; thy wrath lieth hard upon *him,* and *his* soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope; give *him* a right understanding of *himself,* and of thy threats and promises; that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him,* and give *him* peace, through the merits and mediation of Jesus Christ our Lord. *Amen.*

A Prayer which may be said by the Minister in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit

The last three Collects were added in 1789.

The PRAYER ON BEHALF OF ALL PRESENT—taken with some modifications from Bishop Jeremy Taylor—is an application of the prayer of the 90th Psalm, "O teach us to number our days, that we may apply our hearts unto wisdom." First (*a*), dwelling on "the shortness and uncertainty of human life," as a passage, "through this vale of misery"; it asks (*b*) for the gift through the Holy Spirit of holiness and righteousness to serve God "in our generation," and then (*c*) for all the characteristics of a Christian death—a "good conscience," the "communion of the Catholic Church," a "certain faith," and a "reasonable, religious, and holy hope."

lead us through this vale of misery, in holiness and righteousness, all the days of our lives: that, when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

A Prayer which may be said in case of sudden surprise and immediate danger.

O MOST gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thine hand. If it be thy will, preserve *his* life, that there may be place for repentance; but if thou hast otherwise appointed, let thy mercy supply to *him* the want of the usual opportunity for the trimming of *his* lamp. Stir up in *him* such sorrow for sin, and such fervent love to thee, as may in a short time do the work of many days: that among the praises which thy saints and holy angels shall sing to the honour of thy mercy through eternal ages, it may be to thy unspeakable glory, that thou hast redeemed the soul of this thy servant from eternal death, and made *him* partaker of the everlasting life, which is through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the beginning of a Recovery.

GREAT and mighty God, who bringest down to the grave, and bringest up again; We bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy Name that thou didst not

The PRAYER IN CASE OF SUDDEN SURPRISE AND IMMEDIATE DANGER "flies to God for mercy" in sudden visitation. It asks, (*a*) if it be His will, for a respite and "place for repentance"; but, if not, for such fervency of sorrow and love to God as may "in short time do the work of many days"; and (*b*) ends with a striking declaration that such special redemption from everlasting death shall be to "God's unspeakable glory," in the praises "through eternal ages" of His Saints and of the angels, in whose presence (see Luke xv. 10) "there is joy over one sinner that repenteth."

The THANKSGIVING FOR THE BEGINNING OF A RECOVERY to the God "who brings down to the grave and brings up," is naturally half thanksgiving and half prayer. The thanksgiving is for God's mercy to the sufferer, not only in body but in soul: and the prayer is for the perfecting of the recovery of the one, and of the joy of thankfulness, devotion, and worship in the other.

forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and at last didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*; and prosper the means which shall be made use of for *his* cure: that, being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness, and to bless thy holy Name for all thy goodness towards *him*; through Jesus Christ our Saviour, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*

THE

COMMUNION OF THE SICK.

This Service is taken from the English Prayer Book, in which it was brought to its present form in 1552. In the Prayer Book of 1549 the ordinary ancient practice was so far followed, that if "on the same day there had been a celebration of the Holy Communion at the Church," the Priest was ordered "to reserve so much of the Sacrament of the Body and Blood as shall serve the sick person, and as many as shall communicate with him"; otherwise to celebrate the Holy Communion with him; and, if the Communion was to be ministered the same day to several sick persons, to celebrate only in one case, and to reserve for the rest. In that case only the Confession and Absolution and Comfortable Words were to be used before the Administration, and the Post-Communion Prayer and Blessing after it. When the practice of Reservation, itself primitive, had been disused on account of the superstitions attached to it, it was, of course, necessary to provide a Service for all cases of Private Administration.

The RUBRIC first emphatically urges the public Communion in the Church as being the proper and normal celebration of the Holy Sacrament, to which all should have regular resort, especially in the times of sickness and danger to life. But from this regular rule it next allows exception in case of emergency—precisely as in the case of Baptism—following in this respect the dictates of reason and charity, and the principle involved in the ancient custom of reservation. To this exceptional provision continual objection was frequently made by the Puritan party in England—arguing an imperfect view of the grace of the Holy Sacrament itself, as distinct from the edification of the Church by the Service of Holy Communion. In spite of all such objection, it was resolutely maintained; but it is notable that, except in the case of contagious disease, provision was carefully made to preserve the true character of the rite as a Communion, by enacting that "two at the least," should always be ready to communicate with the sick man, and to secure all that is necessary for reverently ministering the Sacrament.

The COLLECT (composed in 1549) repeats the constant prayer of the Visitation Service, recognising God's loving chastise-

THE COMMUNION OF THE SICK.

¶ *Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him, (which shall be two at the least;) and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following.*

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and that, whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

ment, and praying for His blessing, whether in recovery or death in the faith of Christ.

The EPISTLE is similarly the opening sentence of the passage in the Epistle to the Hebrews, which forms the theme of the second Exhortation in the Visitation Service.

The GOSPEL is Our Lord's declaration of His present gift of eternal life to all who believe, saving from all condemnation at the Great Day.

Of the concluding RUBRICS, the first (*a*) determines the portion of the public Communion Office which is to be used; the second (*b*) is evidently intended to guard against infection from the sick man; the third (*c*) provides for a shortening of the Service, when absolutely necessary; the fourth (*d*) contains instruction on what is called "Spiritual Communion," declaring that if, through any unavoidable hindrance, the sick man cannot receive the Sacrament with his mouth, yet, if he have the earnest desire to do so, and the right spiritual preparation, he "doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health." It is remarkable that the old Service, in spite of the mediæval tendency to somewhat carnal and material views of the Presence of Christ in His Sacrament, expresses this idea most emphatically, directing the Priest to say in such cases, "Brother, in this case true faith and good will suffice; only believe, and thou hast eaten" (*Tantum crede, et manducasti*). The idea is, of course, this—that God is not bound by the limitation of His appointed means of grace, although we are bound to their faithful use, whenever possible. The fifth (*e*) is a provision for uniting this Office with that of the Visitation. The sixth (*f*) provides for relaxation, in case of contagious sickness, of the rule requiring the presence of other communicants with the sick man. The last (*g*) (inserted in 1892) extends the use of this Service (with the necessary modification) to the case of those, who are aged and bedridden, or unable to attend the public Ministration in Church.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *After which the Minister shall proceed according to the form before prescribed for the Holy Communion, beginning at these words,* Ye who do truly, *etc.*

¶ *At the time of the distribution of the holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto those who are appointed to communicate with the sick, and last of all to the sick person.*

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice: The Confession and the Absolution;* Lift up your hearts, *etc., through the* Sanctus; *The Prayer of Consecration, ending with these words,* partakers of his most blessed Body and Blood; *The Communion; The Lord's Prayer; The Blessing.*

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *When the sick person is visited, and receiveth the Holy Communion all at one time, then the Minister, for more expedition, shall cut off the form of the Visitation at the Psalm, and go straight to the Communion.*

¶ *In the times of contagious sickness or disease, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister alone may communicate with him.*

¶ *This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the Day, for those appointed above.*

THE ORDER FOR

THE BURIAL OF THE DEAD.

INTRODUCTION.—This Service is again taken, with some modifications, from the English Prayer Book. It is one of the most striking instances of a compilation from various sources, which yet has all the effect of an original of perfect coherency and solemn beauty. It was drawn, with much alteration and simplification, and considerable additions, from various Services in the old Manual and elsewhere—the "Commendation of the Soul," the "Burial of the Dead," the "Mass for the Dead," and the "Office for the Dead." These Services were very full and elaborate in Ceremonial, including the recitation of numerous Psalms, the constant repetition of the Requiem ("Grant him, O Lord, eternal rest"), censing and sprinkling with holy water, and the Blessing of the Grave.

In the original English form of Service (in 1549) the ancient custom (traceable up to primitive times) of prayer for the dead was preserved, in the same simplicity which marked it in the "Prayer for the whole Church" in the Communion Service—commending them to God, asking for them rest in Him now, and salvation with us at the Last Day. In 1552 such prayer was omitted in both places, no doubt on account of the many superstitions and practical abuses which had become associated, as it then seemed indissolubly, with prayer for the departed. At the same time the Form of Communion to be used at Funerals, appended to the Service in 1549, was also omitted, probably for a similar reason, in view of the common belief in the offering of Masses, as propitiatory, for the dead (see Art. xxxi.). Since 1552 no changes have been made in it except in detail.

The OPENING RUBRIC was inserted in the English Service of 1662, probably, however, stereotyping previous practice, and certainly according with the whole idea of the Service—the unbaptized having not yet been admitted into the Christian covenant according to the law of the Church, the excommunicate having been cut off from it, and those dying in the act of deliberate self-murder (unless in unsound mind) being held to be virtually excommunicate thereby. The Rubric, as it stands here, enforces the exclusion of the unbaptized only in the case of adults.

THE ORDER FOR

THE BURIAL OF THE DEAD.

¶ *Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.*

¶ *The Minister, meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church or towards the Grave, shall say or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. *St. John* xi. 25, 26.

I KNOW that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job* xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD. 1 *Tim.* vi. 7. *Job* i. 21.

¶ *After they are come into the Church, shall be said or sung one or both of the following Selections, taken from the 39th and 90th Psalms.*

LORD, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

(A) The Introductory Part of the Service.

This is generally said in the Church, unless, for physical or other reasons, it is thought better to go at once to the grave.

Of the Opening Sentences the first two are taken from the old Services; the third was added in 1549. The first (*a*) is the repetition in Faith of the full Gospel promise by Our Lord Himself. "He is the Resurrection," so that, though we be dead, we shall live again in virtue of our unity with Him; and "He is the Life," the eternal life, so that, believing in Him, we can never die. In this saying the whole teaching of the New Testament on Resurrection and Life is summed up. (*b*) The second is a sentence of Hope, from one of the older books of the Old Testament (into which we naturally read a Christian meaning), expressing in the original simply the rudimentary belief of Job in a Redeemer (or Avenger) who shall plead his cause, and his hope that, though his body be destroyed by wasting sickness, yet that in his true undying personality he shall "see God." (*c*) The third is a composite sentence (from 1 Tim. vi. 7 and Job i. 21) of Resignation, confessing that the things of this world do not belong to our true life, and blessing the God who gave, and who takes away, as He sees best.

The Psalms.—These are selections from Psalms xxxix. and xc., which are found in their entirety in the English Service. (*a*) Ps. xxxix. is by tradition a "Psalm of David"—a Psalm of sadness, at first dumb, then breaking out into prayer, first, that he may know his end, in the deep sense of the shortness of life, its sorrow under the chastening of God, and its vanity and transitoriness; next, that God, who is his hope, will spare and comfort him. (*b*) Ps. xc., "the Prayer of Moses, the man of God," is more calm and thoughtful—meditating on God's eternity and man's transitoriness, praying for instruction thereby in true wisdom, and expressing confidence that, if we perish, God's glory endures, and that under His blessing our work, done in Him, remains.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O LORD, and with thine ears consider my calling : hold not thy peace at my tears ;

For I am a stranger with thee, and a sojourner : as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

O teach us to number our days : that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall follow the* Lesson, *taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.*

1 *Cor.* xv. 20.

NOW is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all

things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first

The LESSON is the conclusion of the great chapter (1 Cor. xv.) which contains beyond all others the explicit teaching of the New Testament on the Resurrection, written to meet speculative doubts and fears in the intellectual community at Corinth. In the preceding sections of this chapter St. Paul had, first (*a*), in *vs.* 1–11, given a detailed and independent record of the fact of the Lord's Resurrection, and of the witnesses to that fact, ending with himself, as "one born out of due time"; next (*b*), in *vs.* 12–19, declared emphatically that, if there be no resurrection for man, as man, the Resurrection of the Son of Man is impossible, and therefore Christian faith is a delusion, and Christian preaching a lie. From this point the Lesson begins, passing on (*c*), in *vs.* 20–28, to explain this by a declaration of Our Lord as a second Adam, in whom "all are made alive," and of His Resurrection as His entrance on the Mediatorial Kingdom, in which for us He shall subdue all enemies—Death being the last—and then deliver up the Kingdom to God the Father. Here (*d*) occurs (in *vs.* 29–34) a digression of appeal to their own practice, in the Baptism on behalf of the dead (when one desiring Baptism died before he could receive it), and in the daily jeopardy of life and sacrifice, which would be untenable against the Epicurean maxim, "Let us eat and drink," if really "to-morrow we die." From this (*e*) St. Paul returns (in *vs.* 35–49) to notice two speculative difficulties—by what power Resurrection can be effected, and what shall be the body of the future. These questions, he says, only a "fool" can ask; for the mystery of Resurrection is no greater than the acknowledged, yet inscrutable, mystery of birth and growth from the germ; and the difference of the future body—the "spiritual body," incorruptible, glorious, and strong—from the natural body, corruptible, poor, and weak, is but another instance of the infinite variety of God's works in heaven and earth, familiar to us, though in cause and method unknown. All we need know is that the power of Resurrection, and the new body of the future, will come by our putting on the Image of "the Lord from heaven." Lastly (*f*) (in *vs.* 50–58), sweeping aside all speculation, he declares the "mystery"—the secret of God (that is) told by Christ—of the great Resurrection, swallowing up corruption in incorruption, and death in immortality; and ends with a burst of thanksgiving to God, who gives us the victory through Our Lord Jesus Christ, and a calm exhortation to earnest and stedfast work, since we know that it cannot be "in vain in the Lord."

The RUBRIC, allowing here the use of a Hymn or Anthem, and of the Creed and appropriate Collects, was inserted in 1892.

man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *Here may be sung a Hymn or an Anthem; and, at the discretion of the Minister, the* CREED, *and such fitting* PRAYERS *as are elsewhere provided in this Book, may be added.*

¶ *When they come to the Grave, while the Corpse is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh

(B) The Service at the Grave.

Of the Anthem following, the first clause (Job xiv. 1, 2) is from the old "Vigils of the Dead"; the rest is a free translation of a Lenten Anthem (sung at Compline), dating from the 9th century.

It is throughout the expression of natural human sorrow and sense of awe at the sight of the open grave, crying out for God's salvation and mercy as our only stay in the hour of death.

It has a profound and instructive gradation of thought. It opens (*a*) with Job's declaration of the transitoriness and sorrow of life; (*b*) hence confessing that "in the midst of life we are in death," and that God, our only succour, is justly displeased at our sins (for "the sting of death is sin"); but (*c*) crying out earnestly to God, the Holy, the Almighty, the All-merciful, to keep us from the bitterness of "eternal death"—the death of the spirit, which is alienation from God; and (*d*) lastly, with the same earnest supplication, praying that He who reads the heart and knows its weakness, will not suffer the crowning struggle of the last hour to loosen the grasp of faith on Him.

This cry of human weakness is (so to speak) stilled by the solemn Commendation. This, in the old Service of 1549, was a commendation of the soul to God, and the body to the ground. The form is now changed, acknowledging the soul as already in the hands of God's "wise Providence," and committing only the body to the earth, as now simply "earth (committed) to earth, ashes to ashes, dust to dust." The rattle of the earth on the coffin marks the last symbolic confession of mere mortality. To this, by a glorious transition, succeeds the triumphant looking onward to "the General Resurrection, and the life of the world to come," at the Second Coming of the Lord, "when the earth and sea shall give up their dead," and He shall change our "body of humiliation" into the likeness of His "Body of glory" (see Phil. iii. 20, 21). From this point onward the tone of the Service is of comfort and hope.

The Second Anthem (an Antiphon from the "Vigils of the Dead") is the voice from Heaven heard by St. John (Rev. xiv. 13) immediately following the vision of the Lamb and His Saints in glory, and accordingly declaring that "henceforth" the old terror of death is gone, because the faithful "die in the Lord," and the labour of life passes into rest. In the verse following it is added that their works do not die, but follow with them into the world unseen.

up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother,* we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours. *Rev.* xiv. 13.

The concluding Service of Prayer now opens, as usual, with the *Kyrie Eleeson* and the Lord's Prayer. This was followed in 1549 by Versicles, praying that God would not enter into judgment with His servants, that He would deliver their souls from the gates of Hell, and grant them to see His goodness in the land of the living (Ps. cxliii. 2; xlix. 15; xxvii. 13; cii. 1).

The First Collect is altered from the form in the English Service, which was itself altered from two composed in 1549, expressly commending the soul of the dead to God, and praying that both he and we may at the Last Day be accepted in Christ and be made partakers of His Resurrection. It expresses our faith that the souls of the faithful still live with God, in rest, joy, and felicity; then thanks God for the good examples of all God's true servants now at rest; and prays that "we, with all who are departed in faith," may have our consummation and bliss in God's Kingdom of Glory. It is a prayer of victory over natural sorrow, hard to win, and only to be won where faith in Christ is strong.

The Second Collect (originally taken from the Communion Office, following the Burial Service in 1549), calling on God emphatically as the "Father of the Lord Jesus Christ," quotes Our Lord's own declaration at the grave of Lazarus (John xi. 25, 26), "I am the Resurrection and the Life," and St. Paul's exhortation (1 Thess. iv. 13, 14) not to "sorrow without hope"; and prays that, rising now to the new life of righteousness, we may have the twofold blessing—rest in God at our death, and at the Great Day the call with those on the right hand to the Kingdom of the Father.

Both Collects differ from those in the English Prayer Book in abstaining from personal reference to the departed—a reference of infinite comfort, where it can be used with humble confidence, but infinitely painful in all other cases. It may be noted that the English Service was drawn up, when it was supposed that all Englishmen would be in communion with the National Church, and that there would be such discipline as to place under censure and excommunication those who were guilty of open and scandalous sin.

¶ *Then the Minister shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Minister shall say one or both of the following Prayers, at his discretion.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth, shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him;

Of the ADDITIONAL PRAYERS (inserted in 1892), the first two are simply prayers, suggested by the contemplation of a Christian death, for grace to follow in the right way, and to attain to eternal glory.

The first, addressed to God, Our Father in Heaven, as having been pleased to take the soul of the departed to Himself, asks for faith and constancy of service, and for communion with the Saints in the everlasting glory. It evidently implies the "hope that our brother rests in Him," on which the Collect on the English Service explicitly dwells.

The second is more general—addressed to Our Lord Jesus Christ, not only in His Godhead, but in His humanity, as having by death taken away sin, the "sting of death" (see 1 Cor. xv. 56). It asks for grace to follow Him on earth, and after peaceful sleep in Him, to wake up in His likeness.

The third is first a thanksgiving—evidently suggested by the conclusion of the "Prayer for the whole Church" in the English Prayer Book of 1549—"for the wonderful grace and virtue declared in God's Saints," not only for their own salvation, but that they might be "lights of the world"; and then (*b*) passes on to prayer for grace to follow their good example, and for association with "all who are of the mystical body of Christ" in His blessing at the Great Day.

and that, at the general Resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Additional Prayers.

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant [*or* this child]; Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several

generations; most humbly beseeching thee to give us grace so to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

At the Burial of the Dead at Sea.

¶ *The same office may be used; but in the Sentence of Committal, the Minister shall say,*

We therefore commit *his* body to the deep, looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH;

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

¶ *This Service, or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.*

¶ *The Woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct; and then the Minister shall say unto her,*

FORASMUCH as it hath pleased Almighty God, of his goodness, to give you safe deliverance, and to preserve you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall be said by both of them the following* Hymn, *the woman still kneeling.*

Dilexi, quoniam.

I AM well pleased: that the LORD hath heard the voice of my prayer;

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

I found trouble and heaviness, and I called upon the Name of the LORD: O LORD, I beseech thee, deliver my soul.

Gracious is the LORD, and righteous: yea, our God is merciful.

What reward shall I give unto the LORD: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the LORD.

I will pay my vows now in the presence of all his people: in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

THE CHURCHING OF WOMEN.

The use of some such Service after child-birth is most ancient, both in the East and in the West; and it is possible that it may have been borrowed from the older Jewish observance, involving the double idea of Purification and of Thanksgiving. This Service also follows, with slight variations, the English Service, which was itself taken from the Service for the "Purification of Women" in the Sarum Manual.

Place and Time of Service.

It was directed in the Manual that the Service should be performed at the Church door; and at the close the Priest took the woman by the hand, and led her into the Church with the words, "Enter into the Temple of God, that thou mayest have eternal life." In 1549 the place was changed to "near the Quire door"; in 1552 to "nigh unto the place where the Table standeth"; in 1662 the present vaguer direction was substituted. The phrase "decently apparelled" has been thought to contain a reference to the old practice of wearing a veil. The time at which the Service should take place is not laid down. The closing Rubric seems to suggest that it should come just before the Communion Service; but the concluding Collect (which may be taken instead of the whole Service) is placed among the Occasional Thanksgivings at the close of the Morning or Evening Service.

The Hymn to be said by the Minister and the woman is a selection from Ps. cxvi., which is a Psalm of thanksgiving for deliverance from danger and sorrow by God's mercy, and a vow of self-dedication and worship of Him. (In the English Service the whole Psalm is used, and Ps. cxxvii provided as an alternative Psalm.)

Then the Service of Prayer opens with the Lord's Prayer; next, passes on to Versicles, which are a shortened form of those in the Visitation of the Sick; and ends with a Collect, partly of thanksgiving, partly of prayer, for holy life here and eternal glory hereafter.

The final Rubric adds to the old direction that the woman shall "offer accustomed offerings," a provision that these shall be (most appropriately) devoted to "the relief of distressed women in childbed."

It also declares it to be "convenient"—that is, suitable to the whole idea of the Service—that she should, if possible, receive the Holy Communion.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall the Minister say the* Lord's Prayer, *with what followeth : but the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Minister. O Lord, save this woman thy servant ;
Answer. Who putteth her trust in thee.
Minister. Be thou to her a strong tower ;
Answer. From the face of her enemy.
Minister. Lord, hear our prayer.
Answer. And let our cry come unto thee.

Minister. Let us pray.

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of childbirth, this woman, thy servant, who desireth now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come ; through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed offerings, which shall be applied by the Minister and the Churchwardens to the relief of distressed women in child-bed ; and if there be a Communion, it is convenient that she receive the Holy Communion.*

FORMS OF

PRAYER TO BE USED AT SEA.

These are taken with slight variations, in substance and in order, from the English Prayer Book. They were there inserted in 1662. The first introduction of special forms of prayer to be used at sea was due to the action of the Long Parliament—marking perhaps the fuller organisation and greater importance of the Navy at that period. It was, curiously enough, at the very time of the supersession of the Prayer Book by the "Directory for Public Worship," in 1644, that for the ships, "which have no Ministers with them to guide them in prayer," it was thought right to issue an order, providing, first, a general Service of Prayer, Psalms, and Lessons; and, next, two set forms of Prayers for "the Church Universal" and "for our United Churches and Kingdoms." The Service was to conclude with a Psalm, Thanksgiving and Blessing, and to it were appended two more special Prayers—one "a Prayer particularly fitted for those who travail on the Sea," and the other "a Prayer in a Storm." On the restoration of the Prayer Book the order of the Daily Service, and of the other Services with it, was, of course, revived; and it was only necessary to provide certain special and appropriate prayers, in addition to them, for use at Sea. It is said, though without any certain authority, that these were composed by Bishop Sanderson. Although they bear strong indications of the more diffuse and rhetorical style of the compositions of the 17th century, they are striking specimens of their kind, full of Scriptural quotation and allusion, and having much force of earnestness.

FORMS OF

PRAYER TO BE USED AT SEA.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers may be also used in Ships of war.*

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy almighty and most gracious protection, the persons of us thy servants, and the Fleet [*or* Ship] in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labour; and, with a thankful remembrance of thy mercies, to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Collect.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Prayers to be used in all Ships in Storms at Sea.

O MOST powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We, thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgotten thee our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: but now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord,

I. The two regular Collects.

The First Collect (*a*) in its preamble (quoting Job ix. 8; xxvi. 10) appeals to God, as "the spreader out of the heavens" (with their winds and storms) and the ruler of the rage of the sea, keeping it within its appointed bounds; (*b*) next, commits the Fleet and its sailors to God's protection, against the twofold danger of the storm and the enemy; (*c*) lastly, asks for the results of that protection—safeguard and peace to the country they serve, and for themselves a safe return in joy and thankfulness.

The Second Collect is simply one of the Occasional Collects from the Communion Service, asking for God's "directing" and furthering grace in the work of duty.

II. The Prayers in Storms at Sea.

The First Collect (*a*), looking to God's hand as raising and quelling the storm (see Ps. cvii. 25 and lxxxix. 9), and acknowledging at once our unworthiness and our helplessness, cries to Him in the words of the Apostles to Our Lord in the storm, "Lord, save us; we perish." (*b*) Next, it goes on to confess the thoughtlessness, through which in the days of God's quiet and continual blessing we forget Him, and only remember Him when the wonders of His hand are seen in their awfulness; (*c*) and ends with a cry for help, not for our merits, but "for His mercy's sake, through Jesus Christ our Lord."

and save us for thy mercy's sake in Jesus Christ, thy Son our Lord. *Amen.*

¶ *Or this.*

O MOST glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is now ready to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds and the roaring sea; that we, being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us, for the infinite merits of our blessed Saviour, thy Son, our Lord Jesus Christ. *Amen.*

Short Prayers in respect of a Storm.

THOU, O Lord, who stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, who didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us.

God the Father, God the Son, God the Holy Ghost, have mercy upon us, save us now and evermore. Amen.

¶ *When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God; in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him; saying as followeth.*

The Confession.

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

The Alternative Collect, except that it omits the confession, follows the same line of thought with perhaps greater fervour of supplication, and under an intenser consciousness of being in "the depths of misery" and "the jaws of death"; quoting the cry of Hezekiah (Isa. xxxviii. 18) in his terror of death, and praying for life as the means of serving and glorifying God.

The Short Prayers in Respect of a Storm form a Service in themselves, making an express appeal to the Mediation of Our Lord Jesus Christ. For they cry not only to God, as the Ruler of Nature, but also to Him, the Son of God and Man, who once saved His disciples in the hour of danger, to hear and save us; and so pass on to the old *Kyrie Eleeson*, the invocation of the Litany, "O Christ, hear us," and an express prayer for mercy to the Three Persons of the Holy Trinity.

III. The Service in Imminent Danger.

This is simply the Confession and Absolution of the Communion Service, which each is bidden to take home specially to himself in the awful and unsparing light of the hour of imminent death: and the Lord's Prayer. It was felt, and felt truly, that nothing more solemn and more full of comfort could be devised.

¶ *Then shall the Priest, if there be any in the Ship, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall they together say the* Lord's Prayer.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Prayer to be said before a Fight at sea against any enemy.

O MOST powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us, thy poor servants, begging mercy and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons, who cannot meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercy's sake. Thou art the great God, who hast made and rulest all things: O deliver us for thy Name's sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THOU, O Lord, art just and powerful: O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all who fly unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

IV. The Prayer before a Battle.

This is fuller even than the rest of Scriptural quotation and allusion (see Ps. ix. 4; lxxx. 2; Eccl. ix. 11; 1 Sam. xiv. 6). It may well stand as a model of Christian humility and moderation in prayer for deliverance from our enemies. For (*a*), addressing God as the Judge and Ruler of the world, it prays that He will "judge between us and our enemies"; and (in an implied trust that our cause is just) calls for His help, even to the weak against the strong, and to the few against the many. (Its prayer is, therefore, virtually conditional, resting on the full conviction that "the Judge of all the world will do right.") Yet (*b*) with this trust in our cause it unites consciousness of sin in ourselves, and prays that it may not turn away His blessing from us, and that He may still "appear our Saviour and mighty Deliverer."

Of the Short Prayers, to be used by individuals who cannot join with the rest, the General Prayers are simply ejaculations crying for forgiveness, deliverance from danger, and salvation; the Special Prayers with respect to the Enemy are still ejaculations, dwelling on God's Justice, as well as His Power; and, only in the hope that we are on His side, asking Him to defend, to save, and to fight for us, even in spite of our personal sins, and to help us for "His Name's sake."

O suffer us not to sink under the weight of our sins, or the violence of the enemy.

O Lord, arise, help us, and deliver us for thy Name's sake.

Thanksgiving after a Storm.

From PSALM 66. *Jubilate Deo.*

O BE joyful in God, all ye lands : sing praises unto the honour of his Name ; make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee : sing of thee, and praise thy Name.

O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

O praise our God, ye people : and make the voice of his praise to be heard;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidest trouble upon our loins.

I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

From PSALM 107. *Confitemini Domino.*

O THAT men would praise the LORD for his goodness : and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness!

V. The Thanksgiving after a Storm.

This Service presupposes, of course, time and quiet. It is made up of Psalms and Collect, strangely, however, departing from the almost invariable custom of the Church in not including the Lord's Prayer.

The Psalms.—The First Psalm (Ps. lxvi., used with the omission of three verses) is a singularly beautiful Psalm of Thanksgiving, though having nothing to do with the sea. It falls into four sections (divided by the "Selah," which indicates an interposed symphony). The first (*vs.* 1-3) is simply a general call to all men to give God praise and worship; the next (*vs.* 4–6) a similar call to the contemplation of His wonderful works; the third (*vs.* 7–13) is a special acknowledgment of deliverance from trouble and danger, and a promise to pay the vow of sacrifice; the last (*vs.* 14–18), a special invitation to all the world to behold in this God's blessing on those who flee from iniquity, and His unfailing answer to prayer.

The Second Psalm is a section of Ps. cvii. (vv. 21–32). It is the only passage in the Psalms dwelling on the dangers of the sea, and must belong to some time in the later historical period, when the Israelites had experience of the seafaring life. The Psalm itself, as a whole, is the great "Psalm of Life," dwelling on all the vicissitudes of trouble and deliverance of "the redeemed of the Lord," gathered from the Captivity. (*a*) It represents (in *vs.* 4–9) the wandering in hunger and thirst through the wilderness; in *vs.* 10–15, the bondage of captivity and downfall through sin; in *vs.* 16–22, the anguish of pain and sickness even to death; in *vs.* 23–32, the hopeless danger of the storm on the sea. From all these it declares exultantly God's manifold salvation, and cries out

They that go down to the sea in ships : and occupy their business in great waters ;

These men see the works of the LORD : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wit's end.

So when they cry unto the LORD in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Glory be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

A Hymn of Praise and Thanksgiving after a dangerous Tempest.

O COME, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at death's door.

The waters of the sea had well-nigh covered us : the proud waters had well-nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us, because of trouble.

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

again and again, "O that men would praise the Lord for His goodness, and declare the wonders that He doeth for the children of men!" Then (*b*) in calmer strain (vv. 33–43) it looks up to God, as the Giver alike of parched barrenness and well-watered fertility, of sorrow under oppression and of joyful deliverance. In all alike it recognises His justice and love, which "the wise shall understand," and in which "the righteous shall rejoice."

The HYMN AFTER THE TEMPEST is made up of passages from many Psalms, in a few cases slightly altered to suit the occasion. It is perhaps hard to preserve in such composition the unity and freedom of an original. But its general tenour is clear and coherent enough. It is, first, a general thanksgiving for God's continual goodness and mercy to His Redeemed; then a picture of the distress and danger undergone, and the deliverance granted; and finally an offering of special praise and adoration for the special mercy.

THE COLLECTS.—The FIRST COLLECT implies deliverance from imminent danger. It is one of simple and fervent Thanksgiving to the "God of infinite goodness and mercy," as having saved "out of the jaws of death," and given "wonderful deliverance," when all seemed lost; to Him it offers the "sacrifice of praise and thanksgiving," because He "did not cast out the prayer" of sore distress.

The SECOND COLLECT is one of calmer tone, and includes Prayer as well as Praise. (*a*) The Thanksgiving declares how God, whose mercy is over all His works, had shewn His power in the terrible things and wonders of the deep, and yet had shewn that power, as ready to help those who trust in Him, so that even winds and waves read us a lesson of obedience to His Will; and for this it "blesses and glorifies His Name." (*b*) The prayer is for grateful hearts, shewing thankfulness "not only by words, but also by our lives," and for the continuance still of God's goodness, that we may serve Him all the days of our life.

Blessed be thy Name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men !

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God, who only doeth wondrous things ;

And blessed be the Name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Collects of Thanksgiving.

O MOST blessed and glorious Lord God, who art of infinite goodness and mercy ; We, thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present ourselves again before thy Divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our prayer, which we made before thee in our great distress : even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance ; for which we, now being in safety, do give all praise and glory to thy holy Name ; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O MOST mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended towards us, whom thou hast so powerfully and wonderfully defended. Thou hast showed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art ; how able and ready to help those who trust in thee. Thou hast showed us how both winds and seas obey thy command ; that we may learn, even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorify thy Name, for this thy mercy in saving us when we were ready to perish. And, we beseech thee, make us as

VI. The Thanksgiving after Victory.

This is of the same kind as the foregoing, but simpler.

The Hymn is similarly made up of passages, chiefly from the Psalms (beginning with almost the whole of Ps. cxxiv.), dwelling on the formidable danger of the enemy, ascribing the victory to God's hand, not to our own, and giving Him thanks and praise accordingly.

It may be followed by the *Te Deum*, which in all ages of the Church has been used as the great Hymn of Thanksgiving on such occasions—perhaps for its special address to "the Lord God of Hosts" (Sabaoth).

The Collect (addressed to God, as "the Sovereign Commander" of the world), after thanksgiving for the victory, turns to a twofold prayer, first for our whole country, that through victory it may better perform its true mission, which is nobly described as the advancement of God's glory on earth and of His Gospel, the honour of the country itself, and the good of all mankind; next for those actually engaged, that they may shew thankfulness for preservation in the devotion of their lives to God.

truly sensible now of thy mercy, as we were then of the danger; and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us; that we, whom thou hast saved, may serve thee in holiness and righteousness all the days of our life; through Jesus Christ our Lord and Saviour. *Amen.*

Thanksgiving after a Victory.

A Psalm or Hymn of Praise and Thanksgiving.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us.

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoice.

Our help standeth in the Name of the Lord: who hath made heaven and earth.

Blessed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *After this Hymn may be said the* Te Deum.

¶ *Then this Collect.*

O ALMIGHTY God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy Victory, the whole glory whereof we do ascribe to thee, who

A FORM OF PRAYER FOR

THE VISITATION OF PRISONERS.

This Service was drawn up in 1789, and revised in 1892. It frequently borrows from the older Services, largely from the Visitation of the Sick, and in less degree from the Burial Service, and from the Exhortations of preparation for Holy Communion and of the Commination Service, found in the English Prayer Book.

The REGULAR SERVICE in Prisons is simply a variation of the Morning or Evening Prayer, with insertion of Collects from this Special Service, and the substitution for the *Venite* of the penitential Ps. cxxx. *De profundis.*

The two SPECIAL SERVICES are of the nature of Private Visitation Services; the first for those "accused of a great or capital crime," the second for those under sentence of death. (There is a Special Prayer also for these last in the "Occasional Prayers.")

THE FIRST VISITATION SERVICE.

The opening Section—including the Suffrage "Remember not," &c., and the Lord's Prayer and Versicles—is obviously taken from the Visitation of the Sick, with alteration of the Versicles, so as to express a deep sense of sin and judgment, and a trust that, in spite of these, the "sighing of the prisoners" shall not be unheard.

These Versicles strike the keynote of the EXHORTATION which follows:—It opens (*a*) with the view of God's judgments on sin, as fatherly corrections (see Heb. xii. 6–11), to be received with humility, confession of their righteousness, and true repentance. Next (*b*)—in a passage adapted from the first of the prefatory Exhortations in the Communion Service—it urges self-examination after the rule of God's commandments, repentance before Him, reconciliation to man by restitution for all injuries done, and forgiveness of all injuries suffered; and, above all, that lively faith and trust in the great atonement for sin, and that resignation to God's Will, to which alone His forgiveness is promised. Lastly (*c*)—in a passage evidently suggested by the Exhortation in the English Commination Service—it very earnestly exhorts the prisoner to take timely heed while the day of salvation lasts, and so to walk in the light of God's love, as to avoid the outer darkness of condemnation, and warns him most solemnly against the neglect of God's mercy and of Christ's atoning merits, till it be too late.

art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our country, and, as much as in us lieth, to the good of all mankind. And, we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour, world without end. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

A FORM OF PRAYER FOR

THE VISITATION OF PRISONERS.

¶ *When Morning or Evening Prayer shall be read in any Prison, instead of the Psalm,* O come, let us sing, *etc., shall be read the 130th Psalm: and the Minister shall insert, after the Collect for the day, the Collect in the following Service,* O God, who sparest, *etc., and at such times as the Litany is not read, he shall add the prayer,* O God, merciful Father, who despisest not, *etc.*

¶ *And when notice is given to the Minister, that a Prisoner is confined for some great or capital crime, he shall visit him; and when he cometh into the place where the Prisoner is, he shall say, kneeling down,*

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

O Lord, show thy mercy upon us;
And grant us thy salvation.
Turn thy face from our sins;
And blot out all our iniquities.
Send us help from thy holy place;
For thine indignation lieth hard upon us.
O Lord, hear our prayer;
And let the sighing of the prisoners come before thee.

¶ *Then shall the Minister exhort the Prisoner or Prisoners after this form, or other like.*

DEARLY beloved, know this, that Almighty God, whose never-failing providence governeth all things both in heaven and earth, hath so wisely and mercifully ordered the course of this world, that his judgments are often sent as fatherly corrections to us; and if with due submission and resignation to his holy will we receive the same, they will work together for our good.

It is your part and duty, therefore, to humble *yourself* under the mighty hand of God, to acknowledge the righteousness of his judgments, and to endeavour that, by his grace, this present visitation may lead you to a sincere and hearty repentance.

The way and means thereto is, to examine your life and conversation by the rule of God's commandments; and whereinsoever you shall perceive *yourself* to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess *yourself* to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as are not only against God, but also against your neighbours; then to reconcile *yourself* to them, being ready to make restitution and satisfaction, according to the uttermost of your power, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as you would have forgiveness of your offences at God's hand. And to this true repentance and change of mind you must add a lively and stedfast faith, and dependence upon the merits of the death of Christ, with an entire resignation of *yourself* to the will of God. Except you repent, and believe, we can give you no hope of salvation. But if you do sincerely repent and believe, God hath declared, though your sins be as red as scarlet, they shall be made white as snow; though your wickednesses have gone over your head, yet shall they not be your destruction.

We exhort you therefore in the Name of God, and of his dear Son Jesus Christ our Saviour, and as you tender your own salvation, to take good heed of these things in time, while the day of salvation lasteth; for the night cometh, when no man can work. While you

have the light, believe in the light, and walk as children of the light, that you be not cast into outer darkness; that you may not knock, when the door shall be shut; and cry for mercy, when it is the time of justice. Now, you are the object of God's mercy, if by repentance and true faith you turn unto him; but if you neglect these things, you will be the object of his justice and vengeance. Now, you may claim the merits of Christ; but if you die in your sins, his sufferings will tend to your greater condemnation. O beloved, consider in this your day, how fearful a thing it will be to fall into the hands of the living God, when you can neither fly to his mercy to protect you, nor to the merits of Christ to cover you in that terrible day.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the* CREED, Dost thou believe in God, *etc. And the Prisoner shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world, and further admonish him particularly concerning the crimes wherewith he is charged; and exhort him, if he have any scruples, that he would declare the same, and prepare himself for the Holy Communion, against the time that it may be proper to administer it to him.*

¶ *Then, all kneeling, the Minister shall say the fifty-first Psalm of the Psalter,* Miserere mei, Deus.

¶ *Here the Minister, as he shall see convenient, may read certain or all of these Prayers following, the Prayer for all Conditions of Men, or any other Prayer which he shall judge proper.*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; We humbly beseech thee, of thy goodness, to comfort and succour all those who are under reproach and misery in the house of bondage; correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in thee. Relieve the distressed, protect the innocent, and awaken the guilty: and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord. *Amen.*

To this succeed, as in the Visitation of the Sick, first, examination in the faith through the Apostles' Creed; and next, examination as to repentance, admonition in respect of the crime with which the prisoner is charged, and exhortation to declare any spiritual doubt or scruple which he may feel, and which may prevent his coming to the Holy Communion.

The Confession of Sin is then expressed, as in the Penitential Office for Ash Wednesday, in the 51st Psalm, followed by Special Collects, of which the first and third are taken from that Office (which see).

In the SECOND COLLECT there is again a reminiscence of those in the Visitation of the Sick. Its prayer is (*a*) for comfort in the house of bondage, and mercy, even in correction; next (*b*) for confidence in God's goodness, and in it alone; then (*c*), for relief of the distressed, protection of the innocent, and awakening of the guilty; so that (*d*) the captivity and punishment of earth may through repentance release the soul from the chains of sin.

The FOURTH COLLECT appears to be original. Its prayer is two-fold, (*a*) that the present suffering, whether it be for trial or for punishment, may be borne in submission; next (*b*), beyond this, that the sense of being spared for repentance and chastened by God's fatherly mercy, may yield even thankfulness and absolute devotion.

THE SECOND VISITATION SERVICE.

This Service follows the same general line as the First; but is naturally more solemn in the expectation of approaching death.

The EXHORTATION accordingly (*a*) sets before the prisoner his condemnation, in the three aspects of all punishment, as a just retribution, a warning to others, and a chastisement to be used for his own salvation. From this it goes on (*b*) with a righteous sternness to press upon him "the wretchedness of his condition"—in the sudden death which sin is to bring upon him, and the awful expectation of the righteous judgment of God—and to urge him, as still a "brother" in Christ, to confess, to bewail, and to repent of, that sin. Next (*c*) it brings before him at once the severity of the Eternal Righteousness and the certainty to the true penitent of the Divine forgiveness; and prays him not to abuse God's goodness therein. (*d*) Lastly, in the solemn foresight of death, and of the unchangeable issues which it brings with it, it exhorts to self-examination, true confession, full satisfaction to man so far as possible, and, above all, to Christian resignation and charity, even to those who have offended him or brought him to punishment, as the only conditions of an entire trust in the mercies of God, through our Saviour and Redeemer Jesus Christ.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O GOD, whose mercy is everlasting, and power infinite; Look down with pity and compassion upon the sufferings of *this* thy *servant;* and whether thou visitest for trial of *his* patience, or punishment of *his* offences, enable *him* by thy grace cheerfully to submit *himself* to thy holy will and pleasure. Go not far from those, O Lord, whom thou hast laid in a place of darkness, and in the deep; and forasmuch as thou hast not cut *him* off suddenly, but chastenest *him* as a father, grant that *he*, duly considering thy great mercies, may be unfeignedly thankful, and turn unto thee with true repentance and sincerity of heart; through Jesus Christ our Lord. *Amen.*

A Form of Prayer for Persons under sentence of death.

¶ *When a Criminal is under sentence of death, the Minister shall proceed to exhort him after this form, or other like.*

DEARLY beloved, it hath pleased Almighty God, in his justice, to bring you under the sentence and condemnation of the law. You are shortly to suffer death in such a manner, that others, warned by your example, may be the more afraid to offend; and we pray God, that you may make such use of your punishments in this world, that your soul may be saved in the world to come.

Wherefore we come to you in the bowels of compassion; and, being desirous that you should avoid presumption on the one hand, and despair on the other, shall plainly lay before you the wretchedness of your condition, and declare how far you ought to depend on the mercies of God and the merits of our Saviour. Consider then seriously with yourself, in all appearance the time of your dissolution draweth near; your sins have laid fast hold upon you; you are soon to be removed from among men by a violent death; and you shall fade away suddenly like the grass, which in the morning is green and groweth up, but in the evening is cut down, dried up, and withered. After you have thus finished the course of a sinful and miserable life, you shall appear before the Judge of all flesh; who, as he pronounces blessings on the righteous, shall likewise say, with a terrible voice of most just judgment, to the wicked, Go, ye accursed, into the fire everlasting, prepared for the devil and his angels.

Your sins have brought you too near this dreadful sentence: it is therefore your part and duty, my brother, humbly to confess and be-

wail your great and manifold offences, and to repent you truly of your sins, as you tender the eternal salvation of your soul.

Be not deceived with a vain and presumptuous expectation of God's favour, nor say within yourself, Peace, peace, where there is no peace; for there is no peace, saith my God, to the wicked. God is not mocked; he is of purer eyes than to behold iniquity; and without holiness no man shall see the Lord. On the other hand, despair not of God's mercy, though trouble is on every side; for God shutteth not up his mercies for ever in displeasure; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Do not either way abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and a true heart we return unto him.

Since therefore you are soon to pass into an endless and unchangeable state, and your future happiness or misery depends upon the few moments which are left you, I require you strictly to examine yourself, and your estate both towards God and towards man; and let no worldly consideration hinder you from making a true and full confession of your sins, and giving all the satisfaction which is in your power to every one whom you have wronged or injured; that you may find mercy at your heavenly Father's hand, for Christ's sake, and not be condemned in the dreadful day of judgment.

Lastly, beloved, submit yourself with Christian resignation to the just judgment of God, which your own crimes have brought upon you, and be in charity with all men; being ready sincerely to forgive all such as have offended you, not excepting those who have prosecuted you even unto death: and, though this may seem a hard saying, yet know assuredly, that without it your charity is not yet perfect. And fail not earnestly to endeavour and pray for this blessed temper and composure of mind. So may you cast yourself with an entire dependence upon the mercies of God, through the merits of our Saviour and Redeemer Jesus Christ.

¶ *Here the Minister shall examine him concerning his faith, and rehearse the Articles of the* CREED, Dost thou believe in God, *etc. And the Criminal shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned; and upon confession, he shall instruct him what satisfaction ought to be made to those whom he has offended thereby; and if he knoweth any combinations in wickedness, or any evil practices designed against others, let him be admonished to the utmost of his power to discover and prevent them.*

¶ *After his confession, the Priest shall declare to him the pardoning mercy of God, in the form which is used in the Communion Service.*

¶ *After which shall be said the Collect following.*

O HOLY Jesus, who, of thine infinite goodness, didst accept the conversion of a sinner on the cross; Open thine eye of mercy upon this thy servant, who desireth pardon and forgiveness, though in *his* latest hour *he* turneth unto thee. Renew in *him* whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness. Consider *his* contrition; accept *his* repentance; and forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him his* former sins, but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour. This we beg through thy merits, O Lord, our Saviour and our Redeemer. *Amen.*

¶ *Then shall the Minister say,*

O FATHER of mercies, and God of all comfort; We fly unto thee for succour in behalf of this thy servant, who is now under the sentence of condemnation. The day of *his* calamity is at hand, and *he* is accounted as one of those who go down into the pit. Blessed Lord, remember thy mercies; look upon *his* infirmities; hear the voice of *his* complaint; give *him*, we beseech thee, patience in this *his* time of adversity, and support under the terrors which encompass *him*; set before *his* eyes the things *he* hath done in the body, which have justly provoked thee to anger; and forasmuch as *his* continuance appeareth to be short amongst us, quicken *him* so much the more by thy grace and Holy Spirit; that *he*, being converted and reconciled unto thee, before thy judgments have cut *him* off from the earth, may at the hour of *his* death depart in peace, and be received into thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

¶ *Adding this.*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then the Minister, standing, shall say,*

IN the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then, as in the First Service, follow EXAMINATION in the Christian faith; and EXHORTATION not only to repentance, confession, satisfaction, but to frustration so far as may be, of any further crime contemplated; and then the pronouncement of forgiveness in the ABSOLUTION of the Office of Holy Communion.

The FIRST COLLECT is adapted from the corresponding Collect in the Visitation of the Sick—a most fervent prayer to Him who forgave "a sinner on the Cross," for the "opening of the eye of mercy," even "in the latest hour," upon the penitent, for renewal of his spiritual nature, for forgiveness of sin, and for acceptance in the life to come.

The SECOND COLLECT is a prayer of much the same tenour, only asking especially for support to the sufferer in the terrors of death, and for his conversion and reconciliation in the short time which remains to him on earth.

The Collects are followed by the beautiful ANTIPHON from the Visitation of the Sick; and by the ANTHEM from the Burial Service (which see)—the cry of human weakness in the hour of death, under a deep sense of sin, with earnest prayer for deliverance from eternal death, and for strengthening of faith in the last dread hour.

The Service is closed by the BLESSING and COMMENDATION from the Visitation of the Sick.

THE COMMUNION SERVICE.

The COLLECT, except in its preamble, is original, a prayer that the punishment of sin on earth, borne patiently and penitently, may be accepted as sufficient, and that the soul, restored to God's favour, may be presented without spot before Him.

The EPISTLE and GOSPEL are nearly the same as in the Visitation of the Sick.

¶ *Then the Minister shall say,*

THE Almighty God, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive salvation, but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make his face to shine upon thee, and be gracious unto thee. The LORD lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

¶ *At the time of Execution, the Minister shall use such devotions as he shall think proper.*

Notice. *It is judged best that the Criminal should not make any public profession or declaration.*

The Collect for the Communion Service.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; We beseech thee to have mercy upon this thy servant, who for *his* transgressions is appointed to die. Grant that *he* may take thy judgments patiently, and repent *him* truly of *his* sins; that *he* recovering thy favour, the fearful reward of *his* actions may end with this life; and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 11.

NO chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

A FORM OF

PRAYER AND THANKSGIVING, &c.

This Service, formed in 1789, and but slightly varied in 1892, is mainly of the nature of a Harvest Thanksgiving, although it refers also to "all the other blessings of God's merciful Providence." The time for its use is fixed accordingly in the late autumn, with power of variation under authority, probably with a view to suit the circumstances of each locality.

This leading idea is exemplified at once in the special OPENING SENTENCES. For the first two have clear reference to the blessings of Harvest or Vintage; urging the duty of thank-offering, as of the first-fruits, and reminding us how absolutely we depend for both on the mysterious laws of God's physical Providence. The third and fifth, on the other hand, are thanksgivings for His general protection, as in peace our refuge, and against enmity our shield and sword. The fourth is a link between the two, expressing assurance of God's general blessing, and yet dwelling especially on His gift of corn and wine.

The INVITATORY PSALM, substituted for the *Venite*, is a selection from Ps. cxlvii. (which see). Evidently a Psalm composed after the return from exile, it dwells both on God's building up afresh of Jerusalem and making fast her gates, and on His gifts of the "rain from heaven and fruitful seasons," blessing His people with peace and plenty.

A FORM OF

PRAYER AND THANKSGIVING TO ALMIGHTY GOD,

For the fruits of the earth, and all the other blessings of his merciful Providence; to be used yearly on the first Thursday in November, *or on such other day as shall be appointed by the Civil Authority.*

¶ *The service shall be as usual, except where it is hereby otherwise appointed.*

¶ *Among the Sentences at the beginning of Morning Prayer shall be the following.*

HONOUR the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov.* iii. 9, 10.

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Prov.* iii. 19, 20.

The eternal God is thy refuge, and underneath are the everlasting arms. *Deut.* xxxiii. 27.

Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. *Deut.* xxxiii. 28.

Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! *Deut.* xxxiii. 29.

¶ *Instead of* O come, let us sing, *etc., the following shall be said or sung.*

O PRAISE the LORD, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

Of the PROPER LESSONS, the FIRST (Deut. viii.) comes from the grand prophetic Introduction to the Law of Deuteronomy —dwelling (*a*) with singular force and beauty on God's care of His people in the wilderness, alike in blessing and in chastening, teaching them that they "lived by every word proceeding out of the mouth of the Lord" (*vs.* 1–6); next (*b*) picturing to them the fruitfulness and richness of the land to which He was thus bringing them (*vs.* 7–9), and ending (*c*) in a solemn exhortation not to forget the Lord in the enjoyment of His blessings, nor to ascribe them to their own power, and in the warning that such ingratitude and arrogance must call down His judgment (*vs.* 10–20). The SECOND (1 Thess. v. 12–24) has no special reference to God's physical blessings. It is St. Paul's closing exhortation to his converts, to shew the various practical signs of the true spiritual life; it dwells, however, especially on a spirit of unceasing prayer and thanksgiving; and prays that our whole humanity, as one in spirit, soul, and body, may be preserved till the Second Coming of the Lord.

The COLLECT, which is to follow the General Thanksgiving, is one of thankfulness, especially for the seed-time and harvest, and the gathering in of the fruits; but it looks on these blessings as simply representative of all other blessings of God's merciful Providence; and (like the General Thanksgiving itself) prays that our sense of all His blessings may be shewn in our lives of humility, holiness, and obedience.

The LORD doth build up Jerusalem : and gather together the outcasts of Israel.

He healeth those that are broken in heart : and giveth medicine to heal their sickness.

O sing unto the LORD with thanksgiving : sing praises upon the harp unto our God :

Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

Praise the LORD, O Jerusalem : praise thy God, O Sion.

For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

He maketh peace in thy borders : and filleth thee with the flour of wheat.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *Then shall be said or sung one of the* Selections, *or some other portion of the* Psalms, *at the discretion of the Minister.*

¶ *The* First Lesson *shall be* Deut. 8, *and the* Second Lesson *shall be* 1 Thess. 5, v. 12 *to* v. 24.

¶ *After the General Thanksgiving, shall be said this which followeth.*

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew ; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies ; such as may appear in our

The COLLECT, substituted for that of the day, dwells more exclusively on the blessing of the harvest, and prays for its continuance and completion, looking upon it (as usual) as witnessing to God's glory, as well as ministering to our comfort.

The EPISTLE and GOSPEL seem to be chosen to teach us to show forth our thankfulness "not only with our lips, but in our lives."

The EPISTLE (James i. 16–27) includes the Epistles for the 4th and 5th Sundays after Easter (which see). It passes, from a thankful sense that all good and perfect gifts are from God, to the practical exhortation, so characteristic of St. James, to reality of moral energy and moral life, as the one condition of acceptance with God, and as the "pure and undefiled" manifestation of "religion."

The GOSPEL (Matt. v. 43–48) is the close of the passage in the Sermon on the Mount, which contrasts the law of old times with the perfect Law of Christ. It holds up the universal goodness of Our Father in His gift of the sunshine and the rain, both to the evil and to the good, as the pattern for our own unwearied love, blessing, and beneficence, not only to our neighbours, but to our enemies and persecutors; and refuses to allow us to be content with any lesser ideal than the Divine Perfection.

lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

The Collect to be used instead of that for the day.

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 16.

DO not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be

FORMS OF

PRAYER TO BE USED IN FAMILIES.

These were inserted in 1789—adapted from some English forms drawn up by Gibson (Bishop of London from 1723–1748). They are Forms of great comprehensiveness and of some beauty —most valuable both for use as they stand, and as a guide to right method of prayer.

The MORNING PRAYER passes from thanksgiving for God's protection through the night to a vow of self-dedication, and to prayer for the gift of the Holy Spirit to enable us to fulfil it, and ends with particular prayer for the graces needed in the coming day—temperance, patience, justice, peaceableness, charity—and for God's guidance and protection in its various works. The EVENING PRAYER is (*a*) of confession of sin (with special reference to the day past), (*b*) prayer for grace to amend, to purge our hearts from all malice, and not to "let the sun go down upon our wrath," (*c*) intercession for all estates of men, (*d*) thanksgiving for all God's blessings, temporal and spiritual, and (*e*) commendation of ourselves to God for the night.

blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. Matt. v. 43.

YE have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

FORMS OF

PRAYER TO BE USED IN FAMILIES.

MORNING PRAYER.

¶ *The Master or Mistress having called together as many of the Family as can conveniently be present, let one of them, or any other whom they shall think proper, say as follows, all kneeling.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we

forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Acknowledgment of God's mercy and preservation, especially through the night past.

ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. To thy watchful providence we owe it, [* that no disturbance hath come nigh us or our dwelling; but that we are brought in safety to the beginning of this day.] For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

* *When disturbances of any kind befall a family, instead of this, say,* that notwithstanding our dangers, we are brought in safety to the beginning of this day.

Dedication of soul and body to God's service, with a resolution to be growing daily in goodness.

AND since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

Prayer for grace to enable us to perform that resolution.

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to

give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and excited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions; and according to the works done in the body, be eternally rewarded or punished, by him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. *Amen.*

For grace to guide and keep us the following day, and for God's blessing on the business of the same.

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in our meats and drinks, and diligent in our several callings. Grant us patience under any afflictions thou shalt see fit to lay on us, and minds always contented with our present condition. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and opportunities. Direct us in all our ways, [*and prosper the works of our hands in the business of our several stations.] Defend us from all dangers and adversities; and be graciously pleased to take us, and all things belonging to us, under thy fatherly care and protection. These things, and whatever else thou shalt see necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour. *Amen.*

* *On Sunday morning, instead of this, say,* and let thy Holy Spirit accompany us to the place of thy public worship, making us serious and attentive, and raising our minds from the thoughts of this world to the consideration of the next; that we may fervently join in the prayers and praises of thy Church, and listen to our duty with honest hearts, in order to practise it.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

¶ *The Family being together, a little before bed-time, let the Master or Mistress, or any other whom they shall think proper, say as follows, all kneeling.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Confession of sins, with a prayer for contrition and pardon.

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

* *Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.*

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and goodwill, with a conscience void of offence towards thee, and towards men; that so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

Prayer for grace to reform and grow better.

AND accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

The Intercession.

TO our prayers, O Lord, we join our unfeigned thanks for all thy mercies;

The Thanksgiving.

for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; beseeching thee to continue these thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. *Amen.*

Prayer for God's protection through the night following.

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the following day. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a state that we may never be afraid to die; so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *On Sundays, and on other days when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the New Testament.*

Table of Proper Psalms on certain Days.

First Sunday in Advent.	Morning. 8, 50	Evening. 96, 97	Easter-even.	Morning. 4, 16, 17	Evening. 30, 31
Christmas-day.	19, 45, 85	89, 110, 132	Easter-day.	2, 57, 111	113, 114, 118
Circumcision.	40, 90	65, 103	Ascension-day.	8, 15, 21	24, 47, 108
Epiphany.	46, 47, 48	72, 117, 135	Whitsunday.	48, 68	104, 145
Purification.	20, 86, 87	84, 113, 134	Trinity-Sunday.	29, 33	93, 97, 150
Ash-Wednesday.	6, 32, 38	102, 130, 143	Transfiguration.	27, 61, 93	84, 99, 133
Annunciation.	89	131, 132, 138	St. Michael's.	91, 103	34, 148
Good Friday.	22, 40, 54	69, 88	All Saints' Day.	1, 15, 146	112, 121, 149

Table of Selections of Psalms.

First.	Psalms. 1, 15, 91	Eleventh.	Psalms. 80, 81
Second.	4, 31 to v. 7, 91, 134	Twelfth.	84, 122, 134
Third.	19, 24, 103	Thirteenth.	85, 93, 97
Fourth.	23, 34, 65	Fourteenth.	102
Fifth.	26, 43, 141	Fifteenth.	107
Sixth.	32, 130, 121	Sixteenth.	118
Seventh.	37	Seventeenth.	123, 124, 125
Eighth.	51, 42	Eighteenth.	139, 145
Ninth.	72, 96	Nineteenth.	147
Tenth.	77	Twentieth.	148, 149, 150

INTRODUCTION TO THE PSALTER.

THE main purpose of this Introduction—as prefatory to the special annotations on each Psalm—is to examine the general character, style, and structure of the Psalter, especially in relation to its use in the Service of the Church in all ages.

(I.) THE PECULIAR CHARACTERISTICS OF THE PSALMS.—The Psalms occupy a peculiar position in Holy Scripture. This peculiarity was indicated in the threefold Jewish division of the Old Testament—known certainly (see Preface to *Ecclesiasticus*) in the second century B.C. as already old, and described in Luke xxiv. 44 as a division into "the Law, the Prophets, and the Psalms." In this description "the Psalms" evidently include the kindred Books of Proverbs, Ecclesiastes, and Canticles, commonly united with the Psalter in "the writings" or *Hagiographa*. But the Psalms, properly so called, express the dominant idea of the whole. For in "the Law and the Prophets" we have the Word of God to man; in the History reciting for man's knowledge and admonition the record of His creation and government of the world; in the Law and Prophecy, revealing to man His Will, and through His Will something of His Nature. But in "the Psalms"—primarily in the Psalter itself, as to some extent in the other Books included with it in the same division—we have the answer of the human soul under the inspiration of God to the Divine Message. Most often that answer is of the nature of simple Adoration, whether in Confession and Prayer, or in Praise and Thanksgiving; sometimes of meditation and reflection on God's Word, or on His works in Nature and History; sometimes even of enquiry and remonstrance, when such meditation has brought home to the soul the sense of perplexity and mystery in God's dealings with man. In form this answer of the soul clothes itself in the language of poetry, but a poetry of a singularly free and unartificial type, unlike that of modern literatures in this—that it is marked, not by formal arrangement of words in rhyme or metre, but by a simple correspondence of ideas, so repeated in successive clauses as, by parallelism or by antithesis, to illustrate each other, to enforce the thought conveyed, and to impress it on the memory.

The Psalm is thus the lyric poetry of the Old Testament. Such poetry we find in all literatures, embodying the expression of inward thought and emotion, as distinct from the epic recital, or the dramatic representation, of things without. But it is notable that, whereas in many literatures the lyric element, being most deeply coloured by the special characteristics of age and nation, is apt to be the most evanescent in its vitality, the Psalms have proved to be the most enduring of all parts, even of the Old Testament, as an expression of thought and emotion in all ages. The reason of this is obvious. It is that they deal

with that relation of the soul to God, which is always the same in essence, although it may vary in form and degree, and which, therefore, while it is in all points exalted and in some modified by our higher consciousness of God through the light and grace of the Lord Jesus Christ, has been realized in all the ages and races of Christendom in the same essential features, as by Jewish prophet or psalmist in his ancient and peculiar covenant with the Lord Jehovah.

PSALMS NOT IN THE PSALTER.—This "Psalmic element" of the Old Testament is not confined to the Psalter. Psalms, in this general sense of the word, are naturally found scattered through the Historical and Prophetic Books. Thus in the time of the Exodus we find the Psalm of triumph (Exod. xv. 1–21) after the passage of the Red Sea; the Song of the Well (Num. xxi. 17, 18); the quotation from the Song of the "Wars of the Lord" (Num. xxi. 14, 15); and the magnificent Song of Moses ("taught to the children of Israel") in Deut. xxxii. In Josh. x. 13 (as also in 2 Sam. i. 18) we find reference to the "book of Jasher," probably the "book of the Upright," a celebration of the worthies of Israel, somewhat resembling in tone the Psalm properly so called. The Song of Deborah (Judg. v.) is a magnificent specimen of a patriotic hymn of triumph and rejoicing before God in the hour of victory; the Song of Hannah (1 Sam. ii. 1–10) of deep religious thanksgiving; the Elegy of David over Saul and Jonathan (2 Sam. i. 19–27) of religious mourning. In the Book of Job a large portion is of the nature of the Psalm, as being direct address of communing and pleading with God (see chs. iii., x., xxxi.). Turning to the books included with the Psalter in the Jewish division, we find grand passages of didactic and meditative poetry in the Book of Proverbs (see Prov. i. 20–32; ii. 1–22; iii. 13–26), and of allegorical poetry in Ecclesiastes (see Eccl. xii. 1–7); while the whole of Canticles is an Idyll of pastoral life and love, under which ancient interpreters delighted to read a religious meaning. Interspersed again in the Prophetic Books are passages virtually Psalms; in which the prophet turns from his usual task as messenger of God to men, to speak either for himself or for them to God. Such is the song of thanksgiving in Isa. xii.; the lamentation of remonstrance in Jer. xx. 7–18; the cry of faith in the very face of death in Jonah ii. 1–9; the psalm of glad resignation before the Divine Majesty in Hab. iii.; the thanksgiving of Hezekiah for restored life in Isa. xxxviii. 9–20. The Book of Lamentations is one long psalm of mourning, full of Confession and Prayer—the greater part being cast into an acrostic form. Even of David himself we have (2 Sam. xxiii. 2–6) a notable psalm—the "last words of the sweet Psalmist of Israel"—not included in the Psalter.

THE PSALTER IN RELATION TO TEMPLE WORSHIP.—The contents of the Psalter were, no doubt, determined by use in the worship of the Tabernacle and of the Temple. Of such use we have traces in the record of the first dedication of the Temple (2 Chron. v. 13; vii. 3); where we find described the burst of instrumental music, with "cymbals and psalteries, and harps and trumpets," from the Levites "which were the singers," and the response of the people, "Praise the Lord: for He is good: for His mercy endureth for ever" (see Ps. cxviii. 1; cxxxvi. &c.). Similarly, at the restorations of the worship of the Temple by Jehoshaphat and Hezekiah (2 Chron. xx. 19, 21; xxix. 27–30), we find mention of the same offering of "praise to the Lord, for His mercy endureth for ever," and of the Song of the Lord "with the instruments ordained by David, king of Israel," and expressed "in the words of David and of Asaph the Seer." Again, in Ezra iii. 10 and Neh. xii. 40, 45, 46, we find the revival of the Psalmody of the old Temple made a prominent part of the worship, which hallowed the building and dedication of the new.

This destination is also indicated in the headings to the Psalms. These headings—found in the Hebrew MSS., and translated in our Bible Version—though not to be taken as of absolute authority, yet embody ancient and most interesting traditions, and are recognised as of high historical value. In these no less than fifty-five Psalms are inscribed, "For the chief Musician," clearly for use in worship; and (as will be seen hereafter) several are attributed to the authorship of those who are known to have been the heads of the families of the Levites attached to the Temple. Subsequently the Talmud enumerates particular Psalms, as accompanying particular sacrifices, and appointed, at least in the Second Temple, for the Service of particular days. In the time of Our Lord and His Apostles it would appear that the use of the Psalms in the Temple Service regularly followed the meat and drink offering (which had been preceded by Prayers, Readings, and Blessing); that for each of the six days of the week was appointed a special Psalm, *viz.*, Ps. xxiv., xlviii., lxxxii., xciv., lxxxi., xciii., while to the Sabbath was appropriated Ps. xcii., which in the ancient heading bears the title "a Psalm for the Sabbath Day." Besides these there were Psalms appointed for days and occasions of special solemnity; such as the "Great Hallel" (Ps. cxiii.—cxviii.) at the chief yearly Festivals, and "the Songs of Degrees" on the pilgrimages to the Holy City. It was no doubt by such use that the Psalms, beyond all other parts of Holy Scripture, became familiar in the Jewish, as afterwards in the Christian Church; and it is a remarkable evidence of such familiarity, that of all the quotations from the Old Testament in the New it has been calculated that about two-fifths are taken from the Psalms alone.

THE HEBREW TITLE.—The original Hebrew title of the whole Book, signifying "the Praises," or "Songs of Praise," and the title "the Prayers," which in Ps. lxxii. 20 ("the prayers of David the son of Jesse are ended") seems to refer to the division of the Psalter (Ps. xlii.—lxxii.) then closed, indicate this origin of the Psalter itself. It has been remarked that, considered strictly, many of the Psalms do not altogether fall under either category of praise or prayer. But these names are well justified by their use in worship, of which the higher element, marking the perfect worship of Heaven, is Praise, and the lower element, belonging to our present state of imperfection, is Prayer. The headings of special Psalms carry out this general description. Thus some Psalms (as Ps. xxxviii., lxx.) are "for Remembrance"—that is "Memorial" of prayer and penitence before God. Others (as Ps. c.) are "for Thanksgiving." Others again (as Ps. lx.) represent the didactic element in worship. They are "for Teaching," perhaps, like the Song of Moses, to be committed to memory. Some of the Hebrew names, moreover, given to particular Psalms carry out this last meaning; as *Maschil* ("Instruction" or "skill" in execution); *Michtam*, probably "a golden Psalm," rendered in the Greek version by a word signifying "inscription for a pillar." All these names, connecting the Psalms with the worship and teaching of the Service of God, describe them in their intrinsic character and purpose.

THE GREEK TITLE.—On the other hand the name "Psalms," originating in the Greek Septuagint Version, and from it passing into all modern European languages, describes simply their poetical form and musical setting, as "songs accompanied by stringed instruments." It is a historical justification of the use of instrumental music in the Service of God; and from the different headings of Psalms iv., vi. ("for strings"), and Ps. v. ("for flutes"), it is clear that in practice it was held to include not only stringed instruments, but also the wind instruments, which in our own days furnish the most usual accompaniment. Some of the Hebrew designations attached to special Psalms mark varieties of musical style. Thus *Shîr* (see Ps. xlvi.) seems to mean simply "a Song," while *Mizmor* (see Ps. xlviii.) is "a Song accompanied by music." *Shiggaion* is probably an "Ode" of more imaginative and erratic style. (It is curious that these correspond remarkably to the "Psalms and Hymns and Spiritual Songs," described in Ephes. v. 19, as belonging to early Christian worship.) Other headings, according to the usual interpretation, supply other musical details. In Ps. xlvi., the word *Alamoth* ("after the manner of maidens") is thought to indicate the use of treble voices, and in Ps. vi. *Sheminith* ("on the octave") the use of bass. In Ps. xxii., xlv., lvi., the

Hebrew words signifying "the Hind of the Dawn," "after the Lilies," and "the Silent Dove," are generally supposed to represent the names of the tunes to which these Psalms were set. The word *Selah*, often interspersed, translated by the Greek *diapsalma*, or "interposed symphony," is thought to be the signal "Strike up!" given for such musical interlude. All seems to shew that the use of the Psalms in worship was to the ancient Israelites, not only an education of devotion, but a training also in sacred music.

THE DIVISIONS OF THE PSALTER.—This same use of the Psalter in worship is further indicated by its ancient division into five books, each ending with a solemn doxology. These books are as follows:—

Book I. Ps. i.—xli.
Book II. Ps. xlii.—lxxii.
Book III. Ps. lxxiii.—lxxxix.
Book IV. Ps. xc.—cvi.
Book V. Ps. cvii.—cl.

The exact number five may probably have been suggested by analogy with the five Books of the Law and the five Books of the Prophets (the twelve Minor Prophets forming but one book). But in general these Books appear to represent a gradual historical growth of the Psalter from time to time, in connection with the organisation or the restoration of the Temple Service.

The First Book (Ps. i.—xli.), in which almost all the Psalms are referred to David, stands alone. It is by general consent believed to have been the original Psalter, probably collected by Solomon, to whom the First Psalm prefixed to the Book is traditionally ascribed, and presumably forming the first body of Psalms for use in the Temple.

The Second and Third Books are closely connected, and evidently belong to a later period.

The date of the Second Book (Ps. xlii.—lxxii.), which contains eighteen Psalms ascribed to David, and eight to the "sons of Korah," and which ends with the words "the prayers of David the son of Jesse are ended," is doubtful. It is referred by most authorities to the later times of the kingdom; by some to the revivals of Jehoshaphat or Hezekiah.

The Third Book (Ps. lxxiii.—lxxxix.) is mainly ascribed to other authors, "Asaph," and "the sons of Korah," and is evidently of later formation. From the labours of collection ascribed to the men of Hezekiah in Prov. xxv. 1, and the mention in the record of Hezekiah's Services of "the words of David and Asaph the Seer" (2 Chron. xxix. 30), it has been thought by many that the formation both of this and of the preceding book belongs to his time.

The Fourth and Fifth Books (Ps. xc.—cvi., and cvii.—cl.) are again closely connected, and are generally referred to a later date, probably to the restoration of the Exiles in the days of Ezra and Nehemiah. Except seventeen Psalms ascribed to David, one to Moses, and one to Solomon, they are anonymous, and have few descriptive or musical titles; and most of the book, especially the Songs of Degrees (Ps. cxx.—cxxxiv.), and such Psalms as Ps. cxxxvii., evidently belong to the period after the return from Exile.

It has been contended by many that some of the Psalms are of still later date, belonging even to Maccabean times. By some critics, indeed—against the testimony of all ancient tradition—the great bulk of the Psalter has been referred to the period after the Exile, and much of it to the time of the Maccabees. But the evidence for this supposition, which contradicts the constant Jewish tradition of the close of the Canon in the generation after the completion of the Restoration, appears to be insufficient, and not unfrequently based on somewhat arbitrary criticism. As the Psalter undoubtedly became the Service-Book of the Second Temple, it is very likely—as, indeed, our own experience in the use of Hymnody would suggest—that Psalms may have been in course of time modified and added to, with a view to adapt them to the worship of later ages. But substantially it is probable that it grew up as has been described above.

(This division accounts for the fact that some Psalms are repeated. Thus Ps. xiv. (in the Bible Version) in the First Book, and Ps. liii. in the Second Book are nearly identical; Ps. lxx. in the Second Book is a repetition of Ps. xl. 16–21 in the First; and Ps. cviii. in the Fifth Book is made up of passages from Ps. lx. and lvii. in the Second Book.)

Elohistic and Jehovistic Psalms.—It might have been hoped that some clue to the relative date of the various parts of the Psalter would be gained from the well-known distinction between the *Elohistic* and *Jehovistic* Psalms—that is, the Psalms in which the more ancient and general name of God (*Elohim*) is used, and those in which it is replaced by the later and more distinctive title of Jehovah. But on examination this idea breaks utterly down. Speaking generally, the First Book, undoubtedly the earliest, and especially the Psalms of David which it contains, are Jehovistic; and the same is true of the Fourth and Fifth Books, which are obviously the latest. On the other hand, the intermediate Second and Third Books, especially the Psalms of Asaph and the sons of Korah, are Elohistic. The distinction is probably due merely to difference of authorship, or possibly difference of occasion and character; and there is, of course, no reason whatever, historical or

theoretical, why the two names should not have been used side by side.

(II.) AUTHORSHIP OF THE PSALMS.—This gradual formation of the Psalter stretches over a period of at least five hundred years. The Psalms are the work of many ages and many authors; their general unity of tone and character belongs to their unity of Inspiration and purpose. About a third of the Psalms are anonymous. The ancient headings prefixed to the Psalms refer the other two-thirds to various authors. Of these, seventy-three (Ps. iii.—ix.; xi.—xxxii.; xxxv.—xli.; li.—lxv.; lxviii.—lxx.; lxxxvi., ci., ciii.; cvii.—cx.; cxxii., cxxiv., cxxxi., cxxxiii.; cxxxviii.—cxlv.) are ascribed to David; two (Ps. lxxii., cxxvii.) to Solomon; one (Ps. xc.) to Moses. Of the rest, twelve (Ps. l., lxxiii.—lxxxiii.) are attributed to "Asaph," described in 1 Chron. vi. 39 as the head of the family of the Levites descended from Gershom the son of Levi, which was one of the three families set by David "over the Service of Song." He seems to have stood out with special prominence as "the chief musician"; so that in Ezra ii. 41 "the sons of Asaph" seem equivalent to "the singers." To the second of these families descended from Kohath, son of Levi, but called "the sons of Korah" (grandson of Kohath), are ascribed twelve Psalms (Ps. xlii.—xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.), of which one (Ps. lxxxviii.) is referred to Heman, their head, contemporary with Asaph. To Ethan, the corresponding head of the family of the Merarites, is ascribed one Psalm (Ps. lxxxix.).

What weight is to be assigned to these inscriptions has been a matter of much controversy. It must, of course, be allowed that they are not of absolute authority, and that in some cases they appear to be inconsistent with the style and substance of the Psalms to which they are prefixed. By one School of Commentators they are unhesitatingly set aside as worthless. The age and possible authorship of each Psalm are confidently determined by simple conjecture—on the ground, moreover, not so much of linguistic criticism as of supposed internal evidence; and by some the old universal belief in the Psalms, as in any degree "the Psalms of David," is summarily dismissed. But here, as in other cases, it appears impossible, on sober consideration, to disregard altogether the authority of an almost unvarying Jewish tradition, merely because in some few cases it seems to be erroneous; and certainly the *à priori* grounds, on which this sweeping conclusion is justified, are themselves open to much criticism, as involving many arbitrary assumptions as to the supposed spiritual and poetic capacity of this or that age, and, in the case of David at any rate, a singular misconception of his true character. Giving to the

whole evidences, external and internal, their due weight, we shall be safe in concluding that the ancient tradition, although not infallible, is entitled to very serious regard.

What may be the precise sense of the ascriptions themselves is, again, a matter for thoughtful consideration. In some cases they undoubtedly are literal ascriptions of authorship; in others, a "Psalm of David" or a "Psalm of Asaph" may simply mean that the Psalm was found in a collection bearing their names, much as in the "Proverbs of Solomon." Each case will have accordingly to be considered on its own merits. It is also to be remembered that the date of the composition of a Psalm must be distinguished from the date of its inclusion in the regular use of the Psalter. The later Books, for example, contain several Psalms ascribed to David. In this inclusion note must be taken of the great probability that these ancient Psalms may have been adapted to later use; and, indeed, in some of the ancient versions the names of later prophets (Jeremiah, Haggai, Zechariah) are actually subjoined to the name of David in the titles of Psalms.

Accordingly, accepting provisionally this degree of authority in the old traditions, we may examine each class of the Psalms, referred by them to various authors.

Psalms of David.—Of the Psalms of David not a few may be referred, either by inscription or by strong internal evidence, to various periods of his life. These references are examined in detail in the annotations to each Psalm; a few, however, may be noticed here.

Some may well belong to the period of his early life till his accession to the throne. Of these Ps. viii. (the contemplation of the heavens), Ps. xxiii. ("the Lord is my Shepherd"), and Ps. lxxviii. (the vision of God in the storm), breathe the associations of his early shepherd life. The rest are of the days of flight and exile. Ps. vii. belongs to some persecution by "Cush the Benjamite"; Ps. lix. describes the time when the bloodhounds of Saul were watching his house; Ps. lii. denounces the malice of Doeg at the time of David's flight; Ps. xxxiv. (as also perhaps xxxv.) praises God for deliverance, when he feigned madness before Achish; Ps. lvi., also composed in Gath, is a Psalm of anxiety and cry for help; Ps. liv. describes the bitterness of his soul when the Ziphites betrayed him; Ps. lvii. and cxlii., composed "in the cave" of Adullam or Engedi, alternate between sense of danger and confidence of faith in God. Through these it has been remarked that there run certain general characteristics—an abruptness and vividness of style, a strong sense of innocence, a certain fierceness of wrath against his enemies, and an almost unclouded trust in God.

The second class of Psalms refer to the period of his greatness and prosperity. With the bringing up of the Ark it is impossible not to associate Ps. xxiv. ("Lift up your heads, O ye gates") and Ps. xv. ("Who shall ascend unto the hill of the Lord"); possibly to this time, perhaps more probably to the Dedication Festival of Solomon, belongs the magnificent Psalm lxviii. ("Let God arise"), taking its motto from the words used at the setting out of the Ark in the wilderness (Num. x. 35). Ps. lx. marks the decisive struggle against the Syrians (see 2 Sam. x. 6–19). To the completion of victories (see 2 Sam. xxii. 1) clearly belongs Ps. xviii.—a *Te Deum* of triumphant thanksgiving ("I will praise thee, O God, my strength"); and perhaps also Ps. xx. and xxi., full of trust in God in the hour of battle, and of the blessing and triumph of the King. To the time of the promise of "the sure mercies of David" (2 Sam. vii. 12–27), Ps. cx. ("Jehovah said unto my Lord") may well be referred. Ps. ci. (the king's vow of mercy and judgment) marks the same time of prosperity and peace in the favour of God. Perhaps to this time also belongs Ps. xxx., connected in the heading with the "Dedication of the House," either his own house, or (as Jewish tradition has it) the site of the future Temple on Mount Moriah after the numbering of the people. In all these may be noted greater perfection and maturity of style, a more kingly tone of dignity, and a deeper thought and intensity of devotion.

Other Psalms, again, belong to the last period of decline and decay after his great sin. Ps. li. declares itself expressly as the outpouring of godly sorrow, not without hope, in the hour of his repentance; and possibly to the same time may be referred Ps. xxxii., "Blessed is he whose unrighteousness is forgiven." Ps. vi., xxxviii., xxxix., xli., are all similarly Psalms of deep self-abasement and sorrow, indicating apparently special sickness and suffering, and full of marked reference to treason of trusted friends. They may well belong to the time of weakness and decay before the rebellion of Absalom, and indicate the treachery of false friends like Ahithophel. Ps. iii. is expressly referred to the flight from Absalom; and Ps. lxiii. to the first halt in the "wilderness of Judah." Through all there runs a deeper and sadder tone, pathetic in sense of weakness and suffering, but yet with an underlying peace and hope. Like a gleam at sunset, after these come the "last words of David," not included in the Psalter (2 Sam. xxiii. 2–5), full of the sense of the unfailing glory and strength of righteousness, and the trust, even in defect therefrom, in the sure promise of God.

PSALMS OF ASAPH.—The Psalms of Asaph (whatever be the exact meaning of the title) have certainly marked character-

istics of their own. They use the general name *Elohim*, instead of the deeper and more awful name Jehovah. They dwell especially (see Ps. lxxvii. 15; lxxxi. 5; lxxx. 1) on "Joseph" and Israel, as distinct from Judah, and in the last case on "Ephraim, Benjamin, and Manasses," the tribes of the western camp in the wilderness, close to which the Gershonite Levites pitched (see Num. ii. 18–24; iii. 23); and in Ps. lxxviii. 67, 68 on the transference of the supremacy from Ephraim to Judah. They seem to have a meditative and thoughtful cast; as in Ps. lxxiii., putting before us the great problem of God's moral government, which forms the subject of the Book of Job; and in the grand Psalm l., urging the true spirituality of sacrifice and of covenant with God. They have frequently a national character, of lamentation in Ps. lxxiv., lxxix., lxxx., of triumph in Ps. lxxv., lxxvi., lxxxi. One is the first great historical Psalm (Ps. lxxviii.), surveying the story of Israel from the Exodus to the choice of David. Similarly Ps. lxxxiii., in prayer against a confederacy of enemies, chronicles God's deliverance from Sisera and from Midian in the ancient days of Gideon. Another is a grave didactic admonition (Ps. lxxxii.) to the judges of Israel. If they have not the depth and vigour of the Psalms of David, they suit well the grave authoritative character of the chief of the Levites and "the seer."

Psalms of the Sons of Korah.—The Psalms of this family of Levites, and Heman their chief (Ps. xlii.–xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.), are, as perhaps might be expected, in the main Psalms not so much of personal devotion, as of national and ecclesiastical feeling, looking to God especially as the King of Israel. Thus Ps. xliv. is the cry to God in some national disaster; Ps. xlvi., xlvii., xlviii. form a group of thanksgivings to "God our hope and strength" in the hour of deliverance, when "He goes up with the sound of the trumpet," and "reigns over the heathen from His holy seat." Ps. xlv. is a Marriage Hymn (probably at the wedding of Solomon); Ps. lxxxiv. ("O how amiable are thy dwellings") is a song of devotion in the Temple; Ps. lxxxv. a thanksgiving to God for "turning away captivity"; and Ps. lxxxvii. a song of the glory of Zion "above all dwellings of Jacob." But in this group there are some deeply personal Psalms, one of which (Ps. lxxxviii.) is ascribed expressly to Heman. Ps. xlii., xliii. (which form really one Psalm) express the longing for God in exile from Him, with the burden, "Why art thou so cast down, O my soul. . .Put thy trust in God." Ps. xlix. is a pensive meditation on the vanity and transitoriness of all mortal things. Ps. lxxxviii. (greatly resembling some notable passages in the Book of Job) is the cry of the dark hour, in sense of

present sorrow, and in terror of the shadowy mystery of the world beyond the grave, and yet in a sad but steadfast trust in God. All three bear so strong a personal impress of pensiveness and of intense but not uncloudedfaith, that it is difficult not to refer them to individual authorship.

These are closed by a long Psalm of ETHAN, head of the sons of Merari (Ps. lxxxix.), pleading the covenant of the sure mercies of David, and crying out through it for deliverance from humiliation and the burden of God's displeasure.

(III.) LATER GROUPS OF PSALMS.—Other marked groups, though not ascribed to any particular authors, may also be noted. Thus Ps. xci.—c. have been thought to form a group, some of the Psalms being actually connected together in the MSS.; and in these certain striking similarities to the latter part of the Book of Isaiah have been pointed out. (See the Introduction to the Psalter in the *Speaker's Commentary*.) They are almost entirely Psalms of glad confidence and thanksgiving. Ps. xci. breathes the faith in Him "who gives His angels charge over us"; Ps. xcii. (a "Psalm for the Sabbath") declares how good a thing it is to praise and bless God; Ps. xciii., xcvii., xcviii., xcix., are all Psalms of Adoration, proclaiming that "the Lord is King" over Israel and over all the earth; Ps. xciv. is a confident invocation of Him "to whom vengeance belongeth"; Ps. xcv. is the great Psalm of Invitation to the Worship of the Lord, our Creator and our Father; Ps. xcvi., xcviii. call on us to "sing to the Lord the new Song" before the heathen and over all the earth; and Ps. c. is the traditional Psalm of Jubilation to God, because He is good and "His mercy endures from generation to generation."

A similar group of Psalms are those usually called the GREAT HALLEL (cxiii.—cxviii.), used by the Jews at the three great Festivals, and the Feast of Dedication. These are naturally Psalms of Thanksgiving to the Lord from the House of Israel, and from the Priesthood, "the House of Aaron," with constant remembrance of His mercies of old. The first two Psalms (cxiii., cxiv.), sung together at an early stage of the Passover Feast, are simply an ascription of Praise to the Lord as the protector of the lowly, with reminiscences of the going forth of the Presence of the Lord, "when Israel went out of Egypt." The last four (Ps. cxv.—cxviii.), sung together at a later stage, begin (Ps. cxv.) with a contrast of the greatness of the Lord with the vanity of the idols of the heathen, and an exultant confidence in His promised blessing. Then (Ps. cxvi.) follows an expression of faith, even out of affliction and perplexity, an enquiry, "What can I render to the Lord?" and an offering to Him of the sacrifice of thanksgiving. To this succeeds (in Ps. cxvii.) a short concluding burst of Praise to the Lord before

all nations. Finally, Ps. cxviii.—the "Hosanna" Psalm, from which the cries of welcome at Our Lord's triumphal entry into Jerusalem were taken—especially appropriated to the exuberant thanksgiving of the Feast of Tabernacles—presents in dramatic vividness the picture of a king, coming with his train to the Temple, welcomed by the Priests from within, and surrounded by the shouts of the people from without, which hail him "who cometh in the Name of the Lord," and finally entering into the Temple to thank and praise the Lord as his God. The whole form a magnificent group of Psalms of Adoration and Praise, belonging in measure to the earthly kingdom, in perfection to the heavenly kingdom of the Messiah.

Another equally remarkable group is the series of SONGS OF DEGREES—that is properly, "Songs of the Ascents." This title is considered by some interpreters to describe a certain regular gradation in the structure of the Psalms. But it is more usually interpreted either (as in the LXX.) of Psalms sung on the broad "steps" of the Temple, with the number of which the number of the Psalms (fifteen) curiously corresponds, or of "Songs of the Goings up" of the Pilgrims to the Temple, collected or composed in the gladness of its restoration after the Captivity. These are Ps. cxx.—cxxxiv.; four ascribed to David (Ps. cxxii., cxxiv., cxxxi., cxxxiii.), one to Solomon (Ps. cxxvii.); but mostly of later date. They seem to fall into lesser groups, through which, amidst much variety of tone and idea, we trace indications of their general purpose. Thus Ps. cxx. is the utterance of the Pilgrim, who dwells amidst men of contention, and longs for peace in God; in Ps. cxxi. he lifts up his eyes to the hills of Jerusalem, and feels God's protection day and night in his approach to it; in Ps. cxxii. he stands in sight of the Holy City, glad to enter into the House of the Lord, and praying for the peace of Jerusalem. Again, Ps. cxxiii. is a cry of one despised and oppressed; Ps. cxxiv. (ascribed to David) of one against whom the waves of enmity break, but who is delivered by the Lord of heaven and earth; in Ps. cxxv. he looks on Jerusalem surrounded by the mountains, seeing in its position a type of the encompassing protection of God; and in Ps. cxxvi. exults in the turning of the Captivity of Zion, by which they who have sown in tears now reap in joy. Then the more reflective Ps. cxxvii. (ascribed to Solomon) is the declaration of the vanity of all human care, unless the Lord build the house and keep the city; succeeded by Ps. cxxviii., a Psalm of domestic joy and blessing for all who fear the Lord. Next we find a group of sadder tone; Ps. cxxix. is the prayer of the soul, persecuted but not forsaken, to the Lord, who will confound the enemies of his people; Ps. cxxx. (the *De Profundis*) is a cry of patient faith out of the very depths of sorrow and death;

and Ps. cxxxi. throws the soul, like the "soul of the weaned child," upon the bosom of the Lord. Lastly, we have in Ps. cxxxii. the remembrance of the longing of David to build the house of the Lord, of the sure promise given to him, and the abundant blessing on priests and people in the Temple; Ps. cxxxiii. dwells on the glory of godly unity; and Ps. cxxxiv. is the final burst of praise and blessing from the servants of the Lord.

Besides these well-marked groups, there is an interesting succession of Psalms (cii.—cvii.), broken indeed by the division of the Fourth and Fifth Books, but certainly having a remarkable coherence of idea. Thus Ps. cii., ciii. are the Psalms of the spiritual life of the individual; the one of "the afflicted pouring out his complaint before the Lord," and ending in faith in the Unchangeable God; the other of unclouded joy, praising the Lord for all His benefits, especially for His forgiveness, forbearance, and sympathy towards His weak and sinful children. Ps. civ. is the great "Psalm of Nature," following with wonder and thankfulness the marvellous order of Creation, and seeing God everywhere in His works. Ps. cv., cvi. are "Psalms of History," tracing out, from the first covenant with Abraham through the wandering life of the Patriarchs, and in the history of the people in Egypt, in the wilderness, and in the Promised Land, the goodness of God, prevailing over the weakness and the sinfulness of man. Ps. cvii. is the "Psalm of Life"—a series of pictures of life's emergencies and trials, in exile, captivity, sickness, danger on the sea, fruitfulness or famine—not perhaps without reference to the history of Israel, but embracing the vicissitudes of human life as such, and ending each section with the burden, "O that men would therefore praise the Lord for His goodness!"

The Psalms in the Jewish Church.—Such were the original purpose and general character of the Psalms in the Jewish Church. It is impossible to doubt that, at least as much as any other element of the Old Testament, they told on the spiritual education of individuals, and the religious faith and character of the nation. In their direct relation to worship, they express, and so tend to preserve, the spirituality of devotion, which gave religious vitality to the ritual and ceremonial system; they bring out the true idea of the sacredness of the Temple and the priesthood, of the splendid and joyous worship of the sanctuary, and especially of its sacrifices in all their various forms; while at the same time they are, perhaps even more often, the outpouring of the private devotion, in which the soul is alone face to face with God. In their larger relation to religious faith and life they are the inspired response to the Prophetic teaching, shewing the acceptance and understanding of the message of

God. Thus, if it was a part of the Prophetic mission to teach obedience to the Law of God in the spirit and not in the letter, through love and not through fear, what can express the acceptance of that teaching more remarkably than the reiterated delight in "the statutes," "the commandments," "the testimonies," which pervades the great 119th Psalm? If the Prophet taught the spiritual sacrifice of the soul, as contrasted with mere outward sacrifice and worship (as, for example, in Isa. i. 10–20; Mic. vi. 6–8), the Psalms are the expression of desire to offer from the heart the sacrifice of thanksgiving (Ps. l. 7–15), of penitence (Ps. li. 16, 17), and of obedience (Ps. xl. 8–13). If again the Prophet had to exalt Jehovah, as the only true King of Israel, of whom earthly kings were but the vicegerents, and to shew that the strength of Israel lay in no material power, but in faithfulness to this religious allegiance, the Psalms (see Ps. xx., xxi., lvii., ci.) are full of the heartiest acknowledgment of this spiritual loyalty from kings and people alike. If the Prophets in their ministry to the future had to keep alive faith in the great Promise to Abraham and to David, by preparing for the coming of the Messiah, the Psalms, as will be seen hereafter, are full of Messianic anticipation, through the sense of that communion of humanity with God, of which the coming of the Messiah was to be the perfection. Everywhere the Psalm, like the Prophecy, is the recognition of the presence of God in the soul and of the devotion of the soul to Him. It may dwell on God in history, in the wonderful record of the life of the Chosen People (Ps. lxxviii., cv., cvi.); it may contemplate God in Nature and Life (Ps. civ., cvii.); it may extol the glory of the Law and the beauty of worship (Ps. cxix., lxxxiv., xcii.). But the true essence of the Psalm comes out most emphatically in such consciousness of the Presence of God to the soul, as is expressed in Ps. cxxxix., and in the "thirst for God, yea, even for the living God," which breathes in Ps. xlii., lxiii. In it is expressed the vital principle of true spiritual religion.

(IV.) The Psalms in the Christian Church.—Hence it was but natural that from Jewish usage in the Temple, or, perhaps even more, in the Synagogue, the Psalms should pass into the public and private devotion of the Church of Christ. In the first account given us of an assembly of the disciples, we find a quotation from Ps. lxix. 25 rise at once to the lips of St. Peter (Acts i. 20) in his address to the brethren; we find that Ps. xvi. 8–11, and Ps. cx. 1, 2, supply the prophecies of the Resurrection and Ascension, on which he dwells in his first Sermon on the Day of Pentecost; and in the first record of united Christian worship it is Ps. ii. which suggests the idea and form of the prayer. The passages (in Eph. v. 19; Col. iii. 16) which suggest to Christians the "speaking to themselves," and "admonishing

one another," in "psalms and hymns and spiritual songs"; the command, "Is any merry? let him sing Psalms" (James v. 13); even the complaint, "Every one hath a psalm, hath a doctrine" (1 Cor. xiv. 26)—all clearly indicate a free use of the Psalms in public and private devotion. The constant quotation of the Psalms in the New Testament (already noticed) appeals to the familiarity arising from such use. These indications of the practice of the Apostolic age naturally lead on to countless passages in the writings of the Fathers, which shew how high a place was occupied by the Psalms in the worship and in the teaching of subsequent ages; till at last, with the Canticles and the later Hymns, catching to some degree their inspiration from them, they may be said to have moulded the whole of the element of Praise and Thanksgiving in the Services of the Church.

Liturgical Arrangements of the Psalter.—Subsequently we find elaborate arrangements of the Psalms for continual use, both in the East and in the West, evidently independent, though not so wholly dissimilar as to obliterate some community of principal features. In the Western Church, with which we are especially concerned, the theory of the various arrangements of the Psalms was that, although not in order of succession, and not without some repetitions, the whole Psalter should be sung weekly; that on the numerous holy-days, festal or penitential, special selections should supersede the regular Psalms of the day; and that of all the Occasional Services appropriate Psalms should form a prominent part. With the Psalms were used "Antiphons," or responses of Prayer and Praise. These were originally designed to lay hold of the main idea of each Psalm, with a view to its better adaptation to Christian worship. In fact, the *Gloria Patri*, used from old times in the West at the end of each Psalm, in the East at the end of each group of Psalms, may be regarded as the most striking and universal specimen of such Antiphons. But in practice, so far at any rate as the public Services were concerned, the complaint of the Preface to the Prayer Book of 1549 was well founded: "Notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a Nocturn; now of late times a few of them have been daily said and the rest utterly omitted"; and the Antiphons, beautiful in themselves, were often irrelevant, rather obscuring than elucidating the sense of the Psalms. Happily in the various Primers selections from Psalms were found in English, containing among others the Seven Penitential Psalms, the "Psalms of Degrees," the "Psalms of the Passion," &c.; and these were, no doubt, largely used in the devotions of the people both at Church and at home.

THE PRAYER BOOK ARRANGEMENT.—In the Prayer Book of 1549, in this point, as in all others, resolution was taken to simplify the previous elaborate arrangements, with a view to form Services of really Common Prayer, and to provide for such regularity of recitation as should make the whole Psalter thoroughly familiar to the people. This led to the substitution of the monthly for the weekly recitation of the Psalter, the Psalms being sung in strict order of succession, and a moderate number assigned to each Morning and Evening Service. With a view better to preserve this principle of regularity, and under the idea that "Anthems, Responds, and Invitatories" "did break the continued course of the reading of the Scriptures," the compilers of the Prayer Book, instead of simplifying them, struck all out, often with loss of much beauty and instructiveness. At the same time, retaining the use of appropriate Psalms in the Occasional Services, they considerably reduced their number. Similarly, while keeping to the principle of Special Selections of Psalms for solemn occasions, they restricted this interference with the regular arrangement to the four great Festivals—Christmas, Easter, Ascension, and Whitsuntide (to which in 1559 the two chief Fasts, Ash-Wednesday and Good Friday, were added); and, even in regard to Psalms occupying the place of Canticles in the Daily Services (such as Ps. xcv.), provided very carefully against any chance of repetition. Subsequently the Psalms used specially as Introits in the Prayer Book of 1549 (see *Introduction to the Collects, Epistles, and Gospels*) were struck out. In fact, in the Psalms, even more than in the Lessons, the principle of regularity has been allowed complete predominance, and speciality confined within the narrowest limits. The appropriateness of the Services to particular occasions may have been impaired thereby; and, indeed, in the American Prayer Book it has been thought well to rectify this defect by increase of the number of the days for which Proper Psalms are appointed, and by the provision of selections of Psalms which may be substituted at the discretion of the Minister for the Psalms of the day. But the desired result has certainly followed, in the wide extension of knowledge and use of the Psalter by all classes of the members of the Church of England.

(V.) THE CHRISTIAN USE OF THE PSALMS.—With this familiar use of the Psalter as a treasure-house of Christian thought and devotion are closely connected two questions of great interest.

THEIR EVANGELICAL CHARACTER.—This question, indeed, bears directly on the propriety of the use itself. Is the spirit of the Psalter, belonging as it does to the Old Covenant, so far "Evangelical" that it can rightly express the religious

life of Christians under the New? The practice of ages has, indeed, unhesitatingly answered the question in the affirmative; and the leading characteristic of the Psalms already noticed—the profound sense of a spiritual Communion with a God, who has covenant with man, and on whom the soul can rest with an absolute trust—may well justify the answer. In our deeper knowledge of this fundamental conception, on which the Psalms rest, we may even be able to enter more fully into their inspired meaning than those who first heard or sang them, and so may claim them as not less, but more, properly our own. But while this is true in the main, yet still in many points we have to do what the appending of the *Gloria* to each Psalm may be held to symbolize—that is, to translate them into the fuller and higher language of the Gospel. For of them, as of all other parts of the ancient system, it is true that "the Law"—the old Covenant—"made nothing perfect." Thus, for example, in relation to the future life—while there is undoubtedly the germ of the full Christian belief, certainly in a future state, perhaps in a Resurrection—yet this imperfection is marked by the alternation of the sure confidence of Ps. xvi., xvii. that "God will not leave the soul in hell," and that we shall "awake up after His likeness," with the bewilderment of Ps. lxxxviii., cxv., in regard of the "land where all things"—even God's glory—would seem "to be forgotten," and "the dead go down into silence, and praise Him not." It is an imperfection which, except in dark hours of passing despondency, none should feel, for whom the Lord Jesus Christ "has brought life and immortality to light." Again, in the relation to God, while—with such notable exceptions as Ps. li.—there is less profound sense of the unworthiness of man to assert innocence and challenge judgment, than belongs to the fuller conception which the Christian has of "the exceeding sinfulness of sin," yet—strange as this may seem—there is also a less complete subordination of the spirit of fear and awe to love, than accords with such consciousness of God's love to us, as is breathed by St. Paul in the eighth chapter of the Epistle to the Romans, or by St. John in the fifth chapter of his first Epistle. Still more evidently in relation to man, the fierceness of the "Imprecatory Psalms" (see Ps. xxxv. 4–8; lxix. 22–28; cix. 6–20), crying out for vengeance on the enemies of the Psalmist, as enemies of goodness and of God—a vengeance, which, after the fashion of old times, may be extended even to their children—belongs to the "spirit of Elias" rather than the "spirit of Christ." So the last martyr of the Old Testament (2 Chron. xxiv. 20–22) died with the cry "The Lord look upon it, and require it," the first martyr of the New with the prayer of forgiveness, "Lord, lay not this sin to

their charge" (Acts vii. 60). These Psalms, indeed, have their lessons to us still, warning us against weak condonation of evil and lukewarmness in the battle against it. It is eternally right to hate sin, to recognise the unceasing need of struggle against it and those who sustain it, to long for and trust in a Divine retribution, to rejoice in believing that the enemies of God must fall. But Our Lord has taught us, while we hate the sin, to love and pity the sinner, while we look for judgment, to leave it wholly to God's Righteousness and Mercy, and to beware of thinking that the enemies of God's servants are necessarily enemies of God Himself. In these things, and such things as these, it is right to read the Psalms (as probably we mostly do half-unconsciously) in the light of the word and the grace of Christ, dispelling whatever is in them of darkness and imperfection, and transfiguring their brightness into a diviner beauty.

Their Messianic Witness.—The other question is of less practical urgency, though hardly of less religious interest. How far are the Psalms Messianic? How far did they, consciously or unconsciously, foreshadow the true Christ?

Here also Christian tradition has pronounced a similar affirmative; and has sometimes pushed, even to the verge of fanciful exaggeration, its instinctive consciousness of this witness to Christ in the Psalter. That in some sense there is Messianic anticipation in the Psalter is absolutely certain, as by the undoubting belief of the Jews before Our Lord came, so by the express claim of Himself (see, for example, Matt. xxii. 42) and His Apostles (see Acts ii. 25–35; xiii. 33–35). Considering, indeed, the universal tendency to Messianic expectation in the whole idea of the Ancient Covenant, and so in the whole of the Old Testament Revelation and in Jewish thought, it is inconceivable that in this utterance of what is deepest and most spiritual in that Covenant, such anticipation should be wanting. Accordingly, when we read the Psalter carefully, we undoubtedly trace this expectation of the Messiah in His twofold nature, as the true Son of Man and as the manifestation of "God with us," constantly underlying its utterances, and breaking forth plainly again and again. His royalty, as Son of David, in a kingdom over all nations, which is a kingdom of God, is perhaps the dominant idea; less marked, and less recognised by Israel, but not less real, is the foreshadowing of His suffering, and of His partaking, as Son of Man, of the weakness and burden of humanity; nor less evident, in contrast with this, the acknowledgment of Him as the true Son of God.

But it may be well to examine more closely this Messianic application in a few characteristic instances. It will then

appear that in some cases this anticipation is unconscious. The application of the Psalms, even on the highest authority, may be simply application. Thus, when the denunciation of the treachery of the "familiar friend" of Ps. xli. 9 is applied by Our Lord to the treason of Judas (John xiii. 18), and when the judgment invoked in Ps. lxix. 25; cix. 8, is applied by St. Peter to his terrible doom, it is not necessarily implied that such application was known and intended by the Psalmist. So again, the complaint of Ps. lxix. 21, "They gave me gall to eat, and when I was thirsty, they gave me vinegar to drink," while it was signally fulfilled in the great Passion of Calvary, was probably to the Psalmist only a figure of insulting and malignant cruelty. In such cases as these, although to us there must be association with the Christ after the event, there may well have been no conscious anticipation of Him.

But, putting these aside, the Messianic foreshadowings of the Psalms are, as a rule, typical rather than directly prophetic.

There are, indeed, Psalms which are of the character of prophecy, because in them the writer does not express any emotion or aspiration of his own, but contemplates as from without the revelation of the Kingdom of God. Such is Ps. ii. (quoted in Acts xiii. 33; Heb. i. 5), foretelling the struggle against enemies, and the enthronement in Zion of a King, who is the Son of God. Such, again, is Ps. xlv. (quoted in Heb. i. 8), contemplating in exultation the marriage feast of the King, who is hailed with the Divine title. Such, above all, is Ps. cx., quoted by Our Lord Himself as well as His Apostles (Matt. xxii. 44; Acts ii. 34; Heb. i. 13; x. 12), as foreseeing the "Lord of David," the "Priest after the order of Melchisedech," enthroned at the right hand of God, till His enemies be made His footstool. These are direct prophecies, and—whatever lesser fulfilments they may have had—it is impossible to doubt that they pointed on to the expected Messiah.

But these are exceptional. As a rule, the Psalm is simply the expression of a conscious communion with God, which implies two things—the revelation of Jehovah Himself to the soul of man (such as is promised in Jer. xxxi. 33), writing itself plainly both on mind and heart; and the exaltation of humanity, as made in the Divine Image, to an inspired realization of this Revelation of God. Now, it is not only clear, but it was familiarly known to the Jews, that both these elements of the communion with God were to be perfected in the Messiah; for the Messiah was at once an "Emmanuel" (Isa. vii. 14), a manifestation of "Jehovah our Righteousness" (Jer. xxiii. 6); and on the other hand, a Son of Man, "seed of Abraham" and "Son of David," although on Him are accumulated (as in Isa. ix. 6) attributes far above humanity, essentially Divine.

So far, therefore, as any Psalmist realized the Communion with God in both its phases, so far he always was, and often knew himself to be, a type of the Messiah; so far he used language true in measure of himself, true without measure of "Him who was to come." He prophesied (so to speak) from within.

Thus, to take the celebrated example of Ps. xvi. 8–11, it is obviously in its original conception the expression of a joyful and thankful sense of unity with God, first in the familiar blessings of this world, next in the unknown mystery of Hell (Hades) and the grave; yet it is no less obvious (as both St. Peter and St. Paul argue) that it must be fulfilled perfectly, not in David, who underwent the common lot of man, but in Him who broke the chains, because He had "the keys, of Hell and of death." So also Ps. xl. 6–10 is in itself a declaration of the truth, so often urged by the Prophets, that sacrifice in itself is nothing, and the devotion of heart and life is everything; but yet, so far as it announces the passing away of the old sacrificial system, as merely typical of good things to come, it is clear (as is argued in Heb. x. 1–10), that it could be uttered only by the great Antitype Himself. Similarly in the great Messianic Psalm (Ps. cxviii.), while we have primarily a vivid dramatic picture of a triumphant King, coming with his train to worship in the Temple, yet the instinct of the people of Jerusalem on the day of Our Lord's triumphal entry rightly applied to the Messiah the cry "Hosanna" and the blessing on "Him who cometh in the Name of the Lord." Nor less strikingly, in that memorable picture of the suffering for a time in this world of sin of the Messenger of God (Ps. xxii.), we recognise, indeed, the pathetic utterance of the soul of the persecuted Psalmist himself, and yet, even had not Our Lord on the Cross taken this utterance as His own, we could hardly have failed to read in the whole Psalm a marvellous foreshadowing, even in its details, of the great Passion on Calvary—corresponding from the side of inner consciousness to the celebrated picture from without of the Suffering Messiah in Isa. liii. In these instances, as in many others, the general principle is clearly brought out. As Christian life is the conscious reproduction of the Life of Christ manifested on earth, so, far more vaguely but still truly, the godly life of the ancient servants of God was a foreshadowing of that which was to be revealed. It is in virtue of this fundamental principle that all Christian ages have followed the early Apostolic teaching, by acknowledging in the Psalms a typical witness of Christ.

(VI.) The Form of the Psalms.—It remains now only to notice briefly the peculiar poetical form of the Psalm, and the various methods of its musical recitation.

The poetry of the Psalm, like all the other poetry of Holy Scriptures, although in the original it has a kind of rhythmical cadence in each clause, is chiefly marked by a PARALLELISM of idea, generally expressed within the limits of each verse, sometimes extending to groups of verses. Each verse is mostly of the nature of a distich, in which there is a close correspondence of the two members in three chief relations.

(*a*) Most frequently this relation is a relation of Identity—the latter half of the verse simply repeating the idea of the former in different words; as—

"The Lord hath heard my petition,
The Lord will receive my prayer."

Or—

"His travail shall come on his own head,
His wickedness shall fall on his own pate."

(*b*) Sometimes the relation is of Antithesis—the latter clause supplying an idea exactly opposite to that of the former; as—

"The Lord knoweth the way of the righteous;
But the way of the ungodly shall perish."

Or—

"There is neither speech nor language:
But their voices are heard among them."

(*c*) Sometimes the relation is of Inference—the latter clause containing a conclusion drawn from the former; as—

"The Lord is known to execute judgment;
The ungodly is trapped in the work of his own hands."

Or—

"The Lord is my Shepherd:
Therefore can I lack nothing."

Occasionally, but more rarely, the verse assumes the character of a tristich, or three-line stanza—the latter member being (so to speak) enlarged; as—

"Thou shalt shew me the path of life:
In Thy Presence is fulness of joy;
At Thy right hand is pleasure for evermore."

Or—

"My heart was glad;
My glory rejoiced;
My flesh shall rest in hope."

Occasionally even of a tetrastich or four-line stanza; as—

"The ungodly have drawn the sword,
They have bent their bow:
To cast down the poor and needy,
To slay such as are of right conversation."

Besides, however, this parallelism in successive verses, we find cases in which the correspondence extends over groups of successive verses; as—

"Lift up your heads, O ye gates,
Be lift up, ye everlasting doors:
And the King of Glory shall come in.
Who is the King of Glory?
The Lord strong and mighty,
The Lord mighty in battle.

Lift up your heads, O ye gates;
Be lift up, ye everlasting doors:
And the King of Glory shall come in.
Who is the King of Glory?
The Lord of Hosts:
He is the King of Glory."

In this case, as in some others, the beginning and end of the connected group of verses is marked by the insertion of "Selah," indicating (as we have seen) the interposition of a musical symphony. By this (for example) we see that Ps. iii. is divided into three stanzas; the first two of two verses each, contrasting the sense of trouble expressed in *vs.* 1, 2, with the sense of God's protection in *vs.* 3, 4; the last of four verses applying both in mingled prayer and thanksgiving. So again Ps. lxi. is similarly divided into two stanzas, each of four verses.

In other cases this division of idea is marked by the recurrence of a burden with or without the interposed "Selah." Thus in Ps. xlvi., the last two sections (*vs.* 4–7, 8–11) end with the joyful exclamation—

"The Lord of Hosts is with us;
The God of Jacob is our refuge."

Again, in Ps. xlii., xliii., which are virtually one Psalm, we have three such sections—each ended with the cry—

"Why art thou so heavy, O my soul?
Why art thou so disquieted within me?
Put thy trust in God;
I will yet give Him thanks;
Who is the help of my countenance and my God."

The grandest instance is, however, Ps. cvii., in which the first four sections, containing distinct pictures of life's vicissitudes, are ended with a burden, of which the first member is always the same—

"O that men would praise God for His goodness,
And for His wonderful works to the children of men!"

while the second member varies at each successive repetition.

In a few Psalms the acrostic principle is preserved in successive clauses (as in Ps. cxi., cxii.); in successive verses (as in Ps. xxv., xxxiv., cxlv.); or in successive groups of verses (as in Ps. xxxvii., cxix.). (Occasionally this acrostic arrangement is imperfectly carried out, as notably in Ps. ix., x.) This is, however, exceptional; it has more artificiality of system than usual, and tends to break up the sense of the Psalm into separate ideas or maxims. It was probably adopted as a help to memory.

In these various ways, without being subjected to the rigid fetters of metre or rhyme, the language of the Psalms has impressed upon it that modulation and partial artificiality of form, which in all literatures seems to intensify, by confining within limits, the imaginative force of poetry. It is remarkable, and singularly conducive to the universal use of the Psalter, that since this kind of poetic form, unlike those of more modern poetry, attaches to idea more than word, it admits of free rendering in all the various languages into which the Psalms have been translated.

The Musical Recitation of the Psalms.—In some degree correspondent to this parallelism is the nature of the music, to which in the Christian Church the Psalms have been set. Of the methods of musical recitation of the Psalms, as they existed in the Jewish Church, although much speculation, more or less probable, has been employed, we cannot be said to know anything with certainty. In the Christian Church we not only know from very early times that, as their original intention demanded, they were sung and not said, and, where there was opportunity, musically accompanied; but we learn of three methods of singing them. Sometimes they were sung in full by the whole Congregation; sometimes they were sung responsively, a Precentor singing alternate verses and Congregation or Choir taking up the others; sometimes, and most frequently of all, they were sung antiphonally by the two sides of the Choir or the Congregation. The last method is of immemorial antiquity in the East, and it is said to have been introduced into the West by St. Ambrose in the fifth century. With this introduction is connected the origination of the old Ambrosian settings, which were afterwards improved by Gregory the Great (about A.D. 600) into the well-known Gregorian Tones. From that time onwards the prevalence of antiphonal singing—not, however, without some exemplifications of the other two forms—has been the rule of the Church; and various forms of Chant have been introduced, all having the same character of correspondence, as is perceptible in the idea of the Psalms themselves, and in the older forms preserving the completeness of each verse as a whole. Like other

preservations of ancient usage, it was attacked by the more extreme Puritan party, who would have superseded its congregational use by the new Hymnody, and in plain disregard of the intrinsic character of the Psalter, claimed that it should be used only as other parts of Holy Scripture are used. Even in 1689, among other proposals of the Revisers, it was suggested that all chanting should be abolished. But happily these proposals have never been carried out. In her use of the Psalter the Church of England has remained in harmony with the best traditions of the ancient Church; and the Psalms have continued to be the leading element in her Service of Praise, and a most powerful influence over the spiritual devotion of her members.

[It should be noticed that the Psalter in the Prayer Book is still taken from the Version of the "Great Bible" of 1540, which, unlike the Authorised Bible Version of 1611 and the still more accurate Revised Version of 1885, often follows the Vulgate, and through it the Septuagint, where they vary from the present Hebrew text. For this older Version had become by familiarity so endeared to the people, that it was felt undesirable to change it, and it certainly seems to lend itself with special appropriateness and beauty to Liturgical use.]

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THE

PSALMS OF DAVID.

THE FIRST BOOK OF THE PSALTER.

THIS contains forty-one Psalms; of which all, except Ps. i., ii., x., xxxiii. (which have no titles), are ascribed to David. It is undoubtedly the earliest in date, and it is thought by some to have been the original Psalter, completed in the time of Solomon for the service of the Temple.

PSALM I.

This Psalm, which, unlike almost all the Psalms of the First Book, is anonymous, appears to have been prefixed to that Book as a kind of didactic Preface. (It is notable that in some of the best MSS. of Acts xiii. 33 a quotation from our second Psalm is given as from "the first Psalm," as though this Psalm was not reckoned as an integral part of the Book.) The Psalm is obviously paraphrased in Jer. xvii. 5—8. In its style and tone of thought it breathes the spirit of the Book of Proverbs and some parts of the Book of Job, and has been not improbably referred to the age, and perhaps the hand, of Solomon, at the time when the inauguration of the Temple Service would suggest the formation of a Psalter.

The subject is the contrast of the blessing of God on the righteous and His curse on the wicked—according alike with the "first thoughts" of simple faith, and the "third thoughts" of mature conviction, to which the soul returns after the sense of the contradictions and imperfections of life, so emphatically brought out in the Book of Job and many of the Psalms.

v. 1. There is here a climax in the stages of evil: first, the entering into the ideas and thoughts of the ungodly (properly, of those who have no stay or rest; comp. Is. lvii. 20, 21); next, the deliberate stand taken in the way of active sin; lastly, the assumption of the seat of leadership and authority among the profane scoffers at God and at goodness.

v. 2. Stress is laid on the Law—taken in its largest sense as the known declaration of God's will—as drawing to itself both the heart in delight, and the mind in constant meditation (see Deut. vi. 6—9).

vv. 3, 4. The image is singularly perfect. The tree draws through its root, from the moisture of the river of God, the power of growth and freshness in all the heat of trial; it is always green in living beauty; at right seasons it yields solid fruit; and this fruit is brought to perfection. (Comp. John xv. 1—8.) In the close of verse 4 the metaphor is applied.

v. 5. The contrary image does not exactly correspond; for the wicked are not worthy of comparison even with a worthless tree: they are briefly described as mere chaff, separated by God from the true wheat, and swept away by the wind from the high threshing-floor. (Comp. Matt. iii. 12.)

vv. 6, 7. At the end all metaphor is dropped. The Judgment comes, in this world or the next; the wicked cannot stand before it, or find place in the holy "congregation" of God's people. (Comp. Rev. vi. 15; vii. 9, 10.) For the way of the righteous is "known," that is, blessed of God (see Is. xliii. 1; Job xxiii. 10; John x. 2—4; 2 Tim. ii. 19); therefore, being His way, it leads to life. The way of the ungodly loses itself necessarily in darkness, simply because it is the self-chosen way, which God disowns.

The Psalter,

OR

PSALMS OF DAVID.

THE FIRST DAY.

Morning Prayer.

PSALM 1. *Beatus vir qui non abiit.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

2 But his delight is in the law of the LORD : and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

4 His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

7 But the LORD knoweth the way of the righteous : and the way of the ungodly shall perish.

PSALM 2. *Quare fremuerunt gentes?*

WHY do the heathen so furiously rage together : and why do the people imagine a vain thing?

Psalm II.

This Psalm stands out in vigorous contrast with the didactic calmness of the preceding. It is a grand prophetic Psalm, setting forth with singular dramatic vividness the establishment, the conflict, and the victory, of the kingdom of the "Anointed One." No one who considers the grandeur of its promises can doubt that in its full sense it is a Messianic Psalm, as was certainly held by ancient Jewish interpreters, and as is expressly declared in the New Testament (Acts iv. 26; xiii. 33; Heb. i. 5; v. 5; comp. Rev. ii. 27). Naturally it is used as one of the Proper Psalms for Easter-Day. But the type of this greater Antitype is evidently some anointed king of Israel, menaced by rebellion of subject nations, yet relying on the Divine decree, and proudly confident of triumph. Now the Psalm is referred to David in Acts iv. 25, and both its position in the Psalter and its style suit well with that reference. In the great promise to David (2 Sam. vii. 14) we read, "I will be to him a Father, and he shall be to me a Son"—there applied to his promised successor, though quoted in Ps. lxxxix. 20—37 as applicable to David himself. Probably therefore the "Anointed" of this Psalm is primarily David himself or Solomon; the occasion either the final risings against David after the establishment of his kingdom (2 Sam. viii., x.) or the rebellions against Solomon in his early days, clearly indicated in 1 Kin. xi. 14—25.

The Psalm falls into four sections: (*a*) *vv.* 1—3, the rebellion of the enemies; (*b*) *vv.* 4—6, the rebuke of the Lord Jehovah; (*c*) *vv.* 7—9, the triumphant claim of the promise by the Anointed One; (*d*) *vv.* 10—12, the warning against rebellion by the Psalmist.

v. 1. *The people*—properly, "the peoples," that is, the subject nations.

v. 2. *His Anointed.* "The Lord's Anointed" is the name given to the kings of Israel, especially in the days of David and Solomon (1 Sam. ii. 10; xii. 3, 5; xvi. 6, &c.). All these are types of Him, who was "anointed with the Holy Ghost and with power" (Acts x. 38), to whom properly the words apply. "Thou art the Son of God; Thou art the King of Israel" (John i. 49). We note that the words of this verse strike the key-note of the first recorded prayer in the persecuted kingdom of Christ (Acts iv. 24—27).

vv. 4, 5. *Laugh them to scorn.* So in Ps. xxxvii. 13; lix. 8, the Lord Himself, like His prophet (1 Kin. xviii. 27), is represented as first visiting His foes with the righteous scorn stirred by the sight of vanity and folly; then, as speaking in the righteous wrath, which visits what is more than folly. This belongs to the sterner revelation of the Old Testament; yet even Our Lord uses irony (Mark vii. 9) and the most unsparing severity of denunciation (Matt. xxiii. 1—33).

v. 6. *Yet have I*, &c. The "I" is emphatic; the establishment of the Kingdom is Divine and therefore unassailable. The hill of Zion, the citadel of David, and the place of the first habitation of the ark in David's time (2 Sam. v. 7—9; vi. 12), is the type at once of holiness and of strength (Ps. xlviii. 1—8).

v. 7. It should be (as in the Bible Version), "I will declare the decree." The Anointed One speaks with clear reference to the great promise of God, made to the seed of David (2 Sam. vii. 14).

This day have I begotten Thee—that is (as the context shews), "I have proclaimed Thee My Son, and so raised Thee to a higher sonship. The words are applied to Our Lord's Resurrection and Ascension (Acts xiii. 33; Heb. i. 5), in which He enters on His Messianic royalty, and is (see Col. i. 18) "the first-born from the dead."

vv. 8, 9. The universality of the Messianic kingdom is always one of its essential features, fulfilling the universal promise to Abraham (see Ps. lxxii. 8—11; Dan. vii. 13, 14, 27). In accordance with the occasion of the Psalm, its character as a kingdom of peace and love is lost in the declaration of its final triumph over the enemies (comp. Rev. ii. 27; xix. 11—21).

v. 12. *Kiss the Son.* The word rendered "Son" is not the same as in *v.* 7; it is an Aramaic word, and is not found except in the later Hebrew (see Prov. xxxi. 2). The translation

2 The kings of the earth stand up, and the rulers take counsel together : against the LORD, and against his Anointed:

3 Let us break their bonds asunder : and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath : and vex them in his sore displeasure:

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the LORD hath said unto me : Thou art my Son, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance : and the utmost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the LORD in fear : and rejoice unto him with reverence.

12 Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, yea but a little. Blessed are all they that put their trust in him.

PSALM 3. *Domine, quid multiplicati?*

LORD, how are they increased that trouble me : many are they that rise against me.

2 Many one there be that say of my soul : There is no help for him in his God.

3 But thou, O LORD, art my defender : thou art my worship, and the lifter up of my head.

4 I did call upon the LORD with my voice : and he heard me out of his holy hill.

of our version certainly best suits the context; it is that of the Syriac version, and of some of the best Hebrew scholars. The kiss is, of course, the sign of homage to the Anointed King (comp. 1. Sam. xi.). But the majority of the ancient versions and Targums are against it. The LXX. and Vulgate have "accept discipline" or warning; others render "worship in purity" or "worship the chosen one." If our version be rejected, probably the LXX. rendering is best. It is an exhortation to yield to the Divine decree, lest the wrath of God be provoked. The latter part of the verse is best rendered, "lest He" (Jehovah) "be angry, and so ye perish on your way. In a little" (speedily) "is His wrath kindled. Blessed are they that trust in Him."

PSALM III.

The superscription, "A Psalm of David, when he fled from Absalom his son" (2 Sam. xv. 14), may be unhesitatingly accepted, as supported both by the style and substance of the Psalm. It is evidently a Morning Hymn (see *v.* 5), divided into four sections, each (except the third) closing with the *Selah*, indicating a musical interlude. Of these sections (*a*) the first (*vv.* 1, 2) describes the gathering of the scornful enemies; (*b*) *vv.* 3, 4, are the expression of unshaken confidence in the Lord; (*c*) *vv.* 5, 6, accordingly defy the countless enemies in God's Name; (*d*) *vv.* 7, 8, cry to Him for victorious help and blessing on His people.

v. 1. *Lord, how,* &c. The rapid growth of the conspiracy is emphatically marked in the history (2 Sam. xv. 12—14); and it was clearly for the time beyond David's power to resist; hence his hurried flight.

v. 2. *There is no help for him in God.* Compare the thought expressed in the curse of Shimei (2 Sam. xvi. 8), "The Lord hath delivered the kingdom into the hand of Absalom." David is looked upon as under Divine wrath. God's chastisement is mistaken for condemnation.

v. 3. *My defender*—properly, as in the Bible Version, "a shield about me" (see Ps. xviii. 2; xxviii. 7); *my worship*—properly, "my glory." There is a climax in the promise of protection, glory, triumph.

v. 4. *I did call,* &c.—properly, "I cry, and He answereth me."

Out of His holy hill—evidently Mount Zion, where the ark was still left (2 Sam. xv. 24—29) by David's express command. In spirit David still worships before it, and realizes God's Presence there, answering his prayer. Compare the prayer of Solomon (1 Kin. viii. 30, 33, &c.) for all who "worship towards this house."

v. 5. *I laid me down,* &c.—probably on the evening of his flight, laying his unsheltered head in the wilderness, not without imminent danger of death (2 Sam. xvii. 1—22). In the fresh morning he rises in trustful sense of God's hand over him.

v. 6. *Ten thousands of the people* (see 2 Sam. xv. 12; xvii. 11).

v. 7. *Up, Lord.* The call, like the *Exsurgat Deus* of Ps. lxviii., is evidently taken from the prayer of Moses in the wilderness at the moving of the ark (Num. x. 35). The ark is far away; but the Lord of Hosts is with David—to smite the foe like wild beasts "on the jaw," and "to break the teeth" of their devouring fury.

v. 8. In this last verse there is a peculiar beauty. In the midst of the desertion and ingratitude of Israel David forgets himself in prayer for them. "Thy blessing be on Thy people." (Comp. 2 Sam. xxiv. 17.) Whether God give him victory or not, he pleads for the covenant with His people; in which He is their salvation.

PSALM IV.

This Psalm, by many correspondences of detail with Ps. iii., and by the allusion in *v.* 9, is evidently referred to the same time and occasion. It is the contemporaneous Evening Hymn of the fugitive king (used as the first Psalm at Compline in the old Service book).

In the heading we find, as in fifty-four other Psalms (almost all Psalms of David, Asaph, or the sons of Korah), "to the Chief Musician," or

5 I laid me down and slept, and rose up again : for the Lord sustained me.

6 I will not be afraid for ten thousands of the people : that have set themselves against me round about.

7 Up, Lord, and help me, O my God : for thou smitest all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord : and thy blessing is upon thy people.

Psalm 4. *Cum invocarem.*

HEAR me when I call, O God of my righteousness : thou hast set me at liberty when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour : and have such pleasure in vanity, and seek after falsehood ?

3 Know this also, that the Lord hath chosen to himself the man that is godly : when I call upon the Lord he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will show us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn and wine and oil increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only, that makest me dwell in safety.

"Precentor," implying a direction to use the Psalm in the Temple Service; and in this case there is the addition "upon *Neginoth*," that is, to accompaniment of "stringed instruments." This heading must, of course, belong to the time of its insertion in the Psalter, not of its composition in the wilderness.

It falls into three sections: (*a*) the opening verse of prayer (*v.* 1); (*b*) the address of rebuke and caution to the "sons of men" (*vv.* 2—5); (*c*) the encouragement of dependency and distress (*vv.* 6—9).

v. 1. *O God of my righteousness.* The phrase is emphatic. David was thought to be cast off by the Lord; but in His grace and forgiveness he finds through penitence the true "righteousness which is by faith" (see Ps. li. 7—12).

Hast set me at liberty—properly (as in R.V.), "set me at large," that is, given me room in the straits of difficulty (see Ps. xviii. 36).

v. 2. *Sons of men.* The original word seems to imply "sons of the great" or "the brave," evidently the professed warriors or "mighty men," whom the wars of Saul and David had so brought out as to make them "too strong" for the king. The address throughout may be to the warriors with Absalom, or alternately (in *vv.* 2, 3 and *vv.* 4, 5) to them and to the "sons of Zeruiah" on his own side.

vv. 2, 3. *How long.* The remonstrance is twofold—against open rebellion, "turning his glory into shame" (see A.V.), and against baseless calumny. From these he appeals to the evidence of God's acceptance of his prayer, as a sign that he is "godly" (comp. John ix. 30—33). The word rendered "godly," frequent in the Psalter, appears to mean either "merciful" or (as in margin of R.V.) "one who receives mercy" (of God). The latter sense seems best to suit the context here.

v. 4. *Stand in awe.* There is much to be said for the reading of the LXX. (adopted in Eph. iv. 26), "Be angry" (if ye will) "and sin not"; especially if it be taken as applied to moderate the fierceness of such men as Joab against those who were still brethren. The counsel of self-communing "in the chamber" is not unlike the "Let not the sun go down on your wrath" of Eph. iv. 26. The command to take refuge in God, offering the "sacrifices of righteousness" (see Ps. li. 19), is similarly an appeal from the wrath of men to the righteous judgment of Him who has said, "Vengeance is mine" (comp. Rom. xii. 19).

vv. 6—8 are evidently an encouragement to his own men, despondent in their weariness and distress for food (2 Sam. xvii. 29)—speaking of a joy in the "light of God's countenance," "more than they have when their corn and wine and oil are increased" (see R.V.) The reference is clearly to the prosperous camp of the enemies, who had all Judah at their back. In *v.* 7 there is a reminiscence of the priestly blessing (Num. vi. 26). Comp. Ps. xxxi. 18; lxvii. 1; lxxx. 3, 7, 19.

v. 9 is the last waking utterance of faith (exactly corresponding with iii. 5) in God, who gives the "peace" and safety "which the world cannot give."

PSALM V.

This Psalm is evidently (see *v.* 3) another Morning Hymn. In the heading it is called "A Psalm of David." Evidently the Psalmist is now at Jerusalem, having access to the Sanctuary, in which he delights to take refuge from the treachery and hatred of his enemies. If it be really David's, it may perhaps be referred to the time of depression and weakness, just before the outburst of the rebellion of Absalom—laying as it does emphatic stress on treachery and falsehood, guided by evil counsel.

The addition "to the Chief Musician" indicates its designation for Temple worship, and "upon *Nehiloth*" directs its use with a "flute accompaniment," perhaps because of its pathetic and plaintive character.

It has three divisions: (*a*) the introductory prayer (*vv.* 1—3); (*b*) the confidence in acceptance (*vv.* 4—7); (*c*) prayer against the enemies of man and God (*vv.* 8—13).

PSALM 5. *Verba mea auribus.*

PONDER my words, O LORD : consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O LORD : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak lies : the LORD will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O LORD, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them; they that love thy Name shall be joyful in thee;

13 For thou, LORD, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

vv. 1, 2. The "words" of the Psalmist are described as including the two phases of worship—the "meditation," which is the low murmur of nearly silent prayer, and the "calling," that is, the cry of impassioned vehemence.

v. 3. There is an emphasis on the phrase "in the morning" (as in Ps. cxxx. 6; cxxxix. 18). The "waking thoughts" of the Psalmist are "bright with God's praise." The word *direct* is properly "set in order," a word specially used for the preparation of sacrifice (Lev. i. 7, 8; vi. 12), to which prayer is here by implication likened, as explicitly in Ps. cxli. 2. The same comparison is even more frequently and naturally applied to thanksgiving (Ps. i. 14; lxix. 30, 31; cvii. 22; Heb xiii. 15).

v. 4. This special conception of God, as One who in His righteousness rejects the evil and loves the good, is evidently suggested by the circumstances of the Psalmist. But, as usual, it is in the sense not of his own goodness, but of "the multitude of God's lovingkindnesses" that he ventures to approach Him (*v.* 7); and even then in the "fear" of humble reverence.

vv. 5, 6. There is a climax in the description of wickedness—beginning with "folly" (empty boastfulness), passing on to deliberate "work of iniquity" and "lying," ending at last in the union of "bloodthirstiness and deceit" (with apparently a personal reference, possibly to Ahithophel).

v. 7. The words "house" and "temple" have been supposed to shew that the Psalm was written after the time of David; and certainly it is to the fixed Temple that they are most commonly applied. But as they seem to mean only "habitation" and "palace," there is no reason why they should not have been used of the Tabernacle on Mount Zion.

v. 9. The chief emphasis is throughout on treachery—in the mouth that cannot be trusted, the inner heart a gulf of wickedness, the throat a sepulchre leading to the abyss, the tongue "made smooth" (like a serpent's) that the prey may slip over it.

v. 10. Finally this treachery is viewed not as a wrong to man, but a sin against God. Thereupon follows the prayer (like that of 2 Sam. xv. 31) that "their counsel may be turned to foolishness," and that the wanton "multiplication of transgressions" may cast them out of God's favour.

vv. 12, 13. The tone of the Psalm suddenly changes from plaintiveness to the brightest hope. Those who take refuge in God are to have not only safety and comfort under His shield, but such joy and exultation in His blessing, as is, even amidst the contradictions of this life, the natural heritage of the children of God. Comp. Phil. iv. 4; 1 Thess. v. 16—18; 1 Pet. iv. 13.

PSALM VI.

This Psalm (the first of the seven Penitential Psalms, used on ASH-WEDNESDAY) is at first sight more of sorrow than penitence; but the undercurrent of repentant consciousness is seen in the view of trouble, as God's "rebuke and chastening," and in the sense of the loss of His Presence (*v.* 4). It is traditionally "A Psalm of David"; and with this the style and character well agree. The whole idea of the Psalm—in its mingled sorrow and hope—is like that of Ps. v., and it may well refer to the same period of depression which preceded the rebellion of Absalom. But in Ps. v. the main cause of that depression is from enmity without; here, rather from sickness and sorrow within.

The heading, besides noting the accompaniment of stringed instruments (as in Ps. iv.), adds "upon *Sheminith*," which seems to mean "on the octave"—to be sung, that is, by bass voices, as suiting its sad and sombre tone of thought.

It falls into three divisions: (*a*) *vv.* 1—3, the cry "O Lord, how long?" (*b*) *vv.* 4—7, the picture of the sufferer, fainting in excess of sorrow even to death; (*c*) *vv.* 8—10, the sudden brightness of comfort and confidence in God.

v. 1. The sorrow is viewed partly as rebuke on the past, partly as chastening for the future. In both aspects the prayer, repeated in Ps. xxxviii. 1, is no doubt, that, if possible, it may pass away altogether,

Evening Prayer.

Psalm 6. *Domine, ne in furore.*

O LORD, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord, heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me, for thy mercy's sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning, every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed : they shall be turned back, and put to shame suddenly.

Psalm 7. *Domine, Deus meus.*

O LORD my God, in thee have I put my trust : save me from all them that persecute me, and deliver me ;

2 Lest he devour my soul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any such thing : or if there be any wickedness in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy ;

but that in any case it may not be sent in the severity of God's righteous displeasure. It approaches the idea of Jer. x. 24 ("O Lord, correct me . . . bring me to nothing").

v. 3. The original (see A.V.) is far more striking in its abruptness, simply, "O Lord, how long . .?" (Comp. Ps. xiii. 1; xc. 13; Rev. vi. 10.) The suffering is evidently twofold—bodily pain piercing to the bones (see Job xxx. 17; xxxiii. 19) and trouble of soul.

v. 4. *Turn thee, O Lord.* The words imply (as in xxii. 1; xc. 13, &c.) a sense of God's face turned away. In this is the essence of sorrow; in this His servant faints, and cannot live.

v. 5. *In the pit*—that is, in the *Sheôl* or *Hades*, the shadowy region of the departed soul, distinguished from the resting-place of the body (see xvi. 10). The whole tone of this verse (with which compare Ps. xxx. 9; lxxxviii. 11; cxv. 17; Is. xxxviii. 18) belongs to the ancient twilight of belief in the future life, as real indeed, but unknown and dark, and therefore standing in strong contrast with the brightness of blessing and opportunity in this life. In the New Testament, on the contrary, all is changed by the revelation of Christ. "To depart, &c., is far better" (Phil. i. 21, 23), and "to be absent from the body is to be present with the Lord" (2 Cor. v. 8), because our "life is hid in Him," "who is the Resurrection and the Life."

v. 7. The picture is one of extreme weakness and despondency—such as seems from the history to have characterized David at the time to which the Psalm is referred. *My beauty* should be (as in A. V. and R.V.) "my eye," "dim" and worn out with excess of weeping.

v. 8. Here, even more than in Ps. v. 12, there is an almost startling suddenness of change in tone. The Psalmist's foes are defied; for he feels that his prayer is heard and answered; and therefore all enmity is instantly confounded.

PSALM VII.

This Psalm is called in the heading *Shiggaion*, which appears to signify a poem of a freer and more erratic kind—an "ode" or "spiritual song" (Eph. v. 19)—and well deserves that title by its bold vividness of painting and freedom of transition from one thought to another. It is "A Psalm of David," evidently, by its freshness of tone and style, belonging to his earlier days. In the heading it is said to have been "sung concerning the words of Cush the Benjamite"—some unknown adherent of Saul who had slandered David to his master. (Comp. 1 Sam. xxiv. 9; xxvi. 19.) The idea that the name is metaphorically used must be rejected. This probably refers it to the days of Saul's persecution and David's wandering—the days of present trouble, but of conscious innocence and certain hope.

It contains (*a*) a prayer of trust in God (*vv.* 1, 2); (*b*) a vehement protestation of innocence and defiance of accusation (*vv.* 3—5); (*c*) a cry to God to arise in the judgment, which must surely come (*vv.* 6—17); (*d*) a final burst of praise (*v.* 18).

v. 2. *Lest he devour*, &c. The verse (as also *v.* 5), singling out one chief enemy, suits well the time of Saul's fierce and deadly enmity against David's "glory," which he envied, and his "life," from which he feared ruin. Before it David avows himself absolutely helpless in 1 Sam. xxiv. 14; xxvi. 20.

vv. 3, 4. These verses, in which David indignantly repels some definite accusation of iniquity and ingratitude to friends, are sometimes interpreted thus: "If I have rewarded evil to him who dealt friendly with me; if I have displaced" (or "despoiled") "him that without cause was my enemy," so keeping the usual parallelism. But our rendering is probably best, making the second half of the line a parenthetical recollection of an act, going beyond even the returning good for good; and it is almost impossible not to refer it to David's generosity to Saul, when he was hunting his life "without a cause" (1 Sam. xxiv. 4—15; xxvi. 7—20).

5 Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O LORD, in thy wrath, and lift up thyself, because of the indignation of mine enemies : arise up for me in the judgment that thou hast commanded.

7 And so shall the congregation of the people come about thee : for their sakes therefore lift up thyself again.

8 The LORD shall judge the people ; give sentence with me, O LORD : according to my righteousness, and according to the innocency that is in me.

9 O let the wickedness of the ungodly come to an end : but guide thou the just.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preserveth them that are true of heart.

12 God is a righteous Judge, strong, and patient : and God is provoked every day.

13 If a man will not turn, he will whet his sword : he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death : he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head : and his wickedness shall fall on his own pate.

18 I will give thanks unto the LORD, according to his righteousness : and I will praise the Name of the LORD Most High.

vv. 6, 7. The prayer to God to arise in judgment goes beyond the Psalmist's immediate need. It is a grand invocation of the universal retribution on evil from His hand. For *v.* 6 should be, "Let the host of the peoples be gathered round Thee" (for judgment), "and over it return Thou on high" (unveiling Thy presence from the height of the judgment seat).

v. 8. Here we have one of those almost startling protestations of innocence common in David's earlier Psalms. It is used in relation to the undeserved persecution, so patiently and nobly borne; and, so used, it is natural and right. But it stands in marked contrast with the sense of unworthiness before God brought out in the Psalms of deeper spiritual insight, and still more with the penitent consciousness of guilt running through those which were written after his great sin. In us, who have fuller knowledge of God, and of the true idea of humanity in Jesus Christ, such protestations must be less unreserved.

v. 9. *Guide* should be (as in A.V.) "establish"; *defence* is (as in Ps. iii. 3; v. 12) "shield." Wickedness comes of itself "to an end": the inner righteousness "of the heart and reins" must be "established" for ever, because it is the image of the Eternal.

v. 10. The words "strong and patient" are taken from the LXX. They are not found in the Hebrew; nor do they exactly suit the context, which emphasizes not so much God's patience, as the preparation, already beginning, of certain retribution for the impenitent. It is better to render (with R.V.) "God is a righteous Judge, yea, a God that hath indignation every day."

v. 13. *He ordaineth*, &c., should be, "He maketh His arrows arrows of fire"—the lightnings of His wrath. The metaphor is taken from the arrows, bearing with them the flame of some inflammable stuff wrapped round them, commonly used in ancient sieges.

v. 15. The sudden change of person marks the abrupt style of the Psalm. By a striking transition the sinner is seen, unconscious of the gathering storm of retribution, travailing slowly in the monstrous birth of iniquity, first conceiving evil in the heart, then bringing forth falsehood in word and deed. The judgment also is viewed as the inevitable consequence, under God's law, of his own deed; he digs the pit of treachery for his own feet; he hurls at others the open violence, only to fall back on his own head.

v. 17. The last verse, as so often, marks the clearing up of all vicissitudes of feeling into thanksgiving and praise of Jehovah, not only as the Most High, but as the All-righteous. It is like the *non confundar in æternum* of the *Te Deum*.

PSALM VIII.

This Psalm, also "A Psalm of David," is clearly a Psalm of the night. There is nothing to determine its date, although we are naturally tempted to refer it to the night-watches of his shepherd life, or of his life as a fugitive, with which latter, possibly, the heading *Gittith* (see below) may agree. Whenever written, it shews a calm maturity of thought and expression. The idea which runs through it is of the union of littleness and greatness in man, as but one creature of the vast universe, and yet one whom God brings into covenant with Himself. To us the sense of both elements of the antithesis should be immeasurably strengthened; for we know infinitely more at once of the vastness of Nature and of the wonder of God's covenant with man, crowned in the revelation of the Lord Jesus Christ. Accordingly in the New Testament we find this picture of the humiliation and exaltation of humanity in general applied in all its fulness to the contrast between the Incarnation and Passion, and the Ascension and Glorification of the true Son of Man (1 Cor. xv. 27; Heb. ii. 6–9). Hence its use as one of the Psalms of ASCENSION-DAY.

It expresses its main idea, first (*a*) by implication (in *vv.* 1–3), speaking in one breath of the exhibition of God's glory in the heavens, and the confession of it by the infant tongue; next (*b*) explicitly (*vv.* 4–9), in the

Psalm 8. *Domine, Dominus noster.*

O LORD our Governor, how excellent is thy Name in all the world : thou that hast set thy glory above the heavens !

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies : that thou mightest still the enemy and the avenger.

3 For I will consider thy heavens, even the works of thy fingers : the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him : and the son of man, that thou visitest him ?

5 Thou madest him lower than the angels : to crown him with glory and worship.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet :

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world !

THE SECOND DAY.

Morning Prayer.

Psalm 9. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

contrast of the littleness of man in himself and the majesty in which God has clothed him.

The heading directs it to be used on *Gittith* (as in Ps. lxxxi. of Asaph, and Ps. lxxxiv. of the sons of Korah), and this appears certainly to mean in the lyre, or after the music, of Gath, which the Targum says that David brought back after his sojourn there (1 Sam. xxvii. 1—4).

v. 1. The antithesis of this verse is remarkable. God's "glory" in itself is "set above"—perhaps better "upon"—"the heavens," His "Name," that is, His revelation to His rational creatures, is "in all the earth."

v. 2. *Ordained* (or founded) *strength.* This gives the real sense of the Hebrew rather than the reading of the LXX., "perfected praise"—which is perhaps a true gloss explanatory of the meaning, and is applied by Our Lord Himself (Matt. xxi. 16) to the acclamations of the children on His triumphal entry. There is a wonderful boldness and beauty in the idea that God manifests and founds His strength, not so much in the grandeur of Nature as in the human acknowledgment of His kingdom, even by the childish tongue—the universal instinctive witness to Him as the Supreme ruler in righteousness, against "the enemy and the self-avenger" (self-truster). Compare a similar juxtaposition of ideas in Ps. cxlvii. 3, 4.

v. 4. The cry "What is man?" in itself expresses that bewildering and humiliating sense of man's littleness, in presence of the revelation of the vastness of Creation through the star-lit sky, which increases with our intellectual conception of that vastness. But the addition "that Thou visitest him," expressing the moral faith in God, as One who has communion and covenant with man, is the utterance of all true religion, which changes bewilderment into adoration, and humiliation into sense of exaltation through God's grace.

v. 5. *Lower than the angels*—the rendering of the Septuagint, quoted in the New Testament (Heb. ii. 7—9), and of other ancient versions. The original word *Elohim* might bear this sense (see Ps. lxxxii. 6), but the common use of the word, and the context here, are both in favour of the translation (see R.V.) "than God." The Psalm (like Gen. i. 27, 28) dwells on man as having in him the image of God veiled in flesh, and in virtue of this being "crowned with glory and dominion" over all the works of God's hands. Nothing less than this is the consciousness of all true religion, brought out perfectly in the knowledge of the Incarnation; and in it there should be no thought of any being, except the soul and God.

v. 9 is the repetition of the first verse, but now with deeper and more thoughtful consciousness, after the reflections of the intervening verses.

PSALM IX.

This Psalm has so many points of likeness with Ps. x. as to argue common authorship and close connection. In Ps. ix. there is a distinct, although imperfect, acrostic arrangement, which, after an interval, is obviously taken up in Ps. x. 1, 2 and 13—20; and Ps. x., almost alone in Book I., has no heading of its own. Hence in the LXX. the two are made one Psalm. But decisive against this is the slightest consideration of their whole tone and character; for Ps. ix. is a glad song of victory over the heathen, Ps. x. a troubled prayer against domestic rebellion. Probably the latter is a supplement to the former, added not long after by the same hand.

The heading makes Ps. ix. "A Psalm of David." The acrostic arrangement, especially in its incompleteness, is no decisive argument against this ascription to him. If it be accepted, the Psalm may be well referred to the great crowning victory over the Syrians and Ammonites, recorded in 2 Sam. x., which was soon followed by David's great sin and the internal troubles which succeeded it.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou Most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness : and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed : even a refuge in due time of trouble.

10 And they that know thy Name will put their trust in thee : for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion : show the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them : and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord ; consider the trouble which I suffer of them that hate me : thou that liftest me up from the gates of death ;

14 That I may show all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made : in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgment : the ungodly is trapped in the work of his own hands.

It adds "*on Muth-labben*," which seems to mean "Death of the Son," and is usually supposed to be the name of some well-known tune, to be used for this Psalm. We may observe that the verbal order is unusually symmetrical, falling into ten sections of four lines each.

The order of subject is also well marked: (*a*) the opening of praise (*vv.* 1, 2); (*b*) the triumphant picture of judgment upon the heathen (*vv.* 3—6); (*c*) the opposite picture of God's protection over His people (*vv.* 7—10); (*d*) the remembrance of prayer in trouble answered by His goodness (*vv.* 11—16); (*e*) the final contrast of the failure of self-trusting humanity and the hope of the faithful in God (*vv.* 17—20).

vv. 1, 2, take up and expand the closing verse of Ps. vii., to which in general idea this Psalm bears much resemblance.

v. 3. *While*, &c. It should be, "because my enemies . . . because they fall," &c.

v. 4. *That judgest right*—rather *judging righteously*. Here (as in *vv.* 8, 9, 12, 16) the goodness of God to His people is viewed as no arbitrary favour, but the support of righteousness against wrong, of true faith against godlessness, of the covenant, in which all nations shall be blessed, against all that ignores and would obliterate it. As in the prophetic books, He is seen as "the Judge of the whole world," who must "do right."

v. 6. *O thou enemy*, &c. This rendering is certainly wrong. It should be (much as in R.V.) "the enemy are come to an end, they are desolate for ever: the cities which Thou hast destroyed, the very memory of them has perished."

v. 9. *Due time*. The original is simply "time of trouble."

A defence and *refuge*, properly, a high fortress; such as crowned many points of the hill-country of Palestine, which David knew so well in his early times of trouble.

v. 12. *When He maketh*. God is spoken of as "the Avenger of blood," that is—according to ancient Eastern custom, recognised and regulated by the Law (Num. xxxv. 12-28)—the nearest of kin, exacting vengeance for blood shed by violence. That vengeance God exacts for all (Gen. ix. 5); but in the use of this special phrase here (as in Job xix. 25) God's Fatherhood towards Israel seems to be implied. He is nearer to each than the nearest of kin.

vv. 13, 14. If the reading of these verses be correct, they must be a quotation of "the complaint of the poor," *i.e.* the afflicted, referred to in the previous verse. Otherwise they would break unmeaningly on the triumphant tenour of the whole Psalm, which is, indeed, the fulfilment of the prayer itself, "that I may shew all Thy praises," &c.

vv. 15, 16. Probably there is some special reference to devices of the enemy, which had signally defeated themselves. But the idea itself—that wickedness works its own ruin, and deceit deceives itself—is the expression of a great Law of God's Providence, and therefore is frequent in the Psalms (see v. 11; vii. 15—17, &c.).

vv. 17, 18. *Shall be turned into hell*—properly, "shall return to *Sheôl*" or *Hades* (see vi. 5)—that is, shall pass away in death to the unknown spiritual world, just as the body shall return to the dust. The idea is not of the punishment of evil, but of its unsubstantiality and transitoriness. Being without God—forgetting Him whom to some degree they might know (Rom. i. 19—23)—the nations are "subject to vanity" and "have no hope." (Comp. Rom. viii. 19—22; Eph. ii. 11, 12.) On the other hand, "the patient abiding" of faith, even though it seem forgotten, shall reach the eternal reality. In such passages there is undoubtedly the vague but certain hope of a future beyond the grave.

vv. 19, 20. *Up, Lord* (see iii. 7). These verses may (like *vv.* 13, 14) describe the utterance of "the patient abiding of the meek" spoken of above. But perhaps they are better taken as a final prayer that God will complete and continue His judgment, shewing the proud enemies that, after all, they are before Him but weak men.

17 The wicked shall be turned into hell : and all the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear, O Lord : that the heathen may know themselves to be but men.

Psalm 10. *Ut quid, Domine?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble?

2 The ungodly, for his own lust, doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgments are far above out of his sight, and therefore defieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

9 For he lieth waiting secretly; even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

This Psalm, closely connected with Psalm ix.—a mournful supplement, under changed circumstances, to its triumphant thanksgiving—draws a singularly vivid and terrible picture of a time of rebelliousness and disorder, of treachery and godlessness in Israel. If it be a Psalm of David, it may well belong to the time of disorganisation and decay before the rebellion of Absalom.

It has three distinct parts: (*a*) the indignant description of the pride, the cruelty, and the treachery of the wicked (*vv.* 1—12); (*b*) an earnest prayer to God for help against them (*vv.* 13—17); (*c*) a burst of praise over the anticipation, or reality, of God's answer to that prayer (*vv.* 18—20).

v. 2. The best rendering appears to be—

"In the pride of the wicked, the
poor is set on fire;
In the snares which they have
devised, the poor are taken."

There is here the double idea, which runs through the Psalm, of the proud cruelty which consumes, and the treachery which ensnares.

v. 3. This should be—

"The wicked sings praise over his
own heart's lust;
The covetous utters blessing, yet
despises the Lord."

The image is striking; the hymn of praise and blessing he utters over his own successful lust; God, to whom alone it is due, he utterly despises. The R.V., however, taking the word "bless" to signify "bid farewell," gives, perhaps, a simpler sense, "renounceth, yea, contemneth the Lord."

v. 4. *Neither is God.* The true rendering is either (with A.V. and some ancient versions), "In the pride of his countenance he will not enquire; God is not in all his thoughts,"—expressing a foregone conclusion, in which the wish is father to the thought; or (with R.V.),

"In the pride of his countenance,
he saith, He will not require it.
"All his thoughts are, There is no
God."

(Comp. Ps. lxxiii. 2; xciv. 7.)

v. 5. *Grievous.* It should be "firm" or "secure," because God's judgment is too high for him to see, and at human enmity he scoffs.

v. 7. His words are "the cursing" of pride, and the "deceit of guile"; under these lurk the "mischief and iniquity," which are the Satanic opposites of the love and truth, the essentials of true humanity.

vv. 8—10. The mingled treachery and violence of the robber, lying in wait for the helpless, naturally suggest the metaphor of the lion crouching for his prey, expressed in *vv.* 9, 10.

v. 8. *The thievish corners,* &c., should be "the lurking places of the villages." Outside these the robber lurks; in his den he murders, and still his eyes lay ambush for more victims. Like the lion in his lair, he watches for them and drags down his prey. He stoops to crouch low, that the helpless may fall into his jaws.

v. 11. The original is, "He croucheth, he boweth down, that the helpless may fall under his strong ones." If the metaphor is kept, this should mean his strong teeth or claws.

v. 12. This verse returns to the idea of *v.* 4. All the treachery and cruelty of the enemy are ruthless and reckless, because while he uses the Name of God, he ignores Him as a living Ruler and Judge. To him He is the unknowing and unknown; and to say this is to say "There is no God."

vv. 13—17 are a prayer of the mingled pathos and remonstrance with God, so frequent in the Psalms—pleading, indeed, the cause of the poor, the helpless, the fatherless, for whom He cares, but pleading also the scandal of contemptuous blasphemy—accordingly praying not only for the "breaking of the power of wickedness and malice" against men, but for "the taking away of ungodliness," till it vanishes from before God. The idea is that of Ps. lxxix. 9, 10; Dan. ix. 19, praying God "for his Name's sake," because the ignoring of His Name is to men in effect worse than the worst cruelty and oppression.

vv. 18—20. In this outburst of glad confidence in God's answer to the prayer, the sentence "the heathen . . . . land" has an apparent abruptness. Probably the victory over the heathen comes in simply as associated naturally with the kingship of Jehovah, and as typical, moreover, of His righteous avenging of His own, on all—the "men of the earth" and earthly—who ignore Him and persecute them.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou God carest not for it ?

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong,

16 That thou mayest take the matter into thy hand : the poor committeth himself unto thee; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

Psalm 11. *In Domino confido.*

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

Psalm XI.

This Psalm is ascribed to David, and in all probability rightly. It is an answer of confident faith to despondent counsels of friends in time of danger. The simplicity and vigour of style, and the strong consciousness of innocence, seem to refer it to his early days of danger in the court of Saul.

Its structure is simple: (*a*) the counsels of faintheartedness (*vv.* 1—3); (*b*) the answer of faith (*vv.* 4—8).

v. 1 begins the quotation of the timid advice of friends, "Flee, as a bird, to the hill" (comp. 1 Sam. xxvi. 20)—clearly the hill-country of Judah, where David so often did take refuge.

v. 2. *Within the quiver.* It should be *upon the string.* The same metaphor is continued, pointing to the stealthy arrow, already aimed at the fugitive, as at a bird in its flight.

v. 3 is another remonstrance, dropping all metaphor. "If the foundations" of society "be cast down"—if truth and justice fail where they should most be sought—"what can the righteous do?" (for so it should be rendered)—what avail innocence and true service?

v. 4. The answer is plain and solemn. If all on earth has failed, God is unchanged; He sits above, high in Majesty of Eternal Righteousness, yet not too high to behold the earth, and work out judgment thereon.

v. 6. *Alloweth.* This rendering obscures the true idea of the passage. It should be "trieth," glancing here at the true explanation of the problem which so vexed Job. The adversity of the righteous is discipline (Job v. 17, 18; Prov. iii. 11, 12; Heb. xii. 4—17), the destruction of the ungodly is vengeance (Heb. x. 26—31).

v. 7. *Snares.* This word breaks the metaphor, and some would read accordingly, more simply, "coals of fire." But the word may well stand. The frequent idea of God's wrath catching the wicked as in a snare, is perhaps especially suggested here by *vv.* 1, 2; and breach of metaphor is frequent in ancient poetry, and, indeed, in all poetry of intense feeling.

Fire and brimstone. The allusion to the destruction of Sodom (Gen. xix. 24) is unquestionable. Compare Ps. xviii. 12, 13.

Storm and tempest, properly "fiery wind"; generally referred to the deadly Simoon of the desert.

v. 8. *His countenance*, &c. The rendering should be either (as in A.V.), "His countenance beholds the upright," or more probably (with R.V.) "The upright shall behold His face." It is the privilege of "the pure in heart" to "see God," in the Presence of mercy and righteousness which Moses saw (Ex. xxxiv. 5—8)—veiled perhaps, though still bright, through all the clouds of this life—unveiled in the life to come (see Ps. xvii. 15; 1 John iii. 2).

Psalm XII.

This Psalm, also called "A Psalm of David," stands in marked contrast with the confidence and conscious innocence of the preceding Psalm. It is an utterance, pensive and half-despondent, though still hearing and believing God's promise. The evil here, moreover, is not persecution, but deceit, not open violence, but crafty injustice. The description is more like that given by the later prophets (see Jer. vi. 2; Mic. vii. 2, &c.); if it really belongs to David's reign, it suits best with the tone of his declining years.

Like other Psalms of the same character (see Ps. vi.), it was to be sung "upon *Sheminith*," *i.e.* "on the Octave" by the heavy bass voices.

It opens (*a*) with complaint and prayer against evil (*vv.* 1—5); and to these succeed (*b*) the promise of the Lord and the acceptance of it in a faith, saddened by the present, yet hopeful for the future (*vv.* 6—9).

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eyelids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

Evening Prayer.

Psalm 12. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left : for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour : they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips : and the tongue that speaketh proud things;

4 Which have said, With our tongue will we prevail : we are they that ought to speak, who is lord over us ?

5 Now, for the comfortless troubles' sake of the needy : and because of the deep sighing of the poor,

6 I will up, saith the Lord : and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the silver which from the earth is tried, and purified seven times in the fire.

v. 1. *Not one godly man left.* So Elijah said, "I, even I, alone am left," while God had "reserved to Himself seven thousand in Israel" (1 Kin. xix. 10, 14, 18). The judgment even of God's servants lacks the mercy and discrimination of His judgment.

v. 2. *Vanity* is here "falsehood." The latter part of the verse is a paraphrase of the abruptness of the original, "with flattering lips, with a double heart, they speak."

v. 3 should be a prayer, "May the Lord," &c.

v. 4. *We are they,* &c.—properly, "Our lips are with us," either, "Our tongues are our own," or, "Our tongues are our strength." The special evil contemplated is characteristic of an outwardly peaceful condition of society—the crafty and self-confident power of the tongue, especially oppressive towards the poor and simple; who are pathetically described as "comfortless," because unsupported in trial, and "as sighing deeply," because they dare not cry out.

v. 6. *I will up.* The answer to the cry, "Up, Lord!" so often repeated (see Ps. iii. 7; ix. 19; x. 13); *will help . . . . rest,* should probably be, "will establish in salvation him who pants for it" (as "the hart for the water brooks," Ps. xlii. 1).

v. 7. *The words of the Lord*—that is, the promise of salvation just made—are strikingly described as "tried seven times in the fire" of fierce and obstinate resistance of evil—then, and not till then, to come out "pure," from all human misconception of their meaning, and from all temporary hindrances to perfect fulfilment. The application of the metaphor is unusual; for commonly it is not God's truth, but man's faith in it, which is tried in the fire (1 Pet. i. 7; iv. 12; 1 Cor. iii. 13; Rev. iii. 18). But its accuracy has again and again been verified in the history of the Church.

v. 9. This verse should be rendered, "The ungodly prowl round on every side; vileness is exalted among the children of men." It is a sad description of the character of "this generation"—from one, not, indeed, disbelieving God's promise of salvation from it, but perhaps half complaining that it is still allowed to continue.

PSALM XIII.

This Psalm, again ascribed with great probability to David, seems (like Ps. xi.) to belong to the time of his early persecution by Saul "his enemy." But it represents a different phase of feeling—the hour of impatient longing for deliverance, darkened by doubt whether God's face is not hid from him, but clearing up at last into confidence in His salvation. What was originally written of conflict with a temporal enemy has been often applied by God's servants to the struggle against the spiritual foe in their hours of distress.

The Psalm passes by natural gradation from (*a*) vehement complaint and remonstrance (*vv.* 1, 2) through (*b*) earnestness of prayer (*vv.* 3, 4), to (*c*) a burst of confidence and joy (*vv.* 5, 6).

v. 1. *How long,* &c. The complaint is but an expansion of the "Lord, how long?" of Ps. vi. 3. The question may be a double question, "How long? How long?" "Shall it be for ever?" or a single question, in the natural self-contradiction of half-despondent faith, "How long shall this endless forgetfulness last?"

v. 2. *So vexed in my heart.* The original is "with sorrow of heart by day"—suggesting the idea of the vain "counsels" of the night-watches, giving way to weary sorrow on waking.

My enemy, here and in *v.* 4, has clearly a definite personal meaning, referring, perhaps, to Saul, perhaps to one of his instruments (comp. Ps. vii.)—in distinction from the many who "trouble" the Psalmist and would "rejoice" over his fall.

v. 3. *Lighten mine eyes.* This phrase probably, though not necessarily,

8 Thou shalt keep them, O LORD : thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side : when they are exalted, the children of men are put to rebuke.

PSALM 13. *Usquequo, Domine ?*

HOW long wilt thou forget me, O LORD ; for ever : how long wilt thou hide thy face from me ?

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider, and hear me, O LORD my God : lighten mine eyes, that I sleep not in death ;

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the LORD, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most highest.

PSALM 14. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The LORD looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre ; with their tongues have they deceived : the poison of asps is under their lips.

marks this as a Psalm of the night watches. In the physical darkness, the gloom of trouble and despondency always becomes heavier. David feels that it is overpowering his strength, and that he will literally "sleep the sleep of death," unless some gleam of hope comes.

v. 4. The parallelism of the original is lost in the translation of the last clause, which should run, "Lest my oppressors rejoice that I am shaken."

vv. 5, 6. In this prayer the hour of darkness passes away, not merely into trust in God's mercy, but into joyful assurance of salvation, breaking out in songs of praise to Him, who, even in adversity, had "dealt lovingly"—or rather "bountifully"—with His servant. So in Col. i. 11 we have the climax of "patience, long-suffering, joyfulness"; and in Gal. v. 22 read that the true fruit of the Spirit is "love, joy, peace." The spiritual life, which knows no joy in the midst of trouble, has not yet attained to perfection.

(The last clause, "Yea, I will," &c., taken from the LXX., is not in the Hebrew, although it certainly completes the perfection of the parallelism. It is repeated from vii. 17.)

PSALM XIV.

(In this Psalm *vv.* 5, 6, 7 of our Prayer Book Version are not in the Hebrew, and are accordingly omitted in the Bible Versions. They are found in some MSS. of the Septuagint, and so of the Vulgate (which the Prayer Book Version follows), and may possibly have found their way thither from Rom. iii. 10—18, where they are quoted by St. Paul from various parts of the Old Testament in connection with *vv.* 2—4 of this Psalm.)

This Psalm (of which Ps. liii. is a repetition with slight variations) is called "A Psalm of David." The style and the substance, which describes much the same condition of things as Ps. xii., agree well with this. The only apparent objection to this is the allusion to the "Captivity" in the last verse, on which see note.

The opening verse is introductory; then follows (*a*) the picture of Jehovah looking down on the corrupted earth in His wrath (*vv.* 2—4, 8); and the Psalm ends (*b*) with the terror of the wicked, and the confident prayer for salvation of the righteous (*vv.* 9—11).

v. 1. *The fool* (*nabal*) is said in Is. xxxii. 6 to be "one who worketh iniquity, to practise hypocrisy, and utter error against the Lord"; in Ps. lxxiv. 18, 22 the name is applied to the people or the individual, who blaspheme God. Compare also the application of the word to Nabal (1 Sam. xxv. 25). It is clear by the context that the application here is connected with the moral perversity of one who does "not like to retain God in his knowledge" and has "his heart darkened" thereby (Rom. i. 21, 28). But the regarding evil as "folly"—so common in the Proverbs, though rare in the Psalms—still places the source of it in the wilful neglect or blindness of the understanding, which refuses the manifold witness given by God of Himself, stifles the natural instinct of God, and having refused to see Him, declares complacently that He is not (Rom. i. 19—22). From this follows the consequence of moral "corruption"—by the loss of the supreme relation of duty—expressing itself in "abominable doings."

v. 3. *Looked down* (see Gen. vi. 12; xviii. 21; Ps. xxxiii. 13, 14). The phrase is, of course, one of those which apply to God the vigilance, searching yet merciful, of a human judge.

v. 4. *There is none.* The language is the sweeping language of human despondency, as in Ps. xii. 1. There was, indeed (see *v.* 9), a righteous "generation," but so small and oppressed, as to be of no account before man, though known and loved by God.

v. 8 is the word of Jehovah Himself, condemning the utter folly of the wicked, under the two cognate aspects described by Our Lord in Luke xviii. 2—the oppression which "regards not man," devouring the poor (Mic. iii. 1—3) like daily bread—

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief : eating up my people as it were bread, and call not upon the Lord ?

9 There were they brought in great fear, even where no fear was : for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor : because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion ? When the Lord turneth the captivity of his people : then shall Jacob rejoice, and Israel shall be glad.

THE THIRD DAY.

Morning Prayer.

Psalm 15. *Domine, quis habitabit ?*

LORD, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill ?

2 Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.

the practical atheism which "calls not on God."

vv. 9—11. The Psalmist pictures with singular truth to nature the effect of the condemnation of God: first, the trembling of momentary fear and compunction, like that of Felix (Acts xxiv. 25); then the reaction of mockery against trust in an unseen God by one who is "poor," *i.e.*, helpless. Against this he prays for God's "deliverance out of Zion."

v. 11. The latter part of this verse ("When the Lord," &c.) can hardly suit with any condition of things in David's time. It is true that "captivity" is used in a wide sense (see Job xlii. 10; Ezek. xvi. 53) of any state of ruin and misery; but the concluding phrase, "Then shall," &c., evidently belongs to some truly national disaster and deliverance. Yet the Psalm itself cannot be referred to a late period. Probably it is best to take this concluding sentence as a liturgical addition of subsequent date (comp. Ps. cxxvi. 1).

PSALM XV.

This Psalm—ascribed again with great probability to David—seems, by its marked resemblance to xxiv. 3—5, to have been written at the same time, that is, at the time of the establishment of the Ark on Mount Zion (2 Sam. vi. 12—19). The whole idea of the Psalm is simply the enforcement of the truth, so often taught by the Prophets, that the true worship of God is the devotion of the heart, expressing itself in the life (see Is. i. 11—18; Mic. vi. 6—8; Ps. xl. 6—10; l. 8—15). It was probably specially needed, and, therefore, emphatically uttered, at the very moment of the inauguration of the local sanctuary in Zion, hallowing the new city of David. Dealing with the exaltation of pure humanity to the Presence of God, it is naturally used as one of the Psalms for ASCENSION-DAY.

v. 1. *Dwell* should be "sojourn as a guest," while *rest* really signifies to "dwell." The former word is appropriately used in relation to the moveable "Tabernacle," the latter to the hill, where it was now fixed.

vv. 2—5. The characteristics of the man fit to approach the presence of God are drawn out with great distinctness: (*a*) TRUTH AND RIGHTEOUSNESS—a pure life, an active energy of righteousness, an inner truthfulness of heart (*v.* 2); (*b*) KINDLINESS—with no slander ("deceit") on his tongue, no malice in his actions, no taking up of reproach ("slander") and repeating it wantonly (*v.* 3); (*c*) HUMILITY (*v.* 4)—thinking little of himself, much of all other servants of God (Rom. xii. 10; Phil. ii. 3). It is impossible not to refer here to David's own acts and words at this time; see 2 Sam. vi. 20—22. (It is, however, to be noted that the more usually accepted interpretation of the original of *v.* 4 is (as in the LXX. and our Bible Versions) "In whose eyes the reprobate is despised, but he honoureth," &c. The reference would then be not to Humility, but to spiritual discernment between the good and the evil.) (*d*) UNSELFISHNESS AND GENEROSITY (*v.* 5)—keeping his word to his own hurt, refraining from all usury (forbidden in Exod. xxii. 25; Lev. xxv. 36), disdaining all bribes. The whole may be summed up in the "being true in love" of Eph. iv. 15. Much of it reminds us of the picture of Charity in 1 Cor. xiii. 4—6. We note that throughout it is the duty to man which is made the test of love of God (comp. Matt. xix. 17—19; James i. 27; 1 John iv. 20, 21). There is a passage of remarkable similarity in Is. xxxiii. 13—17.

v. 5 curiously combines two readings—that of the Hebrew, "to his own hurt," and that of the LXX., "to his neighbour." The whole version, though very beautiful, is unusually paraphrastic in this Psalm.

v. 6. The conclusion is not, "Whoso doeth these things shall approach God"; but a higher promise, "He shall never fall" or "be moved"; because catching some likeness of the Divine Righteousness, he shall partake of its unshaken permanence.

Psalm XVI.

This Psalm is not only in the heading termed "A Psalm of David," but is expressly referred to him in the Apostolic arguments of Acts ii. 25—31; xiii. 35, as one known by all to be his. Like Psalms lvi.—lx.—all ascribed to David—it is called *Michtam*, which is either (according to most ancient authorities) "a golden Psalm," or (according to the versions of the LXX. and Vulgate) "a Sculpture Psalm," one of strongly marked incisive thought. It seems by its character of fresh joyous confidence to belong to the early part of his career; some, from the allusion in *v.* 4, have referred it to the time of his wanderings in heathen or half-heathen lands; but against this is the description of his prosperity in *v.* 7.

It is a Psalm doubly notable: (*a*) first, because it contains one of the brightest and most unhesitating expressions of faith in the Presence of God, as extending through and beyond death. It therefore stands in marked contrast with the desponding doubts of such Psalms as Ps. lxxxviii.—basing itself on the conviction, which Our Lord declared to underlie the whole Covenant, that "God is not the God of the dead, but of the living." (*b*) Secondly, because it is quoted most explicitly in the New Testament as a Messianic prophecy—an inspired utterance, which was no doubt in some degree applied by the Psalmist to himself, as having a spiritual unity with God, indestructible by death, but which could be in its full meaning spoken of the Messiah alone (Acts ii. 25—31; xiii. 35). For in Him alone was the unity with God to be perfect—so that He should be at once "the Son of David" and yet "God with us"—therefore in Him alone was it impossible that humanity could be "holden by death," either in the "prison" of Hades (1 Pet. iii. 19) or "the corruption" of the grave.

The Psalm falls into two sections: (*a*) in *vv.* 1—7 the declaration of faith in the Lord alone, as against idolatry, and the thankful sense of His blessings, temporal and spiritual, here; (*b*) in *vv.* 8—12 an extension of that faith beyond the grave to the conviction of eternal life and bliss in God.

v. 1 is the customary introduction of declaration of trust in Jehovah (see vii. 1; xi. 1), prefacing alike thanksgiving and complaint, praise and prayer, because it lies at the root of all religious life.

v. 2. *O my soul.* These words are not in the original. By a slight variation of the present text we should read (with the ancient versions), "I have said," &c.

My goods are nothing unto Thee. The most probable sense of this difficult verse is, "My prosperity is not beyond Thee," *i.e.* (as in R.V.) "I have no good beyond Thee"—no true blessing of life except in Thee.

v. 3. This verse, also one of great difficulty and of some abruptness, in respect of connection with the preceding verse, is best rendered with the R.V. text or margin,—

"*I have said* to the saints that are in the earth,
They are the excellent, in whom is all my delight,"

Or simply,—

"As for the saints," &c.

The Psalmist, in his sense of unity with God, recognises the Communion of Saints, just as he repudiates indignantly in the next verse the fellowship of those who "go after" or "woo by gifts another god."

v. 5. *Drink offerings of blood.* The use of blood as a drink offering was against the whole direction of the Mosaic law, which allowed "the blood which is the life" only to be offered before God in sin offering, otherwise to be "poured on the earth as water" (Lev. vii. 26; Deut. xii. 16, 23). The phrase here may be literally taken to designate heathen sacrifice as such, or metaphorically, to signify sacrifice unholy, or offered by unholy hands.

vv. 6, 7. *Portion.* Comp. Num. xviii. 20; Deut. x. 9, where it is said of the tribe of Levi. "The Lord is his inheritance." The believer is thus as a priest before God; in this is his true heritage. But it seems to be implied that to this possession "of the kingdom of God and His righteousness all else shall be added"

"His lines (see A.V.) fall in pleasant places," and "his heritage is goodly"—in temporal prosperity as well as in spiritual blessing. Compare David's words in 2 Sam. vii. 18—29.

vv. 8—10. *Warning* should be simply "counsel," and *chasten* should be "instruct." The idea is not of godly fear or sorrow, but of the thoughtful wisdom given by God, through which the heart ("the reins"), communing with itself in the night-season, looks beyond the visible and the present to the inner life and the eternal hereafter. Then it finds in the faith that God is always with him—a living Presence leading him by his "right hand"—that certainty of immortality (see Matt. xxii. 31, 32, and compare John xi. 24—26), not only firm, but exultant, which otherwise the loftiest human speculation lacks.

v. 10. *Glory* (as in Ps. vii. 6; xxxii. 12; lvii. 9) signifies the spirit of man, made in God's image, and therefore the reflection of the glory which is properly His (comp. 1 Cor. xi. 7). Here it is opposed to *my flesh*, which clearly means the body, but the living body. The spirit exults; the body "dwells in safety": for this is the true rendering (as in R.V.). Our version, "rest in hope" (taken from the LXX.), is suggested by a wrong idea of the passage. For this verse looks to the present, not the future.

v. 11. In this the Psalmist passes in thought beyond the grave. He expresses his joyful confidence that the soul, of which (as in Job iv. 13—19; vii. 10, 11; x. 21, 22) he knows that it shall pass into *Sheôl*—the shadowy unknown world—shall not be left there, deserted by the God in whom it has lived. In this he speaks the conviction, held in greater or less clearness by all true religion. But he evidently implies further that God's "holy one" shall not "see corruption" or "the pit" (of absolute destruction); and taking this in connection with the parallel of the spirit and the flesh in the previous verse, it seems that he grasps in some degree the idea of a resurrection of the body out of the grave (see on this Is. xxvi. 19, 21; Dan. xii. 2; possibly Job xix. 26, 27), which in its perfection belongs especially to Christian faith.

In all this the Psalmist, so far as he is a holy one, is a type of "the Holy One of God"; in whom alone (as St. Peter and St. Paul argue) the promise, like all the higher promises to humanity, is absolutely fulfilled. The Psalmist "was laid to his fathers and saw corruption." His Lord and ours, by the intrinsic power of the indwelling Godhead, was untouched by the chains of Hades, and by the corruption of the grave. We, who are His, and who yet have been under the power of sin, pass into both, and by Him are brought out of both.

v. 12. *The path of life*—evidently the way to the new life in God (on which see John xiv. 2—6)—for the soul out of Hades, for the body out of the pit. That new life is described as a true Heaven—that is, as bliss, not given in measure but in "fulness," not in time, but for "evermore."

PSALM XVII.

This Psalm is called in the heading "A Prayer" (as also Ps. lxxxvi., xc., cii., cxlii.), probably from the "supplication" dwelt upon in verse 1. It is traditionally ascribed to David; and both in style and matter corresponds well with the tone of the Psalms of his early days, during the unrighteous persecution of his innocence. It presents some striking links of connection with Ps. xvi., although it differs from it somewhat in tone. The objections made to the ascription of this Psalm (as of Ps. xvi.) to David rest simply on the baseless assumption that such confidence in a future life as is found in *v.* 15 belongs only to the period after the Exile.

The Psalm (*a*) opens with a prayer (*vv.* 1—7) based on a strong protestation of innocence; it next (*b*) draws a picture (*vv.* 8—12) of the pride, persistency, and fierceness of the persecutors; lastly (*vv.* 13—16), in renewed prayer for God's protection, contrasts the self-satisfied prosperity of the worldly, which must pass away, with the spiritual blessing of communion with God, which will last for ever.

5 He that swereth unto his neighbour, and disappointeth him not : though it were to his own hindrance.

6 He that hath not given his money upon usury : nor taken reward against the innocent.

7 Whoso doeth these things : shall never fall.

Psalm 16. *Conserva me, Domine.*

PRESERVE me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God ; my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night season.

9 I have set God alway before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt show me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

vv. 1—5. This strong protestation of innocence (like that of Ps. vii. 3—8) has properly a double reference—first to innocence in relation to his persecutors, next to single-hearted devotion to the service of God. On both the Psalmist could speak boldly, without self-deception or self-complacency, appealing to God who knows the heart, and praying Him "to behold equity" (*v.* 2). At the same time it is true that the undoubting tone of this protestation belongs in character to David's early days, before his fall had taught him his own weakness, and that, in the deeper sense of sin which belongs to the Gospel, it can but seldom be the full language of Christian experience.

v. 3. *My mouth shall not offend* (or "swerve"). The idea (as in the denial of "feigned lips" in *v.* 1) is that of a religious profession honestly taken up, and earnestly kept to through all trials.

vv. 4, 5 would be better rendered—

"As for men's works,—by the word of Thy lips
I have kept me from the way of the destroyer.
My steps have held fast to Thy ways,
My feet have not slipped."

God's commandment has been his security—against temptation to the way of sinners, and falling from God's ways, as truly as against the violence of the enemy. So it was with David in the wilderness, when he resisted the temptation to revenge himself on Saul, and yet was kept safe from his hands (1 Sam. xxiv., xxvi.).

vv. 6—8. These verses express with the greatest vividness the confidence which lies at the root of all true vital religion—the confidence in God's personal care and love for the soul that trusts in Him—not hoping, but knowing, that He hears its prayer—not being content to feel vaguely His general Providence over the Universe, but relying on the special tenderness, which deals with each as if he stood alone.

v. 8. On the beautiful image of this verse compare the still fuller expression of Deut. xxxii. 10, 11. The former clause describes the soul as precious, the latter as tenderly beloved.

vv. 10—12. *They are inclosed*, &c. An incisive picture, singularly true to nature, of sleek selfishness and proud self-sufficiency, not incompatible, on occasion, with crafty and ruthless activity against the righteousness, which thwarts and rebukes them. (Compare the description of the same character, given with great fulness and beauty, in Wisdom ii. 6—19).

v. 11 should be (as in R.V.) "They set their eyes" (watch) "to cast us to the ground."

In *v.* 12 the change to the singular number indicates the prominence of some one leader (Saul?).

v. 13. *Which is a sword of thine.* It should be simply (as in R.V.) "by Thy sword," as in the next verse "by Thy hand." The idea of our version might stand grammatically; but, though true in itself, it does not suit the general notion of the Psalm, in which the evil are viewed, not as instruments, but as rebels, in relation to God.

vv. 14—16, like many other passages (such as Job xxi. 7—13; Ps. lxxiii. 12), clearly show how little "the old fathers looked," or, indeed, could have looked, "only for transitory promises." While they held, and rightly held, that under the general law of God's Providence happiness should follow obedience to the Will of Him, who made and guides all things, they yet recognised the disturbing influence of evil in the world, through which the unrighteous prosper, having to the full the only portion they care for (comp. Matt. vi. 2, 5; Luke xvi. 25), leaving wealth and fame to their children. At times this was to them a sore trial of faith (Ps. lxxiii. 3)—sorer than to us who have the clear vision of the future life. But they felt that far above this outward prosperity was that which the worldly cannot have—the communion with God, in itself the life eternal of the soul.

v. 16. This verse is either a prayer or an expression of assurance. It should be, "As for me, I shall" (or "let me") "behold Thy face in righteousness; I shall be" (or "let me be") "satisfied, when I awake, with Thy Likeness" (or Image.) Its sense cannot well be doubtful.

Psalm 17. *Exaudi, Domine.*

HEAR the right, O Lord, consider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence : and let thine eyes look upon the thing that is equal.

3 Thou hast proved and visited mine heart in the night season ; thou hast tried me, and shalt find no wickedness in me : for I am utterly purposed that my mouth shall not offend.

4 Because of men's works that are done against the words of thy lips : I have kept me from the ways of the destroyer.

5 O hold thou up my goings in thy paths : that my footsteps slip not.

6 I have called upon thee, O God, for thou shalt hear me : incline thine ear to me, and hearken unto my words.

7 Show thy marvellous loving-kindness, thou that art the Saviour of them which put their trust in thee : from such as resist thy right hand.

8 Keep me as the apple of an eye : hide me under the shadow of thy wings,

9 From the ungodly, that trouble me : mine enemies compass me round about, to take away my soul.

10 They are inclosed in their own fat : and their mouth speaketh proud things.

11 They lie waiting in our way on every side : turning their eyes down to the ground;

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine ;

The Psalmist trusts that now "he shall behold the Face of God in righteousness," and in it have the higher spiritual life. Therefore (as in Ps. xvi. 9, 10) he draws the inference which Our Lord Himself justifies, that death cannot break the tie of this communion; therefore that he shall "awake," and be "satisfied with" the "Image," the unveiled Presence of God (as in Num. xii. 6—8), having in fulness that which on earth he can only desire and long for (comp. 1 John iii. 1, 2). The correspondence with xvi. 9—11 makes this sense of the verse even clearer. All other explanations of the "awaking" utterly fail to rise to the true spirit of the passage, and could never have been thought of, except to support the false conclusion, that, because the knowledge of a future life in heaven was not unchequered by doubt in the saints of old, therefore it had no flashes of brightness and reality.

PSALM XVIII.

In the heading this magnificent Psalm is designated with unusual explicitness "To the Chief Musician, a Psalm of David, the servant of the Lord, who spake unto the Lord the words of this Song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul;" and the Psalm, under a similar heading, is embodied with many slight variations in the Second Book of Samuel (*ch.* xxii.). It was, therefore, clearly written to be sung on some solemn occasion or occasions (like the Song of Moses in Deut. xxxii.); and its date is fixed, both by external and by internal evidence, to the time of David's full prosperity after the completion of his conquests and the crushing of all revolts, and after the sealing of his prosperity by the great promise through Nathan (see 2 Sam. vii.—x.), before his great sin and its chastisement darkened his glory, and took away the bright hopefulness of his life. It is a great *Te Deum* of victorious thanksgiving, which has, indeed, natural touches of fierce exultation and delight in the sense of strength and prowess, but in which these are absorbed into the dominant idea of God's majesty, as shewn in righteousness and goodness, and therefore regarded not only with awe and faith, but with confidence of love.

Its structure (with a view perhaps to its solemn festive use) is strongly marked and symmetrical, the verses falling into clearly defined groups. It opens (*a*) with a brief exordium of enthusiastic thanksgiving (*vv.* 1, 2); it then (*b*) paints, in striking magnificence of expression, David's overwhelming trouble, and the visible intervention of the Lord to judge His enemies and deliver His servant (*vv.* 3—19); from this it passes (*c*) to a declaration of the ground of this deliverance, as a succour of righteousness against evil, in which the Lord manifests Himself to each according to his works (*vv.* 20—30); thence, (*d*) describing David's own part in the victory under the blessing of God, it tells of his victorious strength, crushing the vain struggles of his enemies, and ruling the conquered children of the strangers (*vv.* 31—46); and ends (*e*), as it began, with ascription of praise and blessing to Him, from whose lovingkindness to His Anointed the triumph comes (*vv.* 47—51).

v. 1. *I will love Thee.* The word "love" here (as in John xxi. 16) is expressive of personal affection, as distinct from reverence and faith—impossible to those who contemplate only God's infinite majesty—possible only to one who feels himself a child of God.

The rapid accumulation of imagery marks this verse as an outburst of enthusiasm: all the seven titles (in metaphors drawn from the warfare of a mountain country) are variations on the one theme of God, as the "strength" of His servant. God is the high cliff of safety, the fortress of defence, the active Deliverer. God is the rock of strength on which to rest secure (comp. Deut. xxxii. 4, 15, 18, &c.), the shield of protection, the horn of strong salvation, the high tower ("refuge") of exalted majesty.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Psalm 18. *Diligam te, Domine.*

I WILL love thee, O Lord, my strength. The Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust ; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God:

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him ; it shall enter even into his ears.

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

v. 3. *The sorrows of death.* Here, and in the next verse, the true rendering is the "bands" or "cords" of death and Hades. But in 2 Sam. xxii. 5 this verse has the "waves of death," suiting far better with the flood of ungodliness (properly "Belial" or "Lawlessness") in the second clause.

v. 6. *His Holy Temple, i.e.* (as in 1 Kings viii. 30, 39) the Temple of Heaven, His dwelling place. God is no God, if He be not "the high and holy One which inhabiteth Eternity"; yet He is not our God, unless we are sure that "our complaint will come before Him" there. Both ideas are united in the address of the Lord's Prayer, "Our Father, which art in Heaven."

vv. 7—15. The intervention of the Lord here, as so often in the Prophets (see, for example, Nah. i. 2—6; Zeph. i. 14—18, &c., &c.), is represented in the visible manifestations of His majesty, as on the Mount Sinai. But the picture here is so extraordinarily vivid, that it may well have been more than mere metaphor. Perhaps David's remembrances of his career of victory may have brought back some days on which, as in the victories of Joshua and Barak, the powers of Nature fought by God's command for Israel. First comes, as on Sinai, the shock of earthquake, with the outburst of (volcanic?) fire (*vv.* 7, 8); then the darkness gathers in the heavens as "the pavilion of the Lord," and the wings of the storm wind are the cherubic chariot bearing Him on high (*vv.* 9—11); at last the cloud is riven asunder before the brightness of His Presence, the lightning arrows of the Lord flash out, the hail falls, and the thunder shakes the earth, till it is seen laid open to its very foundations (*vv.* 12—15). Then, by a striking contrast, out of this terrible majesty comes the gentle mercy of deliverance from the sea of trouble and from the hand of the enemy, bearing up the helpless soul in the Everlasting Arms (*vv.* 16—19).

v. 8. *Out in His presence*; properly (here and in *v.* 15) "out of His nostrils," by a bold metaphor corresponding to the "out of His mouth" below.

v. 10. *The cherubim.* So in the fuller description of Ezekiel (i., x.) the "cherubim" or "winged creatures"—evidently the symbols of the great forces of Nature, embodied in various forms of created being, and in this view represented in the Temple—bear up the "Throne of the Lord." These forces are the servants of His will; He is enthroned in majesty above them all.

vv. 12, 13. *Hailstones and coals of fire.* With this reiterated emphasis compare the equally emphatic description in Exod. ix. 23, 24 of the "hail, and fire mingled with the hail." See also the description in Job xxxvii. 1—12.

v. 15 must signify the desolation and ruin when the convulsion has passed—the very depths of the earth being laid bare, ploughed up by the torrent and the earthquake.

v. 16. Here and in the succeeding verses the past tense should be used. "He sent," "He took," &c. From His terrible majesty the Lord stooped to save His servant.

v. 18. *They prevented me* (as in *v.* 4, "overtook me"), *i.e.* were beforehand with me, too swift and subtle for my own defence of myself.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the Cherubim, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hailstones and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hailstones and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

vv. 20—30 take up the beautiful contrast of perfect calmness and simplicity (begun in *v.* 16) with the terrible magnificence of the previous section—like the "still small voice" after the wind and the earthquake and the fire. It is in His moral attributes of righteousness that God is really known to man, calling out and dealing with righteousness in him. One who so knows God has no terror before His awful majesty.

vv. 20—24. Here (as in Psalm vii. 3—10; xvii. 1—3) David feels conscious of such righteousness in cleaving to God. In an instructive parenthesis (*v.* 23) he acknowledges "his own wickedness" as an inborn power to be eschewed and conquered by "keeping the ways of God," and "having an eye unto all His laws." But there is in this place no sense of the condition, in which man "knows the law as holy and just and good," and yet is so bound with the chain of sin as to be unable to obey it. For this we must look to such Psalms as xxxii. and li. Clearly the Psalm was written before David's fall; possibly this self-consciousness of righteousness may have been in part the secret of that fall.

v. 25. *Holy* should be "gracious" or "merciful." "Blessed are the merciful, for they shall obtain mercy."

vv. 25, 26 declare the truth that God shews Himself towards men according to their spiritual condition —simply because no man can know God or have communion with Him without the spiritual preparation of some imperfect likeness to Him. So (as the petition "Forgive us our trespasses" teaches us) only the merciful can receive His mercy; only they who do His will in righteousness can discern His righteousness; only the "pure in heart" can "see God" in His holiness. So, on the other hand, the self-willed and perverse make His will to be to them what the Tempter represented it—hard, arbitrary, impracticable.

vv. 28—30 describe the twofold gift of God—light to see and strength to fight—for all who keep His word, proved to them by the fire of trial, and still trust in Him.

vv. 31—46. In this section of the Psalm there is again a change to a more enthusiastic consciousness of strength and victory, sensible of its own courage and skill, although as given by God, and even exulting over the vain struggles and prayers of the enemies.

v. 31. *Who hath any strength*—properly, "who is the Rock?" with probable reference to the Song of Moses, through which this Name of God runs like a recurring keynote. (See Deut. xxxii. 4, 15, 18, 30, 31.)

vv. 32—34 draw the picture of the ideal warrior, strong, agile, skilful in arms, such as David was in his early days.

v. 32. *Maketh my way perfect*—not in righteousness, but in unerring resolution.

v. 34. *A bow of steel*—properly, of "brass," the hardened bronze used before iron. Note in 2 Sam. i. 18, "David bade them teach Judah the use of the bow."

24 Therefore shall the LORD reward me after my righteous dealing : and according unto the cleanness of my hands in his eyesight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the LORD my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the LORD also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the LORD : or who hath any strength, except our God ?

32 It is God that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts' feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

v. 35. *Loving correction* should be "graciousness." The idea in our version, though of profound spiritual truth, is alien from the genius of the passage. The warlike metaphor continues. God spreads the shield of salvation over the warrior, sustains him in weariness, stoops to him graciously, so as to raise him up to greatness, and makes a way for him through the battle.

vv. 37—46 describe vividly the proud career of the conqueror—pursuing, smiting, destroying, trampling down the enemies; exulting in their vain cries for help, and prayers to God; finally becoming a head over the nations, and drawing the heathen trembling out of their strongholds. It is a grand picture, but hardly the grandest, because it seems to want (as war generally must want) the touch of pity. See the examples of fierceness in David's character before and after this time (1 Sam. xxv. 13—22; 2 Sam. xii. 26—31).

vv. 45, 46 should probably be rendered "the children of the stranger shall make (or feign) submission to me; they shall fade away, and come trembling out of their strongholds." The picture is of a pretended allegiance, turned by chastisement to real abjectness of submission. Note, in 2 Sam. x., xii. 26—31, the rebellion of the Ammonites with the aid of Syria, its complete overthrow and cruel punishment.

vv. 47—51 end the Psalm by a recurrence to the opening thanksgiving; but—in evident connection with the victory over the "strangers" described in the previous section—lay stress on the proclamation of the glory of the Lord to the heathen through the greatness of His Anointed. How this was fulfilled in David, and still more in Solomon, the history tells us. (See 1 Kings v. 3—9; viii. 41—43; x. 24.) But the application of the verse by St. Paul (Rom. xv. 9) shews that in this point, as in others, they were but the types of the true Messiah and of His universal Kingdom over the Gentiles.

v. 51. *Unto David His Anointed and to his seed for evermore.* This verse has been thought by some to be a liturgical addition to the Psalm. Certainly mention by David of his own name is most unusual. But it may be explained by the manifest reference to the great promise of Nathan, "the sure mercies of David" (2 Sam. vii. 12—17).

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth ; and blessed be my strong helper : and praised be the God of my salvation :

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and showeth loving-kindness unto David his anointed, and unto his seed for evermore.

Psalm XIX.

This Psalm—by tradition a "Psalm of David," and consigned to "the Chief Musician" for the worship of the Tabernacle or Temple, is apparently, by the allusion in *vv.* 5, 6, a Morning Hymn, as Ps. viii. an Evening Hymn, suggested by the contemplation of the heavens. It contains not only a magnificent meditation on the glory of God, the Creator of the universe, as witnessed to by them, but a significant contrast between the vague though sublime manifestation of His majesty, and the clear revelation, through the Law, of the Will, and so of the moral Nature, of Jehovah, as God in covenant with man. The abruptness of the transition from the one to the other (in *v.* 7) has given rise to the idea that we have here two distinct utterances included in one Psalm. But it is in itself full of spiritual significance; the Psalmist seems to lose himself before God's Infinity in Nature (exactly as in Ps. viii. 3, 4), and so turns eagerly to that in which he finds God as his own God, and therefore finds himself again. The Psalm is accordingly used for celebrating on Christmas Day the manifestation of "God with us" in the humanity which we can know and love.

The divisions are clear; (*a*) in *vv.* 1—6, a meditation on the physical glory of the heavens; (*b*) in *vv.* 7—11, a meditation on the moral glory of the Law; (*c*) finally (in *vv.* 12—15), a prayer to be kept from sin, and made acceptable to God.

vv. 1—4. The idea of this meditation, with all its fervour, has yet a philosophic accuracy of thought. The heavens declare, not God's Will or His Nature, but simply the Omnipotence and the Wisdom of Design of the great First Cause. It is of these, and these only, that "day unto day uttereth speech, night unto night sheweth knowledge." For in this witness "there is no definite speech or language;" nay (for so apparently should verse 3 be rendered), "their very voices are not heard," clearly and unmistakeably, except by those who are otherwise taught to hear. Yet "their music is gone out unto all lands, and their witness to the ends of the world." It would be impossible to express more clearly what the witness of Nature can, and what it cannot, teach. It is real, continuous, universal; but inarticulate and indefinite — needing, and receiving, confirmation from God's Word. So, in an often quoted passage, Bacon says, "Thy creatures have been my book, but Thy Word much more. I have sought Thee in the courts, fields, and gardens; I have found Thee in Thy temple."

v. 3. *But their voices,* &c. Our version, which is that of the LXX. and Vulgate, is almost certainly inaccurate. The most probable rendering is (as in R.V.) "Their voice cannot be heard" — well paraphrased by Addison,

"In solemn silence all
"Roll round the dark terrestrial ball."

v. 4. *Their sound*—properly, "their line," and this may be either "their appointed sphere" of influence (as in Jer. xxxi. 39) or "their string" or music. The latter gives far the more poetic sense. In their silence there is not only music, but a "word" of message to men's ear.

St. Paul (in Rom. x. 18) applies this universality of message to the spiritual universality of the Gospel.

vv. 5, 6. This emphatic stress on the Sun, and the Sun only, seems to shew that the Psalm was written in the early morning, when the Eastern Sun was just rising; first, in the bright-joyousness of morning, then in the growth of gigantic and terrible power, up to the unsparing and ubiquitous heat of noonday. The Sun, as the centre of force and the fosterer of all life, is to all idolatry the great visible God, to true religion the emblem and minister of the "Sun of Righteousness."

vv. 7—9. This meditation on the revealed Will of Jehovah has, in brief, almost the exhaustive completeness of Psalm cxix. It is first (*a*) described by the general name of "the Law," and stress is laid on its "perfection," as able to "restore" the soul, bringing it back from error and wandering; then (*b*) it is called (as the Decalogue in Ex. xxv. 16) "the testimony of Jehovah," the witness of what He is, which gives to the simple "wisdom"—that is, the key to the meaning of life; thirdly (*c*), passing from this generality, its special "statutes" and

THE FOURTH DAY.

Morning Prayer.

PSALM 19. *Cæli enarrant.*

THE heavens declare the glory of God : and the firmament showeth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the LORD is an undefiled law, converting the soul : the testimony of the LORD is sure, and giveth wisdom unto the simple.

8 The statutes of the LORD are right, and rejoice the heart : the commandment of the LORD is pure, and giveth light unto the eyes.

9 The fear of the LORD is clean, and endureth for ever : the judgments of the LORD are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12 Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins,

commandments are described, as in their concrete form, "right and rejoicing the heart," which leaps up to receive in them the clear definitions of its indefinite sense of right; and in their essential principles as "pure," and therefore, because they reflect God's Nature, able to enlighten the eyes to "see God;" next (*d*) the fear of God thus revealed to man, the godly fear of reverence, is "clean"—a power able to cleanse the soul, and that "for ever;" lastly (*e*) the "judgments" of God, fulfilling His Law and justifying this godly fear, are "righteous altogether," bringing that perfect retribution on good and evil, in the foresight of which alone our souls can have rest.

v. 10. In this verse the Psalmist dwells (as again in Ps. cxix. 72) on the preciousness and sweetness of God's commandments in themselves, before passing on to the recognition of their warning, and the hope of reward for their observance.

vv. 12, 13. In these verses there is the mark of a deep and humble self-knowledge. The contemplation of God awakens the consciousness of imperfection and sin (comp. Job xiii. 5, 6)—wrought out far more fully than in the previous Psalm (*v.* 23), into the twofold prayer to be cleansed from unconscious sins of frailty and to be kept from the presumptuous sins of wilfulness.

v. 15. *My Strength* (properly "Rock") *and my Redeemer.* This sense of sin adds to the grace of God, as "the Rock" on which to rest, the thought of him as "the Redeemer" delivering man out of the self-chosen bondage of sin, as He delivered Israel out of the bondage of Egypt (see Ex. xv. 13; Ps. lxxvii. 15; Is. lxiii. 9).

PSALM XX.

This Psalm, called in the heading "A Psalm of David," belongs in all probability to David's time, though it seems doubtful whether it was composed by him or for him. It is a prayer for victory on the eve of a war, as Ps. xxi. is a thanksgiving for victory granted. The Syriac version, in the heading, expressly refers it to the war with the Ammonites and Syrians, with which the marked reference in *v.* 7 to "the chariots and horses" of the enemy well corresponds (see 2 Sam. viii. 4; x. 18).

The Psalm is evidently liturgical. In *vv.* 1—5 we have (*a*) the prayer of the people for their King before the sanctuary at the moment of sacrifice; to which (*b*) succeeds the utterance of confidence in the answer to that prayer by the King himself or by the High Priest (*v.* 6); and the whole ends (*vv.* 7—9) with an acceptance of that confidence by the people and a reiteration of their first prayer.

Both Psalms have been considered Messianic by Jewish and Christian interpreters; but they are evidently Messianic only so far as the victorious royalty of David was typical of the triumphant kingdom of the true Messiah.

v. 1. The juxtaposition of the names "Jehovah" and "God of Jacob" (as in Ex. iii. 6, 14; 1 Kings xviii. 36) is significant. Jehovah—the Eternal Absolute Being—is yet in His special covenant the God of Israel.

v. 2. This verse corresponds well to the time of David when the "sanctuary" was in "Zion." The King is evidently offering his sacrifice there; the prayer is that from that sanctuary the blessing of "Him that dwelleth between the cherubim" may follow him and his army. Compare the prayer of Solomon (1 Kings viii. 44, 45).

v. 3. *Thy offerings*—properly, the "meat offering," especially called "a memorial" (Lev. ii. 1, 2), which accompanied the burnt sacrifice.

v. 4. *Thy heart's desire.* Evidently the King after sacrifice is engaged in silent prayer. The people ask that, whatever his petition is, it may be granted.

lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength and my redeemer.

Psalm 20. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee:

2 Send thee help from the sanctuary : and strengthen thee out of Sion :

3 Remember all thy offerings : and accept thy burnt-sacrifice :

4 Grant thee thy heart's desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God : the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

8 They are brought down and fallen : but we are risen and stand upright.

9 Save, Lord; and hear us, O King of heaven : when we call upon thee.

Psalm 21. *Domine, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings

v. 5. *Thy salvation*—probably, "the salvation granted to thee" (the king); *triumph* is in the original (as in A.V. and R.V.) "set up our banners."

v. 6 is the utterance of a single voice after the chorus of prayer, in all probability of the King himself. He lifts his head from prayer, and the certainty that the Lord hears him, as His anointed servant, and will save him, flashes upon his mind. It is characteristic that, while the people pray for help "out of the sanctuary" on earth, he raises his thought to the "holy heaven," God's true dwelling place, as Solomon does again and again in his prayer (1 Kings viii.). (The *wholesome strength* should be the *saving strength*.)

vv. 7, 8 may be assigned also to the King. But the change from "I" to "we" rather suggests that here the people, catching the enthusiasm of his faith, already anticipate the victory they had prayed for; they see the chariots and horses overthrown in ruin, while those who "make mention of the Name of the Lord" tower over them in triumph.

v. 9. *Save, Lord,* &c. Probably the correct rendering is that of the LXX. and Vulgate, "O Lord, save the king! May He hear us, when we cry unto Him;" used as the second Versicle after the Lord's Prayer in our Morning Service, and the original of our "God save the King!" The words "of heaven" in our version are not in the original. The verse is the repetition in broad generality of the special prayers for the King already uttered.

PSALM XXI.

This Psalm is closely connected with the preceding in date and authorship—a hymn of triumph over the victory there prayed for. The phrase in *v.* 2, "Thou hast given him his heart's desire" obviously corresponds to the "Grant thee thy heart's desire" of Ps. xx. 4. The allusions moreover in *vv.* 3, 9 suit well with the history of the same Ammonitish war. But this glorious exaltation of David is but a type of the perfect victory over all enemies of the royalty of the Son of David. The Psalm is, therefore, naturally used as one of the Proper Psalms of ASCENSION DAY.

Like Ps. xx. it shews clearly its liturgical form. It opens (*a*) with a triumphant thanksgiving of the people for their King (*vv.* 1—8); it then (*b*) addresses to the King himself the expression of confidence in the continuance of his victory (*vv.* 9—12); and ends (*c*) with a reiteration of prayer and praise to the Lord Jehovah (*v.* 13).

v. 1. *Shall rejoice.* In this verse, perhaps, and certainly in *vv.* 3, 5, 6, 7, the verbs are better rendered in the present tense. It is for present joy that the people thank God.

v. 3. *Prevent him, i.e.,* anticipate his prayer, giving "more than he desires or deserves."

Thou shalt set a crown, &c. The phrase itself is simply an expression of the gift of God's "crowning mercy." But there may well be a literal reference to the conquest of Rabbah (2 Sam. xii. 30), when the splendid crown of the king of Ammon was solemnly "set on David's head."

v. 4. *For ever and ever.* The expression itself is simply hyperbolical, like the "O King, live for ever," of Eastern courtiership. But in the case of David it is natural to trace reference to the great promise through Nathan that "his throne should be established for ever" (2 Sam. vii. 16) so that he should live for ever in his posterity; and, we know, moreover, that the earthly perpetuity was but a type and earnest of the kingdom which is literally for ever and ever (see Daniel vii. 14); in which alone is literally "everlasting felicity," because in it alone is the joy of God's countenance unveiled and full.

v. 7. In this verse is expressed (as so often in prophecy) the true characteristic of Jewish royalty, as distinguished from the ordinary Eastern despotism—that the King is but the minister and vicegerent of Jehovah, great in majesty and power, precisely in proportion to his trust in Him. To forget this was idolatry.

of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee ; and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation : glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why ? because the King putteth his trust in the Lord : and in the mercy of the Most Highest he shall not miscarry.

8 All thine enemies shall feel thine hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing, and praise thy power.

Evening Prayer.

Psalm 22. *Deus, Deus meus.*

MY God, my God, look upon me ; why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?

2 O my God, I cry in the day-time, but thou

vv. 9—12. In the address to the King (as in David's own words in Ps. xviii.) there is a certain fierceness of exultation in the foresight of the utter destruction of the enemy; and in *v.* 9 we seem to see a literal allusion to the cruel penalty, "in the brick-kiln," or furnace, inflicted upon the conquered inhabitants of Rabbah (2 Sam. xii. 31); excused perhaps, and in the eyes of the people justified, by some special obstinacy and treachery in rebellion, referred to in *v.* 11.

v. 13. *In Thine own strength.* The words are emphatic. All power is of the Lord alone; He therefore alone can be absolutely exalted in praise.

PSALM XXII.

In the heading this also is "A Psalm of David" "upon *Aijeleth Shahar*," *i.e.* "the hind of the dawn." This latter phrase probably denotes the tune to which it was to be sung, although some interpreters have traced in it metaphorical allusion to the substance of the Psalm.

The beauty of style and pathetic force of idea thoroughly accord with the ascription to David; the only reason against accepting this ascription is the difficulty of discovering any time in David's life to which the imagery of the Psalm can be with any degree of probability referred—a difficulty which cannot be met by the supposition that the Psalmist describes no experience of his own (although he professes to do so in every line), and simply projects his thought unto a prophetic picture of One to come. The prophecy of the Psalms (see *Introduction*, sect. v.) is in its nature typical. No one who reads the Psalm—even without consideration of Our Lord's own utterance of the first verse in the central agony of the Passion (Matt. xxvii. 46), and of the express references of verse 18 to Him in Matt. xxvii. 35; John xix. 24—can fail to see in it an extraordinarily vivid and detailed prefiguring of the Crucifixion, which was realized in it and in it alone; while of the triumphant close it is even more clear that it can be adequately fulfilled only in the eternal and universal kingdom of the Messiah. But to suppose that the language is not in some way expressive of the anguish and hope of the Psalmist is to misunderstand its whole character, and to explain away its intense reality. Yet he must have felt that the words transcended his own experience. He was, and possibly he felt himself to be, the imperfect type of the great future Suffering and Triumph, which were to "bless all the families of the earth."

Hence the difficulty of ascribing the Psalm to David must remain acknowledged. Some, accordingly, have referred it to later authors, to Jeremiah, to some unknown sufferer in the Captivity. But in our ignorance of every part of the life of David it may be doubted whether this difficulty is insuperable.

By whomsoever written, the Psalm—corresponding from within to the picture of the great Sufferer drawn in Isaiah liii. from without—is, indeed, most rightly used on GOOD FRIDAY as the great Psalm of the Passion. Its prophetic representation of Calvary cannot be ignored, and cannot, except by the foresight of supernatural inspiration, be accounted for.

It is (*a*) a complaint of agonized suffering and desolation before God—a sorrow like no other sorrow (*vv.* 1—8); (*b*) a prayer of intense supplication for God's deliverance in the sense of overwhelming cruelty and absolute helplessness (*vv.* 9—21); (*c*) a sudden burst of thanksgiving, in anticipation of that deliverance, and of the drawing through it of all nations to God (*vv.* 22—32).

hearest not : and in the night season also I take no rest.

3 And thou continuest holy : O thou Worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb : thou wast my hope, when I hanged yet upon my mother's breasts.

10 I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

11 O go not from me ; for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet ; I may tell all my bones : they stand staring and looking upon me.

v. 1. *My God, why hast Thou forsaken me.* In this cry there is a deep spiritual beauty of self-contradiction. He who seems to have "forsaken me" is "my God" still. Such is the experience in measure even of the dark hour of the struggling saint. So far as he is in sin, he is forsaken; so far as he clings to the Divine righteousness, God is his God still. When Our Lord Himself chose these words, as the expression of the mysterious agony of spiritual darkness, in which He "was made sin for us," He must surely have entered into the fulness of that twofold experience; nor can the cry of desolation, which opens the Psalm, have been even for a moment dissociated in thought from its triumphant close.

v. 3. *O thou worship,* &c.—properly, "O thou that dwellest in the praises of Israel," *i.e.* art enthroned in the hearts of Thy people. The Psalmist draws a pathetic contrast between the deliverance of the fathers in days gone by, and his own abject and desolate condition; but he still clings to the same belief in the holiness and righteousness of God as eternal and unchangeable.

v. 6. *A worm,* to be trampled upon by every careless foot (see Job xxv. 6; Is. xli. 14). Compare the description in Is. liii. 2, 3, 7 of the "despised and rejected of men."

v. 8. *He trusted in God.* This is the reading of the LXX. and Vulgate, quoted in Matt. xxvii. 43. The original seems to be, "Cast it" (literally "roll it") "upon the Lord" (comp. Ps. xxxvii. 5), a taunting quotation of the sufferer's own pious wish, in ironical recommendation to try its efficacy now. There is something terribly striking in the infatuation, by which the chief priests fell into the use of these familiar words of taunt—thus indirectly confessing the Sufferer on Calvary to be the righteous Sufferer of this Messianic Psalm.

vv. 9, 10. The Psalmist here takes up this taunt of his enemies, pleading how, from his mother's womb, he had cast himself on the Lord as indeed his God, and found rest in Him; and praying that now, in the crisis of agony and helplessness, as in quieter times, God will not be far from him. Already the terrible idea that God had forsaken him is passing away.

vv. 12, 13, 16. Each image in these verses is distinct. The brutal cruelty of his enemies is likened now to the fierce violence of the bulls of Bashan, now to the ravening thirst of the lion for blood, now to the greedy ferocity of the dog.

vv. 14, 15 describe with all the vividness of eyewitness the pangs of such a death, as the death of the Cross—the faintness, in which the blood seems turned to water; the straining, even to dislocation, of the limbs; the failure of the heart; the parching thirst of the "strength dried up" by fever and exposure; and the gradual sinking into the "dust of death." It must have passed beyond any literal experience of the Psalmist.

vv. 17, 18. Still more striking, if possible, is the coincidence in these verses. The rendering "they pierced my hands and my feet," which is that of almost all the ancient versions, and of some Hebrew MSS., varying from the present Masoretic text, is infinitely the best. In fact it, or the variant renderings, "they bound." "they wounded," alone can be said to suit the passage. For the Masoretic text as now read, "they surrounded, like a lion, my hands and feet," is forced and incongruous, and could have been suggested only by a desire to evade the force of this passage. Certainly that force is great. It depicts the piercing of the limbs, the exposure of the strained body, the cruel gaze of men, the dividing the garments, as of a malefactor, and even the detail—as it would have seemed the chance detail—of the casting lots for the seamless vesture (John xix. 23, 24).

vv. 19—21 are the final cry of the intensest suffering, agonized with pain, but now unvexed by doubt. In the words "Thou hast heard me," or rather "answered me" (comp. *v.* 2), which should probably be separated from the rest, is marked the instantaneous change to thankful confidence and peace—like the transition on the Cross to the "It is finished," and "Father, into Thy hands I commend my spirit."

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lion's mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob ; and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor : he hath not hid his face from him ; but when he called unto him he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare

v. 20. *My darling*—literally, "my only one"—is here (as in Ps. xxxv. 17) applied to the soul, man's "eternal jewel."

v. 21. *Unicorns.* Here, as in Job xxxix. 9, the "bisons" or "buffalos," corresponding to "the bulls of Basan" of *v.* 12.

vv. 22—31. In the triumphant close of this Psalm it is especially notable, as bearing on its ultimate application, that the Sufferer dwells on his triumph and deliverance, not as touching himself, but as bringing knowledge of God and salvation from generation to generation, first to the "great congregation" of Israel, then to "all the ends of the earth." To One alone can this be applied in any fulness of meaning: to Him it is expressly applied in Heb. ii. 12.

v. 25. *Of Thee*—properly, "from Thee," by Thy inspiration; as in Ps. li. 15. "Thou shalt open my lips O Lord, and my mouth shall shew forth Thy praise."

My vows will I perform, that is, I will offer the thank offering vowed in the time of trouble (comp. lxvi. 13—15). The flesh of this offering was, by the "law of the peace offering," to be eaten by all who were clean (see Lev. vii. 11—21). Hence it is added the poor (that is, as in A.V., "the meek") shall "eat and be satisfied" and praise the Lord, and "their heart shall live for ever." Again, it is impossible not to look from the type to the Antitype—to our own Eucharistic feast on the great Sacrifice once offered, which he that eateth shall indeed "live for ever" (John vi. 53—58).

vv. 27—29. This knowledge of the Lord, and this partaking of the spiritual feast, are to be open to "all the ends of the world"—alike to "all the fat ones" of earthly prosperity, and to all who are "going down into the dust," in weakness—even to him "who cannot keep his soul alive" (see R.V.), but in death itself rests on the true life in God.

vv. 31, 32. These last verses should be rendered (as in R.V.)

"A seed shall serve Him;
It shall be told of the Lord to the (next) generation:
They shall come and declare His righteousness
To the people yet to be born, that He hath done it."

They speak of "a seed" not only faithful in service, but delighting to tell of the Lord, and of the salvation which He has wrought from generation to generation (comp. Ps. lxxviii. 3—6). The connection shows that this seed is not Israel only, but those who are gathered from all the ends of the earth in the universal kingdom promised to the Son of David.

PSALM XXIII.

This, the simplest and loveliest of Psalms, is by most probable tradition a "Psalm of David"—full certainly of the recollections of his old shepherd-days, whether written then, or (as is more generally thought) in later times, perhaps when the flight from Absalom had brought him back to the old scenes and old associations of the wilderness of Judah. To this latter time "the preparation of the table against them that trouble me" (comp. 2 Sam. vii. 27—29), the passing "through the valley of the shadow of death" (2 Sam. xvii. 1—22), and the yearning for "the House of the Lord," would more appropriately belong. The Jewish Targums interpret it of God's care for His people, as the "Shepherd of Israel" (comp. lxxx. 1). But the whole tone of the Psalm is intensely personal; and of all Psalms none comes home with more depth of spiritual meaning to the Christian, who knows even better than David the Good Shepherd, as the Shepherd of his soul.

v. 1. *The Lord is my Shepherd.* The image is most common in the Old Testament (see Ps. lxxviii. 52; lxxx. 1; Is. xl. 11; lxiii. 11; Jer. xxii. 3, 4; Ezek. xxxiv. 11—16), generally, however, with a collective application to Israel, instead of the tender personal application of this passage. In the New Testament the same image is taken up of "God in Christ," but with the all-important addition, "The Good Shepherd

his righteousness : unto a people that shall be born, whom the Lord hath made.

Psalm 23. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness for his Name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving-kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

THE FIFTH DAY.

Morning Prayer.

Psalm 24. *Domini est terra.*

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

giveth His life for the Sheep" (John x. 1—16; Heb. xiii. 20; 1 Pet. ii. 25; v. 4).

Can I lack nothing. This is the first blessing of the Divine Shepherding—fulness both of the "strengthening" of the green pasture, and the "refreshing" of the "waters of rest" from fatigue and noonday heat. God gives not only life and strength, but peace and joy.

v. 3. *He shall convert*—properly, "He restoreth." This is the second blessing, restoration either from weakness or wandering (Luke xv. 4—6), and guidance in the right way. He not only quickens, but sustains and edifies.

v. 4. *I will fear no evil.* This is the third and crowning blessing—an assured salvation in "the valley of the shadow of death," alike from fear and danger, by the nearer presence of God with us (comp. 2 Cor. v. 6—8; Phil. i. 23), by "His rod" to guide and chasten, by "His staff" to protect against the last enemy. The dangers surrounding the pastoral life in Palestine—so familiar to David himself (1 Sam. xvii. 34, 35)—give vividness and appropriateness to this part of the picture.

v. 5. *Thou shalt prepare*, &c. Here the pastoral metaphor is broken; and this break is the strongest argument for referring the Psalm to the time when, by unexpected gift of God through His servants, corn, oil, and wine refreshed David and his servants fainting in the wilderness (see 2 Sam. xvii. 27—29). To us, here as in Ps. xxii. 26, the application to the Eucharistic feast, given us by our Good Shepherd in the wilderness of life, is irresistible.

v. 6. *Thy lovingkindness*, &c.—properly, "Only goodness and mercy." In spite of trouble and enmity, and the sense of God's chastisement, the Psalmist refuses to recognise anything in His life but God's goodness and mercy; and, recognising these, desires in thankfulness to "dwell in the house of the Lord"—in thankful communion with Him—all "the length of days" (comp. 1 Thess. v. 16—18; Phil. iv. 6, 7).

PSALM XXIV.

This glorious "Psalm of David" is most clearly referred by its own character and subject to the solemn day when David, in the fulness of joy and triumph, brought the Ark to its place on Mount Zion, towering over the city so recently conquered from the Jebusites in the Name of the Lord (2 Sam. vi.; 1 Chr. xv.). The former portion (*a*), *vv.* 1—6, may have been sung on the way, describing the glorious majesty of Jehovah, as the Creator of the world and the God of Israel, and next (as in Ps. xv.) the moral conditions of "ascending into the hill" of His Presence; the latter (*b*), *vv.* 7—10—separated from this by the musical interlude ("Selah")—marks the time when the procession stood before the door of the new tabernacle erected for the Ark, demanding entrance for the Lord, and answered by the Priests from within. In fact the antiphonal character of the Psalm is marked throughout.

(Note the arrangement of the seven choirs of Levites recorded in 1 Chron. xv. 16—24).

By a natural application this has become one of the Psalms of ASCENSION DAY, commemorating the entrance of the King of Glory—His humiliation now having been laid aside—through the everlasting doors of Heaven to the Throne of His glorified Humanity at the right hand of God (Phil. ii. 9—11; Eph. i. 20—23.)

vv. 1, 2 (sung probably in full chorus) exalt the majesty of Jehovah as the Almighty Creator, first, of "the earth and its fulness," the realm of inanimate and animate Nature; then of "the world"—the words "compass of" are not in the Hebrew—and the men "who dwell in it," the realm of His rational creatures. As always in the Old Testament the Lord is no mere tutelary God, but, while He makes

5 He shall receive the blessing from the LORD : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is this King of glory : It is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is this King of glory : Even the LORD of hosts, he is the King of glory.

PSALM 25. *Ad te, Domine, levavi.*

UNTO thee, O LORD, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but such as transgress without a cause shall be put to confusion.

3 Show me thy ways, O LORD : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation ; in thee hath been my hope all the day long.

5 Call to remembrance, O LORD, thy tender mercies : and thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O LORD, for thy goodness.

7 Gracious and righteous is the LORD : therefore will he teach sinners in the way.

special covenant with Israel, is yet the God of the whole earth.

v. 2. *He hath prepared*, &c. See Gen. i. 9, 10; Ps. cxxxvi. 6.

vv. 3, 4 (clearly antiphonal in character). The question is asked by one voice (or chorus), "Who shall ascend?" &c. The answer given (exactly as in Ps. xv.) expresses the moral conditions of communion with God—purity of outward life and purity of heart, with no unreality of faith before God, and no deceit towards man. (See notes on Ps. xv.)

vv. 5, 6 (again in full chorus) declare that he shall receive not only blessing, but the gift of righteousness—the righteousness for which he has been described as striving. By the well-known spiritual paradox purity is at once the condition and the effect of "seeing God" (comp. Matt. v. 8 with 1 John iii. 2).

v. 6. *Seek Thy face, O Jacob.* This rendering is certainly erroneous. As the text stands it must be translated, "These are they that seek Thy face—(these are) Jacob," the true Israel. But this is very harsh; and probably the true reading (as in R.V.) is that of all the ancient versions, "O God of Jacob."

vv. 7, 9. *Lift up*, &c. The gates are too low to admit "the High and Holy One," they must be lifted up above themselves.

Everlasting doors. In respect of the type, the "everlasting" is but a hyperbole, whether it looks back to the past or forward to the future. In the antitype only it has its literal meaning.

The King of Glory (like "the Lord of Glory" in 1 Cor. ii. 8; James ii. 1) seems clearly to allude to the manifestation of the *Shekinah*—the cloud of the glory of the Lord, which had rested on the Ark of God at the inauguration of the ancient Tabernacle.

vv. 8, 10. *The Lord strong and mighty; the Lord of Hosts.* These titles are not identical. In both there lingers the idea of martial triumph over the sanctuary wrested from the heathen. But in the former God is viewed as alone the Conqueror, "the Man of War" (as in the song at the Red Sea in Ex. xv. 3); in the latter—the higher title, first found in 1 Sam. i. 11, and expressly noted in 2 Sam. vi. 2, as the Name of the God of Israel, and constantly used in the Psalms and the Prophetic Books—He is hailed as the King over "the hosts" or armies of all His rational creatures, both on earth and in heaven, working out His almighty will through their hands.

PSALM XXV.

This Psalm bears evident marks of connection with Ps. xxxiv. Not only is there much similarity in tone and substance between them; but both are acrostic, and, moreover, acrostic with the very same variations from strict acrosticism, in omitting the Hebrew letter *Vau* and adding a concluding verse beginning with *Pe*; although in this Psalm there is an additional irregularity in the omission of *Koph* and the repetition of *Resch*. Both are in the headings referred to David, and Ps. xxxiv. to a particular time in his early life. But the ascription is doubted by many; partly on account of the acrosticism, which, however, especially in irregular form, can be no conclusive argument (see notes on Ps. ix., x.), partly because of the calm, didatic beauty of the Psalm, and its deep spiritual consciousness of the soul itself and of God, which do not accord well with the style of the Psalms of David, especially those of his early life.

Its various parts, by the effect of the alphabetical arrangement, naturally run into one another. It is a prayer throughout; but we may trace (*a*), in *vv.* 1, 2, a simple prayer of faith that they who trust in the Lord "may not be ashamed;" next (*b*), in *vv.* 3—6, a more detailed prayer for the grace of righteousness and the gift of pardon; thirdly (*c*), in *vv.* 7—10, an expression of the Psalmist's trust in God's willingness to grant these gifts, with prayer that they may be his; then (*d*), in *vv.* 11—14, a similar

8 Them that are meek shall he guide in judgment : and such as are gentle, them shall he learn his way.

9 All the paths of the LORD are mercy and truth : unto such as keep his covenant and his testimonies.

10 For thy Name's sake, O LORD : be merciful unto my sin ; for it is great.

11 What man is he that feareth the LORD : him shall he teach in the way that he shall choose.

12 His soul shall dwell at ease : and his seed shall inherit the land.

13 The secret of the LORD is among them that fear him : and he will show them his covenant.

14 Mine eyes are ever looking unto the LORD : for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me : for I am desolate, and in misery.

16 The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17 Look upon my adversity and misery : and forgive me all my sin.

18 Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee.

20 Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21 Deliver Israel, O God : out of all his troubles.

PSALM 26. *Judica me, Domine.*

BE thou my Judge, O LORD, for I have walked innocently : my trust hath been also in the LORD, therefore shall I not fall.

2 Examine me, O LORD, and prove me : try out my reins and my heart.

expression of trust in God's protection and blessing of the righteous; finally (*e*), in *vv.* 15—22, an entreaty that God will look on his own personal affliction and danger from the enemies, and will also send deliverance to Israel.

v. 1. *I lift up*—out of the confusion and troubles of earth, up to the calmness and peace of God's Presence.

v. 2. *Transgress*—properly "are faithless" or "revolt" from God. The sense is that they who wait in trust shall not "be ashamed" (by disappointment); while they who faithlessly refuse to wait shall be brought to shame (comp. Is. xxviii. 16, quoted in Rom. ix. 33; 1 Pet. ii. 6). (Compare the closing verse of the *Te Deum.*)

vv. 3—6. In these verses there is a profound sense that the knowledge and love of righteousness are God's gifts, not to be won by our own merit, but to be claimed from Him only through "His mercy and loving-kindness," which have been sure from the beginning. With this is naturally associated the sense of our own frailty, expressing itself in prayer for forgiveness both of the past and the present. We ask that God will forget our sins (even "the sins of our youth," which we must not forget), but that He will always remember us in His goodness.

vv. 7—11 express exactly what is implied in the preceding prayer—the faith that God will teach His ways even to sinners, who are "meek and humble," and that all "His ways are mercy and truth" to them, if only they cling to His Covenant of mercy; and then clench this by short ejaculatory prayer.

vv. 12—16 similarly express faith in the gift of knowledge, blessing, secret communion with God, to those who fear Him, even in the midst of trouble; and end with a fuller and more pathetic prayer, uttered out of the midst of affliction.

vv. 17—20. This prayer is taken up in the concluding section, evidently referring to some time of special trouble and persecution, through which the Psalmist trusts and waits.

v. 21 (like the corresponding verse of Ps. xxxiv.) is a kind of postscript, after the completion of the alphabetical arrangement — possibly a liturgical addition—of prayer for the "redemption of Israel out of all his troubles" (comp. Ps. iii. 8; xiv. 11).

PSALM XXVI.

This Psalm, also traditionally ascribed to David, has many points of similarity with the preceding, although its tone shews a greater incisiveness and simplicity, and a stronger sense of antagonism to the ungodly. It is clearly written in prospect of speedy approach to God in the Sanctuary, dwelling on the purification of heart, which is the only true preparation.

It is first (*a*), in *vv.* 1—5, an appeal of the Psalmist to the all-seeing eye of God, to test and judge his innocency; next (*b*) in *vv.* 6—8, a declaration of his resolution to purify his soul in preparation for approach to the altar; thirdly (*c*), in *vv.* 9—11, a prayer for separation from the wicked; and lastly (*d*), *v.* 12, a thankful sense of deliverance and acceptance with God.

vv. 1—3. In this protestation of innocency—*i.e.* singleheartedness before God—there is a constant undercurrent of "trust in the Lord," looking to His "mercy," as well as His "truth," which emphatically distinguishes it from Pharisaic self-righteousness. The Psalmist lays his soul before God, to be tried through the very "reins and heart," not because he is conscious of freedom from sin and frailty, but because he knows that he has given himself to God, and so can trust to acceptance in His mercy. So in *v.* 11, immediately after the declaration, "I will walk in my integrity," follows the prayer, "O deliver me, and be merciful unto me."

3 For thy loving-kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may show the voice of thanksgiving : and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

Evening Prayer.

Psalm 27. *Dominus illuminatio.*

THE Lord is my light and my salvation ; whom then shall I fear : the Lord is the strength of my life ; of whom then shall I be afraid ?

2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh : they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid : and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I

vv. 4, 5. There is a climax in this description of sin, singularly true to experience—first, unreality and self-deception; then the deceit of dissimulation towards others; next, deliberate combination for evil doing; lastly, authoritative leadership in wickedness. Comp. Ps. i. 1.

v. 6. *I will wash*, &c. This verse and the next are full of allusions to the ritual of sacrifice as carried out by the priests. First, we have the washing of the hands for purification, as ordered in Ex. xxx. 17—21; then the "compassing" (for so it should be rendered) "the altar," evidently as a part of the sacrifice, perhaps for "the sprinkling of the blood round about the altar" described in Lev. iii. 2, 8, 13; then the song of thanksgiving and praise of the wondrous works of God, so often noticed as a part of the service of the priests and Levites. The Psalmist, in virtue of the true priesthood of each believer, takes up all these in their spiritual sense. He will wash his hands in innocency by repentance; he will compass the altar in faith in God's mercy; he will "sing and make melody in his heart unto the Lord."

v. 9. *Shut not up*—properly (as in A.V.), "Gather"—that is, number me not with the transgressors in the gathering of judgment (see Matt. xiii. 20). These transgressors are branded, as usual, with the double mark of bloodthirsty violence and fraud open to the bribes of corruption ("gifts"). They form a congregation of evil, in contrast with the congregation of the servants of the Lord.

v. 12. *Standeth right*—properly, "on level ground," without fear of stumbling, either from frailty within or enmity without. For this the Psalmist praises, not himself, but the Lord.

PSALM XXVII.

This Psalm—also in the heading "A Psalm of David"—has many points of similarity to the preceding Psalm. By its allusions (in *vv.* 3, 11, 12), it may be probably assigned to the time of the rebellion of Absalom; although the note in the LXX. "before he was anointed" refers it to his earlier life.

The Psalmist is exiled from the House of the Lord, which he loves, yet he trusts soon to see it again in joy and triumph; a host is gathered against him, and false witnesses slander him; yet he patiently waits upon the Lord's leisure.

It has two distinct parts, passing into each other (as in Ps. xix., xxiv.) by an abrupt transition. (*a*) In *vv.* 1—7, there is a confident utterance of faith in the time of struggle, and hope of speedy victory; (*b*), in *vv.* 8—14, a change to earnest prayer, under the sense of desertion and enmity of men, clinging more closely to God. The conclusion (*c*), in *vv.* 15, 16, partakes of the character of both these elements. It is a cry of one almost fainting in trouble, yet sustained by "waiting upon the Lord."

v. 1. *My light and my salvation.* In many Psalms the twofold blessing of light and salvation is acknowledged from God. But here the Lord is Himself the Light (comp. Mic. vii. 8; Ps. lxxxiv. 12) and the Salvation (comp. Ex. xv. 2); just as in the New Testament God in Christ is "the Light" (John i. 7—9; 1 John i. 5), and is to us "wisdom and righteousness and sanctification and redemption" (1 Cor. i. 30).

vv. 2, 3. The antagonism is twofold—that of a band of bitter enemies, ready to devour, and that of a greater host, which they gather against him for war. Nothing could more accurately describe the position of David in the rebellion of Absalom.

v. 4. *Beauty*—probably "graciousness" and "favour."

To visit His temple. This should probably be (as in R.V.), *to enquire in His Temple* (see 2 Sam. xxii. 2, 4, 10, 11). The "Temple" referred to is clearly (see *v.* 6) the "tent" or "tabernacle" of the Lord; which is said to be to the Psalmist not only a sanctuary to hide in, but a "high rock" of refuge, possibly with some reference to its lofty position upon Mount Zion.

will require : even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle : yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head : above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation, with great gladness : I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee : have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face : Thy face, Lord, will I seek.

10 O hide not thou thy face from me : nor cast thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me : the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry thou the Lord's leisure : be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

Psalm 28. *Ad te, Domine.*

UNTO thee will I cry, O Lord, my strength : think no scorn of me; lest, if thou make as though

v. 7. *An oblation*, &c. The true rendering is more striking, "sacrifices of joy" or "shouting" (as in A.V. and R.V.)—the thank-offerings given with songs of praise.

v. 9. This verse should be (as in R.V.),

"*When Thou saidst*, Seek ye My Face,
My heart said unto Thee,
Thy face, Lord, will I seek."

v. 10. *When my father*, &c. Comp. Is. xlix. 15, "Can a woman forget her sucking child....yea, they may forget, but I will not forget thee." See also Is. lxiii. 16. There is no need to seek in the actual condition of the Psalmist any explanation of a phrase obviously proverbial. The love of the Lord to His people is constantly compared to the love of a father for his children (comp. Ps. ciii. 13). Here it is declared how much the natural type falls short of the Antitype.

v. 11. *Right way*—properly, as in Ps. xxvi. 12, the "even way," with no occasion of stumbling in it.

v. 12. *Speak wrong*—rather (as in A.V.), "breathe out cruelty." Such men were Shimei and Ahithophel (2 Sam. xvi. 7, 8; xvii. 1—3).

v. 13. *I should utterly have fainted.* These words are not in the Hebrew, which breaks off with striking abruptness, "O, if I did not believe to see the goodness of the Lord in the land of the living!" and then adds, "Tarry thou," &c.

In the land of the living (see Ps. cxvi. 9), as opposed to the "pit," (*Sheôl*). The Psalmist is threatened with death; but he believes that God will save him from it, and bless him in this life—to which, as so often in the Old Testament, he clings as the known familiar place of God's blessing (comp. Ps. lxxxviii. 10—12; Is. xxxviii. 18, 19).

v. 14. Our translation loses the emphatic repetition of the original, which (as in A.V.) runs thus, "Wait upon the Lord, be of good courage .... Wait, I say, upon the Lord." The stress is on the "wait"; "Though it tarry, wait for it" (Hab. ii. 3). The lesson is the lesson of patience, which experience and age had taught the Psalmist well.

PSALM XXVIII.

This Psalm—called in the heading "A Psalm of David"—is singularly like Ps. xxvi. in its mingled supplication and confidence, in its sense of the antagonism of the evil and their coming destruction, and in its love of the Sanctuary of the Lord. But, whereas Ps. xxvi. clearly implies a temporary separation from that Sanctuary, this seems in *v.* 2 rather to indicate an actual approach to it, and in *v.* 7 an answer to prayer, which fills the soul with joy.

It contains three parts; (*a*), in *vv.* 1, 2, a cry to the Lord from one who lifts up his hands towards the Sanctuary; (*b*), in *vv.* 3—6, a prayer for separation from the wicked and from the ruin soon to fall upon them; (*c*), in *vv.* 7—10, a burst of thanksgiving in certainty of prayer heard, and further prayer for God's people and His Anointed.

v. 1. *Strength*—properly "Rock" (as in Ps. xviii. 4; xix. 15; xxxi. 3, 4).

Think no scorn—properly, "be not silent (or "deaf") from me," *i.e.* "turn not from me in silence."

The pit. The *Sheôl* or *Hades* of the unseen world.

v. 2. *Mercy seat*—properly the innermost part or "oracle" (see 1 Kings vi. 5, 16, 19, &c., &c.). The phrase might be applicable to one far away, worshipping (like Daniel) "towards Jerusalem," as, indeed, it is used again and again in Solomon's prayer (1 Kings viii. 22—61). But it rather seems to denote one present in the Tabernacle, and looking towards the veiled Presence of God in the Holy of Holies.

thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the LORD, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the LORD : for he hath heard the voice of my humble petitions.

8 The LORD is my strength, and my shield ; my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The LORD is my strength : and he is the wholesome defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

PSALM 29. *Afferte Domino.*

BRING unto the LORD, O ye mighty, bring young rams unto the LORD : ascribe unto the LORD worship and strength.

2 Give the LORD the honour due unto his Name : worship the LORD with holy worship.

3 It is the LORD that commandeth the waters : it is the glorious God that maketh the thunder.

4 It is the LORD that ruleth the sea ; the voice of

vv. 3—6. The scope of the prayer is mainly for distinction from the ungodly and from their fate. The longing for righteous retribution has here no touch of personal feeling; it is rather prophetic than maledictory.

v. 7. The sudden change to thankful and almost exulting confidence accumulates metaphors to describe the goodness of God. (Comp. Ps. xviii. 1.) He is to the Psalmist himself "the Strength" of energy, and the "shield" of protection, the "stronghold of Salvation" to His anointed and His people, and the Good Shepherd feeding His sheep. It is difficult not to suppose it uttered after a pause on some manifestation of acceptance of prayer.

v. 10. It is to be noted that the Psalmist at once turns the sense of acceptance to an occasion of prayer, not for himself individually, but for the people (with the king, the Lord's anointed), as being God's inheritance, His sheep, whom He feeds and bears up for ever.

PSALM XXIX.

This "Psalm of David" seems to belong in composition or recollection to his early shepherd days. It is a magnificent description of God's voice heard in the storm, in which every detail and every locality are vividly marked. From the sevenfold repetition of the "Voice of the Lord" it has been finely called the "Psalm of the Seven Thunders." The heading in the LXX. seems to indicate its use at the close of the Feast of Tabernacles; but it is now used by the Jews as a Psalm of the Feast of Pentecost, on which they commemorate the giving of the Law in the thunders of Sinai. Like Ps. viii., xix., it contemplates God in Nature, but here in Nature's convulsions, not its silent majesty.

It opens (*a*), in *vv.* 1, 2, with an invitation to the worship of the God of Heaven; it passes on (*b*), in *vv.* 3—8, to depict the storm, its roar, its fury, its passing away; (*c*) it ends with an ascription of praise to Him, who is enthroned above the waterflood, a King for ever.

v. 1. This verse, in which our versions follows the LXX. and the Vulgate, should be rendered—

> "Ascribe unto the Lord, ye sons of God (or 'of the mighty'),
> Ascribe unto the Lord glory and strength."

Comp. Ps. xcvi. 7; 1 Chron. xvi. 28, 29.

Sons of God. This phrase probably denotes the angels, as in Job i. 6; ii. 1; xxxviii. 7; the other interpretation, "sons of the mighty ones," the princes of earth, is not unlike "the kindreds of the nations" in the parallel Ps. xcvi. 7. But the former interpretation infinitely better suits the context. The Psalmist looks up to the calmness of heaven, above the storm, and calls on the inhabitants of that heaven to worship the Lord.

v. 2. *Holy worship*—properly (as in A.V.), "in the beauty of holiness" (comp. Ps. xcvi. 9; 2 Chron. xx. 21); that is, in the beautiful vestments of the Sanctuary, in which the angels are conceived as arrayed—signifying, like the wedding garment of Our Lord's Parable, the vesture of holiness, in which the soul must clothe itself before God by His own gift.

vv. 3, 4 describe the gathering of the storm. Our version misses the sense. It should be (much as in A.V.)—

> "The voice of the Lord is upon the waters;
> The God of glory thundereth;
> The Lord is upon many waters;
> The voice of the Lord in power;
> The voice of the Lord in majesty."

The "waters," "the many waters," are clearly the thunderclouds, the waters above the firmament (comp. Ps. xviii. 9—11; civ. 3, 4). The Lord is enthroned upon the clouds; the voice of His thunder breathes power and majesty.

vv. 5, 6. In these is grandly painted the burst of the full fury of the storm; shivering the cedars of Lebanon; making the great Lebanon itself and Sirion—the snowy Hermon, the highest peak of the Anti-Lebanon (see Deut. iii. 9)—to "leap like a young

the LORD is mighty in operation : the voice of the LORD is a glorious voice.

5 The voice of the LORD breaketh the cedar-trees : yea, the LORD breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of the LORD divideth the flames of fire ; the voice of the LORD shaketh the wilderness : yea, the LORD shaketh the wilderness of Cades.

8 The voice of the LORD maketh the hinds to bring forth young, and discovereth the thick bushes : in his temple doth every man speak of his honour.

9 The LORD sitteth above the water-flood : and the LORD remaineth a King for ever.

10 The LORD shall give strength unto his people : the LORD shall give his people the blessing of peace.

THE SIXTH DAY.

Morning Prayer.

PSALM 30. *Exaltabo te, Domine.*

I WILL magnify thee, O LORD; for thou hast set me up : and not made my foes to triumph over me.

2 O LORD my God, I cried unto thee : and thou hast healed me.

3 Thou, LORD, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

4 Sing praises unto the LORD, O ye saints of his : and give thanks unto him, for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life : heaviness may endure for a night, but joy cometh in the morning.

unicorn" ("antelope" or "bison," comp. Ps. cxiv. 4, 6); dividing (properly "hewing out") the forked lightning.

vv. 8, 9 shew the storm passing to the south to "the wilderness of Kadesh" (see Num. xiii. 26), there shaking the forest, making the hinds cast their young, and stripping the trees of their leaves ("discovering the thick bushes"). The simplicity and homeliness of description, compared with the grandeur of the preceding verses, seem to indicate a description of what was before the eyes.

v. 8. *In His temple*, &c. The true rendering is, "In His Temple everything shouts His glory." The "Temple" may be the Temple of the Universe, in which the echoes of the storm are the answering confession from all Nature of the majesty of God; or, according to more common usage, the Temple of Heaven, where above the storms of earth the angelic song rises for ever (comp. Is. vi. 3).

v. 9. The first clause is, "The Lord hath sat above the Flood," a word only used of the Deluge (in Gen. vi.—xi.). It is best taken as a natural and striking reference, suggested by the storm, to the God who once destroyed the earth by the Flood, and promised never so to destroy it again. As then, so now, "He sitteth above the waters a King for ever."

v. 10. There is an exquisite beauty in the calmness of this promise of strength and peace, like the serene brightness of the evening, when the tempest has passed away. They who are "His people" need not fear, even in the wildest storm (comp. Ps. xlvi. 1—4).

PSALM XXX.

This Psalm is described as "a Psalm; a Song at the Dedication of the House; of David." If this means "at the Dedication of the house of David," the reference may be either to his own house on Mount Zion (2 Sam. v. 11, 12; vii. 1), or to "the House" of the Lord, commonly supposed to be the site of the future Temple on Mount Moriah, of which David on dedicating it after the cessation of the plague said (1 Chron. xxii. 1), "This is the House of the Lord." In favour of the former is the allusion to triumph over his enemies (*v.* 1); in favour of the latter—which seems on the whole more probable—the allusions to a proud prosperity rebuked, to a danger bringing him near to the gates of death, and to the change of the sackcloth of mourning (see 1 Chron. xxi. 16) into gladness. Some interpreters indeed supply (as in R.V.) "*a Psalm*" before "of David," and suppose this to have been a "Psalm of David" applied and used at the Dedication of the Temple, either after the Captivity or in the time of Judas Maccabeus. But this interpretation does not exclude the other.

The Psalm falls into two parts; (*a*) the thanksgiving for deliverance and life (*vv.* 1—5); (*b*) the recital of his past self-confidence, its chastisement, and forgiveness (*vv.* 6—12).

v. 1. *Set me up*—properly (as in A.V.), "lifted me up," implying deliverance out of trouble or danger.

My foes, &c. If the Psalm be referred to the time after the numbering of the people, it is hard, in our ignorance of its exact date in David's reign, to know what foes are referred to. But in 2 Sam. xxiv. 13 it is implied that there were still enemies unconquered, before whom David might flee.

v. 2. *Healed me.* The words are best taken literally of recovery from sickness. May David have been himself smitten by the pestilence, though "not to death"?

v. 3. *From them*, &c.—that is, from being numbered with them who go down to the grave; such as David saw, with so much anguish, dying in thousands around him (2 Sam. xxiv. 17).

v. 4. *For a remembrance*—properly "to the memorial of His Holiness," *i.e.* to the Name of the Lord (see Ex. iii. 15; Is. xxvi. 8).

v. 5. *Heaviness*, &c. This verse should be rendered—

> "Weeping may sojourn with us for a night,
> But with the morning comes a shout of joy."

The metaphor is drawn from the weary nights of sickness, and the infinite relief of the dawn. Weeping is not man's true inheritance; it is a

6 And in my prosperity I said, I shall never be removed : thou, Lord, of thy goodness, hast made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my Lord right humbly.

9 What profit is there in my blood : when I go down to the pit ?

10 Shall the dust give thanks unto thee : or shall it declare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord, be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put off my sackcloth, and girded me with gladness :

13 Therefore shall every good man sing of thy praise without ceasing : O my God, I will give thanks unto thee for ever.

Psalm 31. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion; deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Name's sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

stranger tarrying only a night; with the appearance of the morning it is swallowed up in the shout of the joy "which no man taketh from us."

v. 6. *In my prosperity*, &c. Nothing can describe better than these words the state of mind which tempted David to number the people. Pride cloked itself in the guise of a thankfulness—not perhaps insincere—to the Lord who "made his hill—the hill of Zion—so strong"; but it was the pride of over-security still, taking for granted the continuance of God's favour, almost as a right.

v. 8. *Right humbly.* The original is simply "made supplication to the Lord"; our version is a kind of gloss, drawing out the true moral implied.

vv. 9—11 are the words of the prayer spoken of in *v.* 8, against the dreary shadow of death, and for help and mercy in the present life.

v. 10. *Shall the dust*, &c. There is an almost exact parallel in Ps. lxxxviii. 10—12. Comp. also Ps. xxvi. 15; Is. xxxviii. 18, 19. The future life is not ignored or doubted, but it is too vague and shadowy to be what it is, or should be, to us—a place of even fuller manifestation of God's goodness and man's thanksgiving.

vv. 12, 13. In these there is the same rapid transition from agony of prayer to confident joy, as in xxviii. 6, 7.

v. 13. *Every good man.* This is a plain mistranslation. It should be, "That my glory might sing praise to Thee," &c. "My glory" (as in Ps. xvi. 9; lvii. 8) is "my soul."

PSALM XXXI.

This Psalm—the plaintive utterance of a sorrowful, though unshaken, faith—is traditionally ascribed to David; and, if written by him, must belong to one of the troubled periods of his life—the days of his early persecution or the rebellion of Absalom. The depth of sorrow and strong sense of sin and weakness pervading it would refer it rather to the latter time. The style, moreover, is less terse and incisive than in his earlier Psalms. Some critics have ascribed it to Jeremiah, on the ground of certain resemblances of tone and expression, which, however, are far from conclusive, and which may simply indicate the use by the Prophet of older words familiar to him through the Temple worship.

It begins (*a*) in *vv.* 1—9 with the utterance of faith, commending the spirit in confidence to the God of Truth. Then (*b*) the tone suddenly changes to a plaintive key, dwelling (in *vv.* 10—15) with sorrowful emphasis on the greatness of his distress—passing, however, (*c*) into a prayer of "sorrow not without hope" (*vv.* 16—20). Finally (*d*) this again clears up into a still stronger expression of faith and love of Him who loveth us (*vv.* 21—27).

vv. 3, 4 are a singularly beautiful example of the apparent self-contradiction of prayer, "Be thou to me a rock of refuge . . . For thou art my rock." We pray that God will shew Himself what yet we believe that He is; that we may feel what in some sense we already know. The cry of faith in trial is mostly, "Lord, I believe: help Thou my unbelief." We "know in part," but would "know even as we are known."

v. 6. *Into Thy hands*, &c. The Psalmist's words are originally a commendation of his "spirit"—not his life, but his soul—to God in the struggle of life; appealing to Him as a "Redeemer" from sin and sorrow (see Ps. xix. 15), and as a "God of Truth" who has promised to bless, and therefore "is faithful and just" to fulfil His promise; "committing the keeping of the soul to Him, as unto a faithful Creator" (1 Pet. iv. 19). When Our Lord took them up on the Cross (Luke xxiii. 46) He consecrated them to a higher sense, in which thousands of His followers have since used them—only, as in the case of St. Stephen (Acts vii. 59), through Him—commending the spirit to the Father, as in life, so in the awful crisis of death, and in face of the unseen world which it opens to us.

v. 7. *Superstitious vanities*, the false gods of the heathen, often called "vanities" or unrealities (comp. Jon. ii. 8; Deut. xxxii. 21; 1 Kings xvi. 13, 26; Jer. ii. 5, &c.).

v. 9. *In a large room.* See Ps. iv. 1; xviii. 19.

vv. 10—15 describe a condition of bodily sickness and deep mental

8 I will be glad and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness ; yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me ; and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of mind : I am become like a broken vessel.

15 For I have heard the blasphemy of the multitude : and fear is on every side ; while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand ; deliver me from the hand of mine enemies : and from them that persecute me.

18 Show thy servant the light of thy countenance : and save me for thy mercy's sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness, which thou

depression—assailed by enmity and slander, and conspiracy from without, and by consciousness of iniquity within—suiting well with the time of David's flight from Absalom.

v. 13. *Among all mine enemies, but especially among my neighbours.* This rendering, which appears rightly to represent the existing text, is certainly strange. Various corrections have been proposed to avoid it. But the text is probably correct. The words "to my neighbours exceedingly" are a bitter afterthought of the Psalmist, implying that his neighbours—those who had been his familiar intimates—had become his worst enemies. So it was with Ahithophel; so probably with many others. The whole is a vivid description of the desertion of what seemed a falling cause—by his open enemies, by his treacherous friends, and by strangers from without, who feared to recognise him. By Absalom's usurpation David seemed already "dead and out of mind," a vessel once precious and now "broken."

v. 17. In this verse hope breaks through the cloud, and encourages the prayer to Him in whom he trusts.

My time. It should be "my times." The plural is significant of the appointed seasons of life's changes—"a time to weep and a time to laugh"—as all in God's hand, portioned out to us as we need them, and in each case to be patiently lived through in faith.

vv. 21—23. The change of tone is here sudden and complete; when the dark hour passes, the concluding expression of faith is fuller and brighter than in the beginning.

v. 21. *Prepared.* It should be "wrought out." God's goodness is always laid up in secret: in due time it is wrought out before the eyes of men.

v. 22. Comp. Ps. xxvii. 5. *The provokings* should be "the plottings" of secret treachery, as the "strife of tongues" is the onset of open slander.

v. 23. *In a strong city.* The expression is clearly metaphorical—whether suggested by any actual experience in the crisis of Absalom's rebellion we cannot tell.

v. 24. *When I made haste,* or (as in A.V.) "in my haste" (comp. Ps. cxvi. 11). David's character was clearly, even in old age, impressible and impulsive. The thrill of momentary despair from such a soul as his was not a bar to the acceptance of its prayer.

vv. 26, 27. There is something specially beautiful in this turning of his own experience into a general lesson to the saints of love, strength, and hope (comp. 2 Cor. i. 4, where St. Paul uses the comfort which he had needed and felt to enable him to comfort others). Love is to come first; then, "rooted and grounded in love," we shall be "strong and established in heart;" lastly, out of present comfort will grow "hope in the Lord" for the future.

PSALM XXXII.

This Psalm—the second of the Penitential Psalms, used accordingly on ASH WEDNESDAY, as by the Jews on the great Day of Atonement—is clearly to be ascribed to David, and referred to the time of mingled penitence and thanksgiving, after he had received the assurance of forgiveness for his great sin, and of restoration to communion with God. (It thus represents a later phase of experience than Psalm li.) It is called *Maschil*—that is, either a Psalm of instruction (see *v.* 9), or a Psalm of high musical execution.

It is divided into four sections by the interposed *Selah*. (*a*) In *vv.* 1—4 is the thanksgiving for forgiveness, contrasted with the description of the previous hopelessness of misery; (*b*), in *vv.* 5, 6, the record of his confession of sin and its acceptance; (*c*), in *vv.* 7, 8, the acknowledgment in this of the ground of confidence and even joy; (*d*), in *vv.* 9—12, the warning of the voice of God against further wandering, and the willing acceptance of it by the penitent soul.

hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men!

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the LORD : for he hath showed me marvellous great kindness in a strong city.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the LORD, all ye his saints : for the LORD preserveth them that are faithful, and plenteously rewardeth the proud doer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the LORD.

Evening Prayer.

PSALM 32. *Beati quorum.*

BLESSED is he whose unrighteousness is forgiven: and whose sin is covered.

2 Blessed is the man unto whom the LORD imputeth no sin : and in whose spirit there is no guile.

3 For whilst I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the LORD : and so thou forgavest the wickedness of my sin.

vv. 1, 2. In these verses are described three distinct aspects of sin and of its forgiveness. First, it is "transgression" of some definite commandment, and this is "forgiven," or properly "lifted up," and "taken away;" then it is "sin," the general habit of wrong doing, and this is "covered" or "atoned for;" lastly, it is "iniquity" or inward defilement of soul, and this is "not imputed," but forgiven by God's mercy. Under each of these it is God's free pardon of sin (or "justification") which is to be grasped by penitent faith; and in this sense the passage is quoted by St. Paul in Rom. iv. 6—8.

v. 3. *While I held my tongue*, that is, refused the confession of sin. "Complaining" (or literally "roaring") is not penitence; suffering, even if under it we waste away, is not atonement.

vv. 4, 5 should be in the past tense; describing the former state of impenitent misery.

v. 5, *I will*, &c. It should be, "I acknowledged." David is describing his past confession, followed (as in 2 Sam. xiii. 13) by the immediate gift of pardon, but evidently in itself the outcome of long internal anguish and struggle.

v. 7. *For this*, &c. The Psalmist (as in *vv.* 11, 12) makes his own experience the warning and encouragement of all God's people. Godly thought, though face to face with God, does not ignore our brethren.

In a time, &c.—literally, in "a time of finding;" that is, either a time in which we find God, "a time of acceptance," or a time in which God finds us out, "a time of visitation."

In the great waterfloods, that is, the "sea of troubles," the floods of danger and sorrow. Comp. Is. xliii. 2, "When thou walkest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

vv. 9, 10 most probably represent the warning utterance of God; some take them to be the words of the Psalmist, but this seems forced and abrupt. They evidently convey the warning to the forgiven penitent, "Thy sins are forgiven, go and sin no more."

v. 10. *Lest they fall upon thee*—probably "else they will not come nigh thee." The penitent is to be guided simply by God's eye; he is not to need the coercion fit only for brute beasts, without which they will refuse all service. As St. Paul expresses it, he is "not to be under law but under grace," freely accepting God's service through love of Him who hath so loved us.

v. 11. There is an instructive boldness in this exhortation to the righteous—evidently those who are justified by God—not only to put away hopeless sorrow, but to rejoice and shout for joy. It is not said that they shall be kept from "the sorrows which remain for the wicked," but that even in sorrow, perhaps through sorrow, "mercy shall compass them about." Note St. Paul's distinction (2 Cor. vii. 9—11) between "godly sorrow" and "the sorrow of this world."

PSALM XXXIII.

This Psalm has no superscription, and contains no distinct evidence of authorship or date. Its regularity of construction and sustained unity of tone may perhaps be taken as indications of a late date. Probably it was subjoined to the previous Psalm (with which it is united in some MSS.) as a specimen of the "songs of deliverance" alluded to in *v.* 7. It was evidently intended for liturgical use, and accordingly its parallelism is very strongly marked.

It opens (*a*) with a call to praise God (*vv.* 1—3); then (*b*) it bases that call on the sense of His moral attributes of truth and mercy (*vv.* 4, 5), as manifested (*c*) in the creation of the universe (*vv.* 6—9), (*d*) and in the government of humanity, and especially of His own people (*vv.* 10—18); it ends (*e*) with a prayer for His blessing on those who wait for and hope in Him (*vv.* 19—21).

v. 2. *Lute and instrument*, &c. It should be "a ten-stringed lute" (see Ps. xcii. 3; cxliv. 9). The two instruments—the harp and lute—(both stringed and played with the hand or quill) are always distinguished and placed in connection.

v. 3. *A new song* for blessings "new every morning," out of ever-renewed thankfulness—the earnest

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in ; thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the LORD, mercy embraceth him on every side.

12 Be glad, O ye righteous, and rejoice in the LORD : and be joyful, all ye that are true of heart.

PSALM 33. *Exultate, justi.*

REJOICE in the LORD, O ye righteous : for it becometh well the just to be thankful.

2 Praise the LORD with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the LORD is true : and all his works are faithful.

5 He loveth righteousness and judgment : the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

of the "new song" of Heaven (Rev. v. 9).

v. 4. God's "Word" and "Works" are distinguished. By *v.* 6 we see that in Nature the "Word" is the expression of His creative law and purpose; and the "Works" are the carrying out of that purpose in detail. In relation to man, the Word is the direct revelation of Him who is indirectly revealed in His works—a revelation, moreover, of His moral Nature, true and faithful, loving righteousness and abundant in goodness. It is to be noted that, as usual in Holy Scripture, the praise of man is claimed for God, not simply because of His Infinite Being or Almighty Power, but because of His moral relations to us, of truth and faithfulness, righteousness and goodness. The former we can fear or adore; through the latter only can we love Him.

v. 6. The allusion to Gen. i. is evident, even in the successive references to the heaven, the sea, and the earth. There we read again and again, "God said" and it was done; and we also read that "the Spirit of the Lord moved upon the face of the waters." The immediate purpose of this verse (as still more emphatically of *v.* 9) is to dwell on the speedy and facile creation of all by the Almighty. To us there is seen, latent beneath this, the foreshadowing of "the Word" and "the Spirit" as engaged in the Creative work.

v. 7. *As an heap.* (So in Ex. xv. 8; Ps. lxxviii. 13.) The metaphor is suggested by the appearance of the sea from the shore, seeming to overhang the land; *as in a treasure house*—the reservoir of His waters for the fertilization of the world (comp. Job xxxviii. 22).

vv. 10, 11. The "counsel brought to nought" (like the wisdom of the world in 1 Cor. i. 21—28) is the self-choosing and self-reliant thought of the godless; it stands here in contrast with "the counsel of the Lord, which endures for ever," and which gives something of its own unchangeableness to all such wisdom as rests upon it. Hence the Psalmist alludes in *v.* 12 to the people who know and obey "the Lord Jehovah" as their God, before returning, in *vv.* 13—17, to His universal kingdom over the world. (The words "and casteth out the counsels of princes," which break the parallelism, are not in the Hebrew, but are added here from the LXX. and Vulgate.)

v. 14. *He fashioneth*, &c. He made the heart; therefore He, and He alone, understands all its works.

v. 16. The horse and the chariot are looked upon as the emblems of invasion and conquest (comp. Ps. xx. 7; cxlvii. 10; Prov. xxi. 31; and note the exclamation of 2 Kings ii. 12; xiii. 14). Hence the use of them was forbidden to Israel (Deut. xvii. 16), and not adopted till the days of Solomon. Hence the disclaiming here of all confidence in them.

v. 18. The sudden introduction of the ideas of famine and danger of death probably indicates the prevalence of such famine in the days of the Psalmist. May the Psalm have been written for the revival of Jehoshaphat, about the time of the great famine in the days of Elijah?

vv. 19—21. In this application of the truth of the Psalm the emphasis is evidently on patience—the patience which "tarries for the Lord," "trusts in His Name" for the present, and therefore "hopes" for the future. In proportion to our idea of what should be under God's all righteous Will is the trial of patience under that which is. Job felt this trial, which his friends felt not, because he thought and spoke of the Lord the thing that was right.

PSALM XXXIV.

The style of this Psalm, especially in the acrostic arrangement, with its curious imperfections, obviously implies a common authorship with Ps. xxv. (see notes on Ps. xxv.). The heading here is remarkable, "A Psalm of David, when he changed his behaviour before Abimelech; who drove him away and he departed." It is not lightly to be set aside; for it must have been derived from tradition, because there is nothing in the Psalm

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord JEHOVAH : and blessed are the folk that he hath chosen to him, to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling, he considereth all them that dwell on the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

to suggest it as a conjecture; and the use of the title "Abimelech"—which is evidently a title—(see Gen. xx., xxvi.), instead of the proper name "Achish," seems to argue antiquity and independence of 1 Sam. xxi. Against it are to be set the acrosticism (which is not conclusive) and the sustained and didactic tone.

In it we have (*a*), in *vv.* 1—4, the Psalmist's own spiritual experience of God's deliverance granted to faith; (*b*), in *vv.* 5—10, an extension of this personal experience generally to all the "poor," who are the "Saints of the Lord;" (*c*), in *vv.* 11—16, an admonition to "the children" to seek God's blessing, and to prepare the heart for it; (*d*), in *vv.* 17—22, a renewed declaration of the experience of salvation, especially by the contrite and sorrowful.

vv. 2, 3. The salvation of the individual is an encouragement to all "the humble," and, therefore, a ground for inviting them to a common thanksgiving. Personal knowledge of God cannot be separated from the Communion of Saints.

v. 6 (like *v.* 5) should be in the past tense. The Psalmist dwells on the experience of the afflicted in the past—heard and "brightened," and not confounded by failure. The allusion of *v.* 7 may perhaps indicate that he had specially in his mind the cry of Jacob in his agony of fear and distress, and the signal answer of blessing vouchsafed (see Gen. xxxii. 7—12, 24—30).

v. 7. *The Angel of the Lord.* The use of the singular number is remarkable, especially in connection with the "encamping round about" (comp. 2 Kin. vi. 17). As in Gen. xlviii. 16; Ex. xiv. 19; xxiii. 20; xxxii. 34; Josh. v. 14, 15; Dan. vi. 22, it implies a special visible manifestation of the presence and power of God (comp. Ex. iii. 2 with 4). In Gen. xxxii. the word *Mahanaim* signifies "the two camps," yet the vision to Jacob is of one in whom he saw "the face of God." The "Angel of the Lord" is the leader of the angelic host.

v. 8. To "taste" (see Heb. vi. 4) is a thing of practical experience; to "see" of the understanding. To do is, as our Lord teaches, the way to know (John vii. 17); faith and love (says St. Paul in Eph. iii. 17—19) precede comprehension. St. Bernard's well-known words are often quoted, *Nisi gustaveris, non videbis.* The words are applied in 1 Pet. ii. 3 to our own relation to the Lord Jesus Christ.

v. 11. *Come, ye children.* This address, unique in the Psalms, is frequent in the Proverbs. The Psalmist, in turning to those who are children in age or character, naturally assumes a more didactic tone; appeals to the lower motive of desire for happiness; dwells on the plainer righteousness of act and word rather than the subtler righteousness of thought; and sustains faith by the promise of God's care of the righteous and answer to their prayer, and by the threat of retribution of the wicked. This is not the highest teaching, the "strong meat" for the full grown, but it is the appropriate "milk" for "children." (See the quotation, 1 Pet. iii. 10—12, and comp. 1 Pet. ii. 2.)

v. 17. *The righteous cry.* The original is simply, "They cried." The insertion is unfortunate, for the emphasis, as is seen in the next verse, is on the cry itself—the cry of the sorrowful and contrite; and the whole idea is distinct from that of *vv.* 19, 20, which refer distinctly to "the righteous." The penitent cries in fancied desolation, and is delivered; the righteous is conscious of the Divine protection always about him.

v. 20. *Not one of them is broken.* The celebrated passage, John xix. 33—36, may perhaps refer to this promise (as it certainly refers to Ex. xii. 46)—fulfilled in Him, who is indeed "the Righteous One," even on the Cross.

v. 22. As in Ps. xxv. 21 this verse is a conclusion, independent of the acrostic arrangement. It lays final stress on the consciousness, not merely of God's protection and blessing, but of His redemption, that is, deliverance from evil—sorrow, sin, and death.

Psalm 34. *Benedicam Dominum.*

I WILL alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his saints : for they that fear him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days?

13 Keep thy tongue from evil : and thy lips, that they speak no guile.

14 Eschew evil, and do good : seek peace, and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

Psalm XXXV.

This Psalm is called in the heading a "Psalm of David." By some critics it has been referred to Jeremiah, on account of some remarkable resemblances to Jer. xviii. 19—23; Lam. ii. 16. But these are not improbably due to reminiscence of the Psalm; and the tone and character of the Psalm—with its martial images, its forcible abruptness, and its fierceness against enemies—suit far better with the vehement and warlike spirit of David in the early days of his persecution, than with the gentler and more plaintive sadness of the suffering prophet. It is to be classed with Ps. lxix. and cix., as "Imprecatory Psalms" (on which see *Introduction*, section v.); in its indignation against cruelty and treachery it is accordant with eternal righteousness—in its personal wrath against enemies it belongs to the Old Testament rather than the New.

It falls into three divisions. (*a*), in *vv.* 1—10, a cry for God's protection and vengeance on his enemies; (*b*), in *vv.* 11—17, a justification of that cry by a vivid picture of their ingratitude and treachery; (*c*), in *vv.* 18—28, a return to prayer for such deliverance, as may be a rebuke to the evil and a comfort to the good.

v. 1. *Plead Thou my cause.* The mixture of metaphor is eminently natural, if David be the author. It is first drawn from the law-court; for David was really accused before Saul (see *vv.* 11, 12). But his actual condition, attacked and defended by the sword, suggests an immediate change to the images of the battle-field. God is his shield and buckler of defence (as in Ps. xviii. 2, 30, 35, &c.), and his spear of aggressive warfare; in both aspects his "salvation." Similarly verses 4—8 begin in simple desire of shame and failure for his enemies, and then pass at once into metaphor—first a metaphor drawn from the wars of the Lord, then a metaphor suggested by that hunting of his soul as a prey, of which he so pathetically complains in 1 Sam. xxiv. 11, 14; xxvi. 20.

vv. 5, 6. *The Angel of the Lord* (see Ps. xxxiv. 7). The picture drawn in these verses is of a rout of the enemies of the Lord's people, which the unseen Angel of the Lord leads. But there may, perhaps, be a reference to the awful day of the vengeance of the Angel of the Lord upon the Egyptians—when their way was "dark and slippery" in the Red Sea, and when their strength was scattered like chaff before the "strong wind" of the Lord (see Ex. xv. 7—10).

vv. 7, 8. The metaphor here suddenly changes to that of the chase—the pitfall for the beast of prey and the net for the feebler game. The prayer is that the cruel hunter may fall into the one, and be entangled in the other.

v. 10. *All my bones*, &c. The bones are looked upon as the seat of bodily pain (see Ps. vi. 2); by a bold metaphor they are here joined with "the soul" in the cry of rejoicing over relief.

Who is like unto Thee? This exclamation of adoring wonder (comp. Ex. xv. 11; Ps. lxxi. 19; lxxxvi. 8, &c.) is especially called out, not simply by God's Almighty Power, or even His Righteousness, but by that condescension to the weak and exaltation of the lowly, which forms the theme of the Song of Hannah and of the *Magnificat*.

vv. 11—16. The description here is of a kind of conspiracy of false witness, treachery, ingratitude, mean triumph, and ribald scoffing over the fall of one who had been envied. Of this the history in 1 Sam. xviii., xix., shews little trace, dwelling only on the jealousy of Saul. But experience of the world, especially in courts, shews too plainly how ready such conspiracy is to take advantage of the first signs of royal jealousy. It is interesting to compare David's unrestrained denunciation of these baser enemies with the enduring loyalty and tenderness, which, though sorely tried, he still cherished for Saul.

vv. 13, 14. The contrast in these verses is singularly striking—almost anticipating the "Love ye your enemies," &c. of the Gospel teaching, and remarkably opposed to the fierceness of denunciation, notable in the close of this Psalm and in many others:

v. 13. *Shall turn* (or perhaps "may it turn") *into mine own bosom.* The sense has been variously interpreted; but it seems clearly to be that the prayer, defeated by the unworthi-

17 The righteous cry, and the LORD heareth them : and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the LORD delivereth him out of all.

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The LORD delivereth the souls of his servants : and all they that put their trust in him shall not be destitute.

THE SEVENTH DAY.

Morning Prayer.

PSALM 35. *Judica, Domine.*

PLEAD thou my cause, O LORD, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the angel of the LORD scattering them.

6 Let their way be dark and slippery : and let the angel of the LORD persecute them.

7 For they have privily laid their net to destroy

me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend or my brother : I went heavily, as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes, that hate me without a cause.

20 And why? their communing is not for peace :

but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said : Fie on thee! fie on thee! we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy righteousness : and let them not triumph over me.

25 Let them not say in their hearts, There! there! so would we have it : neither let them say, We have devoured him.

26 Let them be put to confusion and shame together, that rejoice at my trouble : let them be clothed with rebuke and dishonour, that boast themselves against me.

27 Let them be glad and rejoice, that favour my righteous dealing : yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness : and of thy praise, all the day long.

Psalm 36. *Dixit injustus.*

MY heart showeth me the wickedness of the ungodly : that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his abominable sin be found out.

3 The words of his mouth are unrighteous and full of deceit : he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and hath

ness of its objects, shall return to bless him who uttered it (comp. Matt. x. 13).

v. 15. *Unawares*—properly, "men whom I know not," whom (that is) I had disdained to know.

Making mouths, &c. It should be (as in A.V. and R.V.), "They rend me and cease not."

v. 16. *With the flatterers*, &c. The true rendering seems to be (much as in A.V.), "like ribald jesters at feasts"—the parasites, hangers on at the royal table.

v. 17. *My darling* (*i.e.* my soul). See Ps. xxii. 20.

v. 18. *So will I give Thee thanks*, &c. Here the idea is suggested, which is more fully worked out in *vv.* 27, 28—that the deliverance of God's servant is a cause of thankfulness and infinite rejoicing, not to him only, but to the great congregation itself. Whatever shows God's goodness and righteousness is the highest blessing of all men.

v. 21. *Fie on thee*—rather (as in A.V.), "Aha, aha, our eye hath seen it," a cry of scornful rejoicing, much like the "There, there" of *v.* 25.

v. 24. *Judge me*, &c. The prayer returns to the idea of *v.* 1, but in a nobler strain. There it was simply a desire of God's favourable judgment; here it is the higher desire that the judgment may be "according to righteousness," in trust that, if it be so, his enemies will not triumph over him. There the deliverance was asked for the sake of the Psalmist himself; here for the sake of all God's servants, that they may "shout with joy," and say, "Blessed be the Lord."

PSALM XXXVI.

The calm reflectiveness of this singularly beautiful Psalm stands in striking contrast with the vehemence of Ps. xxxv. If, according to the heading, it be ascribed to David, "the servant of the Lord," of whom it is well worthy, it must belong to the maturity of his later days.

It opens (*a*), in *vv.* 1—4, with a terrible picture of the heart of the ungodly, ignoring God and resting only on self; (*b*), thence, by an abrupt transition, it rises (in *vv.* 5—9) to an enthusiastic description of God's goodness, manifested in all its infinity to man; and so (*c*) ends, in *vv.* 10—12, with prayer for the enjoyment of that goodness and the defeat of the ungodly.

v. 1. *My heart*, &c. In accordance with most ancient versions, we should probably read "his heart," and render thus,—

> "The oracle of transgression in the wicked speaks in his own heart;
> There is no fear of God before his eyes."

The wicked listens only to his own heart; it becomes his oracle, an oracle of sin; of the reverence and fear of God he knows nothing. Self-worship and ignoring of God are to each other both cause and effect; out of these comes the "strong delusion" of an unnatural voice, urging to sin. The description is like that of the "reprobate mind," as described in Rom. i. 18—32; vii. 8—24.

v. 2. The rendering of this very difficult verse should probably be, "He flattereth himself," or "it (the voice of evil) flatters him" in his own sight. Probably the last clause should be (as in R.V.), "That his sin shall not be found out and be hated."

v. 3. *He hath left off.* He has the special guilt of having known the path of good, and deliberately left it.

v. 4. In this verse the stages of downward progress are terribly marked—the secret plotting of mischief, the "setting himself" deliberately in the way of sin, and the loss of all natural "abhorrence of evil," which is the final sign of the hardened reprobate heart.

vv. 5—9. The abrupt transition marks the glad eagerness with which the Psalmist turns for relief from the horror of the godless soul to the glory of the God whom it disowns, and from whose light it is hidden in self-chosen darkness.

vv. 5, 6. In these the greatness of the moral attributes of God is symbolized by the greatness of Nature. His mercy and faithfulness to His covenant are unbounded as the sphere of heaven ("The glorious sky, embracing all, Is like the Maker's love"). His righteousness is unshaken and changeless as the "mountains of God." His judgments are inscrutable as the great deep.

set himself in no good way : neither doth he abhor any thing that is evil.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast ; how excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving-kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

Evening Prayer.

Psalm 37. *Noli æmulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil doers.

2 For they shall soon be cut down like the grass : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy heart's desire.

v. 7. In this verse, as usual, the Psalmist turns from the infinite greatness of God to His individual salvation of "man and beast." Men need not shrink from Him as an Unknown Creative Power, but may gather "under the wings" of a known and loving God.

v. 8. Here he goes a step further, to recognise the closer Presence of God as revealed to His chosen people in His house, there welcoming them to the "plenteousness" of His Table, and "giving them drink of the river of His pleasures" (like the river of living water in Ezek. xlvii. 1—12; Rev. xxii. 1). They are admitted to the privileges of the true priesthood of God.

v. 9. The union here of life and light exactly corresponds to the fulness of the perfect Revelation of God in the Lord Jesus Christ (John i. 4). "In Him was life, and the life was the light of men." The Lord Jehovah is the "well" or living source of all life, bodily and spiritual; and while the wicked walks in self-chosen darkness, the servant of God sees light in the Light of God's countenance (comp. John i. 4—9; 1 John i. 5—7).

vv. 10—12, by a striking transition, pass from the general prayer for the continuance of God's favour, as already given, to the upright in heart, and the more special prayer for the Psalmist himself against the proud recklessness of his enemies, to a sudden vision of its fulfilment. "There are they fallen," &c.

PSALM XXXVII.

This Psalm—ascribed in the heading to David—has little to indicate date or authorship, except perhaps the remarkable coincidences with the Book of Proverbs and the Book of Job (comp. *v.* 1 with Prov. xxiv. 19; *v.* 16 with Prov. xv. 16; *v.* 4 with Job xxvii. 10; *v.* 6 with Job xi. 17, &c.). In spirit it approaches closely to the didactic tone of these books, and even to their proverbial terseness and antithesis; it is the utterance of mature wisdom, dealing with the perplexity which so vexed the soul of Job and the Psalmist of Ps. lxxiii.—the prosperity of the wicked and the suffering of the righteous—and, after long experience of the perplexities of life, returning to the instinctive belief in a righteous retribution. Its answer is simply, "Look to the end;" it urges on us that faith in the perfect retribution of the Divine Righteousness, without which we can hardly believe in God. As in the Old Testament generally, this is looked for largely in this world, and declared to be the experience of a long life. We have been taught to look for it mainly, though not exclusively, in the world to come. In form the Psalm is an acrostic Psalm of singular beauty, more perfect than Ps. ix., x., xxv., xxxiv., but still slightly irregular, in assigning to most letters two verses, to some only one.

The acrostic form and the antithetical style of the Psalm make it difficult to divide it into sections. But (*a*) in *vv.* 1—11, we have the simple counsel of patience and trust as against fretfulness and envy; (*b*) in *vv.* 12—20 a picture of the virulent antagonism of the evil against good, and their certain defeat; (*c*) in *vv.* 21—32, the experience of a long life, showing the ultimate victory of mercy and graciousness over selfishness and wrong; and (*d*) in *vv.* 33—41, the final declaration of the transitoriness of the prosperity of evil, and the present peace and ultimate triumph of the servants of God.

v. 1. *Fret not* (as in *vv.* 7, 8) forbids all repining or faithlessness towards God, as *be not envious* forbids all jealousy towards man. The former is the subtler temptation of a righteous soul; its remedy is clearly, "Leave it to the Lord;" "What is that to thee? Follow thou me."

v. 3. *Verily thou shalt be fed*—properly, "feed on faithfulness" or "security." The sense is either "rest on security," or (as the parallelism would rather suggest) "delight in faithfulness." The idea is, "Do good and trust in God." "Dwell in the land (of His Covenant) and keep that covenant faithfully." The work is ours; the issues are His.

v. 6. *He will make*, &c. It is implied that there may be a time of darkness, but it shall pass, first, into the dawn, then into the noontide of an eternal day (comp. Ps. xxx. 5). So in *vv.* 7, 8, the lesson is of patience,

5 Commit thy way unto the LORD, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the LORD, and abide patiently upon him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the LORD, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the LORD upholdeth the righteous.

18 The LORD knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

checking and putting away natural indignation, which (as experience has shown too plainly) will move "only to do evil," taking God's judgment into our own hands. The secret of such patience is, "Hold thee still upon the Lord" (comp. Ps. lxii. 1, 5, 8). What can outward prosperity matter to a soul which (see Ps. xvii. 14—16) "beholds God's Presence in righteousness, and shall be satisfied with it?"

v. 10. *Yet a little while.* Whether as men reckon in this life, or as all this life is in comparison with the hereafter.

v. 11. *The meek-spirited shall possess the earth.* This promise is repeated by Our Lord (Matt. v. 5). Its meaning is explained by the following words: The meek—that is, the gentle placid spirit—shall have under all circumstances here "the abundance of peace," extracting the gold of true happiness from what to others would be ugly and worthless. The restless has, but enjoys not; the gentle and contented seems to have not, yet enjoys.

vv. 14—17. In these verses is introduced a new idea. The prosperity of the wicked is not only an offence, but, by the natural enmity of evil to good, a danger to the just. Faith in God, as it is our comfort in the one, so is our ground of confidence against the other. The one shall vanish; the other defeat itself.

v. 16. Comp. Prov. xv. 16; xvi. 8. Here, again, it is implied that inequality of external prosperity is redressed by internal capacity of enjoyment. (The context would suggest that we should understand this in respect of power rather than of wealth.)

v. 20. *As the fat of lambs.* The image is taken from the burnt offering, ascending wholly in the smoke to God; but it would be strange to represent the destruction of the wicked as a sacrifice of worship. The true rendering is (as in R.V.) "the excellency of the pastures"—that is "the glory of the meadows"—"the grass which to-day is and to-morrow is cast into the oven" (comp. *v.* 2).

v. 21. *Is merciful and liberal*—properly, "sheweth mercy and giveth," bringing out more strikingly the antithesis, between dishonesty towards the confiding on the one hand, and free gift out of pure mercy on the other. Comp. Eph. iv. 28. It goes beyond *v.* 26 and Ps. cxii. 5.

v. 26. *And his seed,* &c. What he has lent freely or given is lent to the Lord, and it shall be repaid to his seed after him. As the sin, so the goodness, of the fathers is, in its effect, "visited on their children."

vv. 31—34. Here once more there is a fresh image—not of the open violence, but of the slanderous accusation of the wicked against the just. The promise is that, where the law of God in the heart teaches wisdom and righteousness, false accusation shall be silenced, and unrighteous judgment redressed. It may be, as it most often is, in this world; it will be at the perfect Judgment of the Great Day.

v. 35. *Thou shalt see it*—not for exultation, but for satisfaction of that sense of righteous retribution, without which there can be no faith in God. So it is now in measure (as one who saw the fall of Robespierre cried out, "Yes! there is a God"); so must it be perfectly in the end. The Saviour is Himself to be the Judge.

v. 36. *A green bay-tree*—properly, "a green tree in its own native soil," therefore "striking root downward and bearing fruit upward."

v. 37. Comp. Prov. xxiv. 30, 31.

v. 38. *Peace at the last.* In this phrase we have the double keynote of the whole Psalms—"peace" as distinct from external prosperity—"at the last," as distinct from the appearance of the moment. The better rendering is, perhaps (as in A.V. and R.V.), "Mark the perfect man, behold the upright, for the end of that man is peace." So in *v.* 39, "the end of the wicked shall be cut off." The interpretation which makes "the end" to signify simply "the posterity" (as in *v.* 29), seems quite inadequate to the spirit of the passage.

v. 40. *In the time of trouble.* It is promised, not that they shall have no trouble, but that, in it and through it, they shall be saved. There are very different degrees of struggle to equally true servants of God; according to these are the degrees also of comfort and strength.

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs : yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again : but the righteous is merciful and liberal.

22 Such as are blessed of God, shall possess the land : and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good man's going : and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away : for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth : and his seed is blessed.

27 Flee from evil, and do the thing that is good : and dwell for evermore.

28 For the Lord loveth the thing that is right : he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished : as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom : and his tongue will be talking of judgment.

32 The law of his God is in his heart : and his goings shall not slide.

33 The ungodly seeth the righteous : and seeketh occasion to slay him.

34 The Lord will not leave him in his hand : nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and

Psalm XXXVIII.

This Psalm—the third of the Penitential Psalms, used by us on Ash Wednesday, as by the Jews on the great Day of Atonement—is headed (like Ps. lxx.) "A Psalm of David to bring to remembrance," or "to make memorial." The most natural sense is to refer it to the Psalmist himself, laying his suffering and penitence as "a memorial" before God (like the offering of Lev. ii. 2; comp. Acts x. 4). But it is also taken as simply marking a liturgical use of the Psalm, in connection with the "memorial" of the meat offering or incense. The Psalm evidently (like Ps. vi., xxxii.) belongs to the time of bitter suffering, bodily and mental, after David's great sin, which gave occasion to the rebellious intrigues of Absalom, and the growth of disloyalty and disaffection. But in tone it is even fuller of sorrow and agony of penitent prayer, though still looking to the "Lord his Salvation;" and it bears striking resemblance to some of the most sorrowful passages in the book of Job.

It contains (*a*), in *vv.* 1—10, a complaint of bitter suffering of body and soul under God's righteous punishment; (*b*), in *vv.* 11—14, a similar complaint of enmity and treachery at the hands of men; (*c*), in *vv.* 15—22, a prayer of humble confidence for the salvation of the Lord to one who repents and confesses his sin.

v. 1 coincides exactly with Ps. vi. 1 (see note there).

v. 2. Comp. Job vi. 4, "The arrows of the Almighty are within me, the poison of which drinketh up my spirit."

vv. 3—8. The description is obviously of some severe bodily sickness, over and above the anguish of soul with which it was connected. It speaks (in *v.* 3) of disease, corrupting the flesh and racking the bones; in *vv.* 5—7 of festering sores and disease in the loins; in *vv.* 7, 8 of the alternate heats and chills of fever. Yet while the Psalmist cries out in complaint, he acknowledges in it all the rebuke and chastening of God for iniquity—now regarded as a flood "going over the head"—now as "a heavy burden" weighing down both soul and body. Of such sickness in David the history gives no record; but indicates before the rebellion of Absalom a time of feebleness and failure. It was appropriate that sensual sin should bring its corporal penalty.

v. 5. *Through my foolishness*—that is my sin, regarded (as in the Proverbs) as essentially folly.

v. 6. *I am brought*, &c. This verse should be "I am bent" (or "convulsed"); "I am bowed down; I go mourning all the day."

v. 7. *Disease* should be "burning," as in *v.* 8 *feeble* should be "benumbed with cold." There is evident allusion to the alternate heat and chill of fever.

v. 9 comes in like a gleam of refreshment before the Psalmist turns to complain of the second burden of man's cruelty. In the confidence that God knows our desire and hears our cry, even if He will not yet grant relief, there is security against despair. His rebuke is not vengeance, but chastening (see Prov. iii. 11, 12; Heb. xii. 5—13).

vv. 11—14 draw a vivid picture of the desertion or apathy of friends, of the treachery and slander of enemies—all borne silently, as though unheard, in a patience, partly of dignity, partly of conscious sin (as in David before Shimei, 2 Sam. xvi. 10). Evidently describing the Psalmist's own bitter experience, as aggravating bodily by mental suffering, it is impossible not to regard them, in all points except the last, as a type of the great suffering and majestic silence of Calvary.

vv. 15, 16 give two diverse reasons for his silence. One is of confident faith, "Thou shalt answer for me, O Lord my God," committing his way to the Lord (see Ps. xxxvii. 5—7). In this is the sense of dignity and strength. In the other is the cautious humility of conscious weakness; for *v.* 16 rightly rendered is, "For I said, Lest they rejoice over me; lest, when my foot slippeth, they vaunt themselves against me." He will not speak (see Ps. xxxix. 1—3) lest some rash utterance of his agony should give occasion to his enemies.

vv. 17—20 once more dwell on his double suffering from within and

he shall promote thee, that thou shalt possess the land : when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power : and flourishing like a green bay-tree.

37 I went by, and lo, he was gone : I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, they shall be rooted out at the last.

40 But the salvation of the righteous cometh of the LORD : who is also their strength in the time of trouble.

41 And the LORD shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

THE EIGHTH DAY.

Morning Prayer.

PSALM 38. *Domine, ne in furore.*

PUT me not to rebuke, O LORD, in thine anger : neither chasten me in thy heavy displeasure :

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head : and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery : that I go mourning all the day long.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the light of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life laid snares for me : and they that went about to do me evil talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipt, they rejoiced greatly against me.

17 And I truly am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me : because I follow the thing that good is.

21 Forsake me not, O Lord my God : be not thou far from me.

22 Haste thee to help me : O Lord God of my salvation.

PSALM 39. *Dixi, Custodiam.*

I SAID, I will take heed to my ways : that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept silence, yea, even from good words ; but it was pain and grief to me.

4 My heart was hot within me ; and while I was thus musing the fire kindled : and at the last I spake with my tongue :

5 LORD, let me know mine end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O LORD, and with thine

from without. It is profoundly significant of the difference between true and false humility, that, while before God he confesses his iniquity without reserve, yet, before men, he asserts his integrity of purpose—"I follow the thing that good is." Whatever he himself may be, his cause is that of right against wrong, good against evil; and on that consciousness, even in his humblest penitence, he knows that he can rest.

vv. 21, 22. In this prayer there is, as usual, the mingling of confidence and intense supplication. He knows that Jehovah is "my God," "my salvation;" yet he cries out, "Be not far from me," "haste Thee to help me." It is the prayer that God may be felt to be what we know that He is.

PSALM XXXIX.

This Psalm of David clearly belongs to the same period of his life as the preceding, for in *vv.* 1—3 there is a plain allusion to the resolute silence under persecution recorded in Ps. xxxviii. 13, 14. But it represents a very different phase of his spiritual experience. The agony of suffering has given way to thoughtful meditation; the trial of the present forces him to look in earnestness of hope into the future; the sense of the burden of life suggests prayer for rest before death. Again we trace singular resemblances to the more meditative and solemn chapters of the Book of Job. Naturally and appropriately this Psalm, speaking to the soul in exquisite beauty and pathetic calmness, has been used as the Proper Psalm of our BURIAL SERVICE.

It is headed (as also Ps. lxii., lxxvii.) "for the Chief Musician for Jeduthun," called in 2 Chron. xxxv. 15 "the king's seer," apparently the same as Ethan (1 Chron. xv. 17—19), the head of the Levites, the sons of Merari, to whom Ps. lxxviii. is ascribed.

It opens (*a*), in *vv.* 1—4, with an introduction, telling of his former silence and the utterance which broke it; then follows that utterance, broken by the *Selah* into three parts; a prayer (*b*), in *vv.* 5, 6, to know the length of the short span of life; a meditation (*c*), in *vv.* 7—12, on the vanity of life, made occasion for an entreaty that God will spare; (*d*), in *vv.* 13—15, a cry for rest and refreshment before death closes his pilgrimage.

vv. 1—4 obviously refer to the silence of Ps. xxxviii. 13—16—half of faith, half of humility—kept till it became intolerable, and so (though still kept before man) giving way to the outpouring of prayer to God.

v. 3. *Yea, even from good words.* The original is simply "from good;" and must be interpreted either as in our version, or as "so as to receive no good" or "comfort." The former conveys the far more striking idea—that silence in such case is golden, beyond all speech, whether bad or good.

v. 4. *The fire kindled.* Comp. Jer. xx. 9, "His word was in my heart as a burning fire, and I was weary of forbearing, and I could not stay."

v. 5. *How long I have to live*—properly (as in A.V. and R.V.), "how frail I am," *i.e.* when I shall reach the limit of endurance and break down. During his silence the keen anguish of suffering has passed into the calmer sadness of the thought, What and when shall the end be? Then the feeling that it cannot be far off merges the sense of bitterness in the sense of the vanity and shortness of life—a mere span, as nothing before the Eternal. The last clause should be (as in A.V.), "Every man at his best state is but vanity" (properly "a breath").

v. 7 may be better rendered—

"Man walketh as a vain shadow;
They make much ado about nothing;
He heapeth up and cannot tell
who shall gather."

The thought of the previous verse is here wrought out. Life is a shadow; its joy and grief are but vain ado; its

ears consider my calling : hold not thy peace at my tears ;

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Psalm 40. *Expectans expectavi.*

I WAITED patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not : but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required : then said I, Lo, I come ;

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it ; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

possessions are but held on brief uncertain tenure, to pass away we know not whither.

v. 8. *My hope is even in thee.* It is impossible, in such a contrast as this, to limit the Psalmist's hope to this life. How can the life, which "is but a breath," have room for a hope in God worthy of the name? As in the Book of Job, the conception of the future life may be vague, but it is real, and is invariably connected with firm belief in a true relation of man to God.

vv. 9—12 imply the same condition and utter the same prayer as Ps. xxxviii.; but the calmer and sadder conclusion to which they come is peculiar to this Psalm. "Every man is but vanity"; therefore may God spare his frailty, and be not extreme to mark what is done amiss.

v. 10 is emphatic. "It was Thy doing." Therefore it could be borne in silent patience; therefore it must be well. "Though He slay me, yet will I trust in Him."

v. 12. *As it were . . . garment.* The original is simply "as by the moth" (see Job xiii. 28)—the decay from what seems but a slight cause, unseen but complete.

v. 14. *A stranger and a sojourner,* &c. (comp. 1 Chron. xxix. 15; Ps. cxix. 9; Heb. xi. 13; Eph. ii. 9; 1 Pet. ii. 11). The two ideas are distinct. The "stranger" is simply the absolute foreigner, pilgrim to a distant home; the "sojourner" is one who has ties and duties for a time in a land where yet he has no rights or citizenship. The former suggests the idea of man's future; the latter gives the true conditions of his present.

v. 15. *Recover strength*—properly, "that I may shine" (or "smile") "again," that "I may have a gleam of comfort"—like the smile in the hour of death—at once the sunset after a cloudy day, and the anticipation of the Eternal morning (comp. Job vii. 8, 9, 21; x. 20, 21; xiv. 6).

PSALM XL.

The earlier part of this Psalm is again closely connected with the preceding. The Psalmist's cry has been heard. (*a*) Raised up, alike out of the agony of suffering depicted in Ps. xxxviii., and the sense of transitoriness and unreality of Ps. xxxix., he pours out his resolution of self-sacrifice and witness for God, as in thankful enquiry, What shall I render to the Lord? (*vv.* 1—13). In the latter section (substantially repeated in Ps. lxx) there is a change of tone, so complete that the Psalm, as it stands, has been thought to be a compilation, uniting two Psalms for Liturgical use; or, if of one authorship, to represent two different periods of life's experience. Certainly it renews (*b*) the sense of danger and trouble still round him, lightened but not removed, and calls out (*vv.* 14—21) renewed prayer, in a far less agonized and more confident tone than in Ps. xxxviii.

The Psalm, applied in Heb. x. 5—10 to Our Lord's perfect sacrifice of self-devotion, is naturally used as a GOOD FRIDAY Psalm, following appropriately on the intenser consciousness of suffering, and triumph through suffering, in Psalm xxii. It is one of the instances (see *Introduction,* sect. v.) of the typical foreshadowing (conscious or unconscious) of the true Son of Man, through the spiritual experience of the Psalmist. What is real, but imperfect, in the type, is perfect in the Antitype. Only in Him there could not be, except so far as He bore it for us, the consciousness (as in *v.* 15) of the burden of sin.

vv. 1—7 are simply the outpouring of wonder and praise over his deliverance, as being not only salvation to himself, but also a lesson of instruction and encouragement to the servants of God.

v. 2. *Horrible pit*—properly either (as in the margin) "a pit of noise," that is, a "pit of roaring waters" or "a pit of destruction." The latter sense suits better the connection with the following words. The metaphor is of one struggling out of the dangerous pit or swamp to the solid rock. (The idea that there is a literal reference to the circumstances of Jeremiah's imprisonment (Jer. xxxviii. 6) which has led to the ascription of this Psalm to Jeremiah, appears to be quite groundless.)

v. 3. *A new song* (comp. Ps. xxxiii. 3), the old song of faith, made ever new by renewed and special mercies.

12 I have not hid thy righteousness within my heart : my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving-kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me ; my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed, and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate, and rewarded with shame : that say unto me, Fie upon thee ! fie upon thee !

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

Evening Prayer.

Psalm 41. *Beatus qui intelligit.*

BLESSED is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

vv. 5, 6 are perhaps the words of the "new song"; first of "thanks be to the Lord"; then of rejoicing that in this deliverance is set forth, for the conversion of many, the blessedness of one who loves God and truth; last, of wondering adoration of a goodness beyond all human conception.

v. 6. *And yet.... Thee.* This version is strangely erroneous. It should be (as in A.V. and R.V.) "they cannot be reckoned up in order unto thee." The exclamation is of one lost in the attempt to estimate and describe God's goodness—shewn, not only in His works, but in "the thoughts towards us," which even those works can but imperfectly embody.

vv. 8—10. The general meaning of these verses is perfectly clear. The Psalmist enumerates the legal sacrifices, first, in their material division of bloody and unbloody sacrifice ("sacrifice and meat offering"); next, in their two main ideas, the "burnt offering" of self-dedication, and the "sin offering" of atonement; and then (exactly in the spirit of 1 Sam. xv. 22; Ps. l. 8—15; li. 16, 17; Isa. i. 10—19; Mic. vi. 6—8) declares their utter worthlessness in themselves, without the two-fold sacrifice of self, in the open ear of submission and the active self-devotion of glad and willing obedience. His words express the essence of all vital religion, and are accordingly taken up again and again by the servants of God. But they have their highest and only perfect application (as in Heb. x. 2—10) in Him, of whose all-perfect sacrifice all outward sacrifices were but types.

But in the details there is some difficulty. Thus, in (*a*) *mine ears hast thou opened* (properly "digged"), it has been thought that there is allusion to the boring of the ear of one who made himself a slave for ever (Exod. xxi. 6; Deut. xv. 17). But in all probability the meaning is simply "hast opened the ear," clearing away all obstruction to hearing. The LXX. has the translation "a body hast thou prepared (perfected) for me"—possibly by variation of reading or error of transcription—more probably as an explanatory paraphrase; and this reading is adopted, as suiting his argument, by the writer of the Epistle to the Hebrews. (*b*) *In the volume it is written of me* should be "it is prescribed to me," or it may be by a more striking rendering, "with the volume in my hand written for me"—appealing to the written Law of God in its true spiritual sense.

v. 10. *I am content* should be "I delight" (comp. Rom. vii. 22).

Thy law is within my heart, written there by the Spirit (comp. Jer. xxxi. 31—34, quoted in Heb. viii. 8—12).

vv. 11—13 add to the silent witness of example the open witness of word, not content to enjoy the inner sense of God's righteousness and mercy, but refusing to keep back the declaration of it from the whole congregation (either through timidity or through natural reserve).

vv. 14—21. In these verses, to the burst of thanksgiving there succeeds a deep though momentary consciousness of evil, passing, however, almost immediately into a quiet confidence in the Redeemer of the "poor and needy"—the afflicted (that is) and helpless.

v. 15. The first and deepest consciousness is of sin finding him out (comp. 2 Sam. xvi. 10, 11); it is evidently this which adds an extremer bitterness to the exulting taunts of his enemies (see *vv.* 17, 18, and comp. Ps. xxxv. 24—26); and we note that, while he prays that deliverance may put these to shame, it is not so much for his own relief as for the joy and encouragement of those who "love the Lord's salvation."

v. 21. *Helper and redeemer.* God's "help" is sought by man as man; His "redemption" (or "deliverance") (comp. Ps. xix. 14) from sin and sorrow by man, as sinful.

PSALM XLI.

This "Psalm of David" seems again to belong to the time of weakness and decay preceding the rebellion of Absalom, when his enemies had hoped for his death, and finding their hopes frustrated were ready to conspire against him. In *v.* 9 it is almost impossible not to think that Ahithophel is alluded to,

It contains (*a*), in *vv.* 1—3, a blessing on those who shew compassion and sympathy to the distressed; (*b*), in *vv.* 4—9, a complaint, in contrast with this, of the cruelty and treachery pursuing the Psalmist in the hour of his suffering; (*c*), in *vv.* 10—12, a prayer of faith, that by God's mercy he may be raised up again.

v. 1. *The poor and needy*—properly, the "afflicted" or "sick." The verses following should probably be (as in A.V. and R.V.) not a prayer, but a description of the blessedness of the helper of the afflicted—"The Lord will deliver him." They exactly express the Beatitude in the Sermon of the Mount, "Blessed are the merciful, for they shall obtain mercy." They promise preservation and deliverance (*v.* 2), comfort and relief in sickness (*v.* 3). In the desertion of the faithless the Psalmist has in grateful thought those who were faithful still.

v. 3. *Make thou all his bed*—properly, "thou changest," &c. The sense is probably not (as in our version) the smoothing the uneasy bed of sickness, but the changing it completely from the bed of sickness to the bed of recovery.

vv. 4—9 place in striking contrast the humble prayer of the penitent sufferer, and the malignant longing of his enemies for his death; and then go on to describe graphically the treacherous visit of some one leader of this malignity, "speaking the vanity" (or falsehood) of pretended condolence, whispering malice by the bedside, and telling it out plainly outside the door. Finally, in the bitterness of his soul, the sufferer cries out, "Even my....against me."

v. 8. *Let the sentence*, &c.—properly, "An evil thing (literally "a thing of Belial," that is, perhaps, "a judgment on wickedness") cleaveth to him" (comp. 2 Sam. xvi. 7, 8).

v. 9. *Mine own familiar friend.* Every word seems to suit Ahithophel. The privy counsellor was called the "king's friend" (2 Sam. xv. 37; xvi. 16; 1 Kin. iv. 5); the counsel of Ahithophel was "trusted" like the oracles of God (2 Sam. xvi. 23); he had the special honour and pledge to allegiance of eating *at* the king's table. The application by Our Lord Himself of this verse to Judas (John xiii. 18) is simply an application of that which is typically suitable. In almost all points what the false counsellor was to David, the false Apostle was to the Son of David; but it has been noted that the words "in whom I trusted" are not used by Him, who "knew what was in man."

v. 10. *I shall reward them.* This is one instance among many of a desire of vengeance upon enemies. So far as it implies simply indignation against treachery and malignity, it is absolutely right; so far as David speaks as a king, charged to maintain his authority and execute judgment, it is again right; but so far as it involves personal anger and wish for personal vengeance, it belongs to the old imperfection of "Thou shalt love thy neighbour and hate thine enemy," in contradistinction from the higher teaching of the perfect law of Love in the Lord Jesus Christ.

v. 12. *I am in my health.* This is a wrong rendering. It should be (as in A.V.), "As for me thou upholdest me in mine integrity." The words stand in instructive contrast with the humble prayer for pardon of sin in *v.* 4. David "knows" that this prayer has been heard; and feels, in spite of the sin which he confesses, that his heart is still given to God, and that his cause is the cause of righteousness and of God. Therefore he hesitates not to use the words "in mine integrity," and to express the most absolute confidence in God's favour and deliverance for ever.

v. 13. This verse is the doxology appended to the First Book of the Psalter, closing with this Psalm (see *Introduction*, sect. I). In this case it suits well the triumphant tone of the close of the Psalm, though it does not properly belong to it.

This book (Ps. xlii.—lxxii.) contains eight Psalms (xlii.—xlix.) ascribed to the sons of Korah, one (Ps. l.) ascribed to Asaph, eighteen to David (Ps. li.—lxv., lxviii., lxix., lxx.), one (Ps. lxxii.) to Solomon; three only (Ps. lxvi., lxvii., lxxi.) are anonymous. The whole section is "Elohistic"—using the name *Elohim* instead of *Jehovah*—even in the Psalms ascribed to David. This peculiarity is probably due to the compiler (see *Introduction*, sect. 1). The Book is closely connected in style and character with Book III., and was probably formed at a date considerably later than the first Book (see *Introduction*, sect. 1).

Psalm XLII.

This Psalm is closely connected with Ps. xliii., as is evident both by the style and by the recurrence of the burden, "Why art thou," &c. The "sons of Korah," to whom it is ascribed, were the company of Levites descended from Kohath, the son of Levi, named—strangely as it seems to us—from Korah, grandson of Kohath, the leader of the great rebellion against Moses (see Num. xvi. 1; 1 Chr. vi. 22; 2 Chr. xx. 19). They were the doorkeepers of the Temple (1 Chr. ix. 17; xxvi. 1; Neh. xi. 19), and were also, under the direction of Heman (1 Chr. vi. 33), appointed for "the service of song."

The name will, of course, cover much variety of date and authorship. Unlike, however, many of the Psalms bearing this inscription, Ps. xlii. is one of strong individuality, as of singular beauty—the utterance of a man banished from the sanctuary of God which he loves, at once "thirsting for the living God," and yet feeling, even in despondency, His support and comfort. Its divisions are clearly marked by the burden: (*a*), in *vv.* 1—7, we have simply the cry of longing and mournful remembrance of the glad worship of days gone by; (*b*), in *vv.* 8—15, a more vivid picture of the storm of trouble and enmity, under which faith in God is still unconquered.

v. 1. *Desireth. . . . longeth*—properly (as in A.V.), "panteth after." The marginal reading "brayeth after," though it will suit the passage, is less likely and less beautiful. The deepest longing of the soul for God is silent; for no "cry" can fully express it.

v. 2. *Athirst for God.* The Hebrew word for "living God" is rare, found in the Psalter only here and in lxxxiv. 2. But the thirst for a "Living God"—a Divine Person, a true Father—as distinct from the vague consciousness of a Supreme Power, is the secret of all vital religion. It is of the satisfaction of this longing that Our Lord declares that they who come to Him shall "never thirst." In the Psalmist, as in all true servants of God, the longing implies evidently the immediate desire of "appearing before God" in the worship of His visible sanctuary, so lovingly remembered in *v.* 4; but it is in essence the deeper desire for that inner spiritual communion with Him, which underlies all visible worship and gives it meaning, and which in turn is sustained and further deepened through such worship. Yet perhaps in those who knew but one place of the manifestation of God's presence, the immediate desire must have occupied a larger place than in us, who have known of the worship everywhere "in spirit and in truth," and who see God face to face in the revelation of the Lord Jesus Christ.

v. 3. In this verse (as in *v.* 13) the Psalmist describes his exile as embittered by the scorn of those who are not only his enemies, but who (as in xxii. 8) delight in taunts over God's apparent desertion of His servant.

v. 4. *For I went*, &c.—properly, "how I went," &c. The words are

2 The LORD preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The LORD comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, LORD, be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falsehood within himself ; and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil :

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O LORD : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the LORD God of Israel : world without end. Amen.

PSALM 42. *Quemadmodum.*

LIKE as the hart desireth the water-brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

the expression of the memories, in which he "pours out his heart"—the memories of the pilgrim procession which he (as a priest or Levite) had led to the Temple in such festal song as is represented by the "Songs of Degrees." The contrast is bitter, between the solitude of exile and the communion of worship, between the tears of sorrow and the shout of praise.

vv. 6, 7. The cry is of "the spirit which is willing" to "the flesh which is weak"—half rebuke, half comfort—expressing at once a present confidence in the help of God, and a hope of the future day, when all sorrow shall be lost in praise. It is the constant cry of this our state of imperfection, though it belongs especially to the hours of special trouble.

v. 8. *Concerning the land*, &c. It should be "from the land of Jordan, from the Hermons, from the hill of Mizar." The verse describes the scene of banishment as on the other side of Jordan; "the Hermons" are apparently the far-off mountains of Anti-Libanus, of which the snowy peak of Hermon is the highest; the mountain Mizar ("little") is some nearer hill, to us unknown, perhaps contrasted in its littleness with the lofty Hermon. From some point in this mountain country the exile looks back, and "weeps, when he remembers Zion."

v. 9. *One deep calleth another.* "Deep calleth to deep," as if calling and answering each other in combination to overwhelm. The "waterpipes" are the "waterspouts" or cataracts down the mountains. (The word is used only here and in 2 Sam. v. 8.) There seems to be a mixture of the ordinary metaphor of a deep sea of troubles (see Ps. lxxxviii. 7) with the image of the swollen torrents, sweeping all before them, which the Psalmist had before his eyes—the one the emblem of the depth and multitude of afflictions, the other of their sudden fierceness.

vv. 10—15 express more vividly both elements of the soul's experience. There is the deep sense of sorrow—God apparently forgetting and man taunting with taunts which "smite the bones like a sword"—but there is also the underlying faith in God's "lovingkindness" as the light of "the daytime" and the "song" of the night. It is hardly accidental that for the call on God for the "help of His countenance" (in *v.* 7) is now substituted the still more childlike cry to Him, as "the help of my countenance and my God."

PSALM XLIII.

In this last utterance—virtually a conclusion of Ps. xlii.—we find a more distinct prayer for judgment between himself and his enemies, and a far brighter confidence of hope.

v. 1. *Judge me, O God* (as in Ps. xxvi. 1; xxxv. 1, 24), is the appeal, not to God's mercy only, but to His righteousness, against both ungodliness and evil-doing. He is to the righteous by promise "the God of their strength"; why does His support seem, even for a moment, to fail?

v. 3. *Thy light and thy truth.* In this phrase, peculiar to this Psalm, it has been thought that there is an allusion, natural in a priestly writer, to the *Urim* and *Thummim* (Ex. xxviii. 30; commonly rendered "Light and truth"), so well remembered among the glories of the Temple. Similarly in the plural "tabernacles"—peculiar to this Psalm with two others of the same authorship (xlvi. 4; lxxxiv. 1), and one of the "Songs of Degrees" (cxxxii. 7)—we trace the technical and familiar name of the sanctuary in its two parts, the Holy Place and the Most Holy. The prayer of the Psalmist is for the reality, of which the *Urim* and *Thummim* were the symbols—that it may be his comfort now, and may bring him back hereafter to the special dwelling-place of the "God of his joy and gladness," there to hymn in the sacred music the God who is "his God."

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of thy water-pipes : all thy waves and storms are gone over me.

10 The LORD hath granted his loving-kindness in the day-time : and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me : Where is now thy God?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

PSALM 43. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

In regard to this Psalm—ascribed to "the sons of Korah"—the occasion and meaning are perfectly clear, but the date of its composition is very difficult of determination. It is certainly written at a time of great disaster—defeat, captivity, and humiliation in the sight of the heathen—yet a disaster under which the Psalmist can plead faithfulness in the people, and call with humble earnestness for the help of the Lord. It is difficult to refer this to any special period in the history of the monarchy, although indeed the difficulty may well arise from our almost complete ignorance of many portions of that history. By many critics the Psalm is referred to the time of the great Maccabean struggle; but—to say nothing of the ancient tradition that the Canon was closed long before this—the position of the Psalm in the Psalter, the reference to the sons of Korah, the style of the Hebrew, and some even of the circumstances described, are against this. The use of the call in *v.* 23, "Awake, Lord," &c., in the days of John Hyrcanus (recorded in the Talmud), rather points to the previous existence of the Psalm long enough to have become familiar. It would suit better the time of return from Captivity; yet even to this some of the same objections apply. Probably it is of earlier date, referring to some invasion and captivity and disgrace, unrecorded in the fragmentary Scriptural record.

It opens (*a*), in *vv.* 1—9, with a remembrance of the old blessing and victorious confidence of Israel, ending in a prayer that they might be renewed now to the afflicted people of God; to this succeeds (*b*), in *vv.* 10—17, a vivid picture of present ruin and humiliation; and the Psalm closes (*c*), in *vv.* 18—26, with a protestation of faithfulness, and a cry to the Lord to awaken and help His people.

vv. 1—4. The recital of the ancient blessings of God to His people is not only a natural sadness of remembrance, but an implied pleading with Him—much as in Solomon's prayer (1 Kin. viii. 53)—that these His blessings should not prove to be in vain. This idea is brought out explicitly in Ps. lxxix. 9, and thence added to verse 1 of this Psalm when used as an Antiphon in our Litany.

v. 2. *And cast them out.* It should be "and spread them" (the Israelites) "abroad"; so corresponding to the antithesis of the previous clause, and carrying out the metaphor of the "planting." Compare the fuller description of Ps. lxxx. 8—11.

In *vv.* 5—9 the Psalmist calls to remembrance the thankful and confident declarations of Israel in the old and happy times of victory. He would gladly take them up now, but is driven to the mournful contrast of the complaint of *vv.* 10—17.

v. 5. *Send help*, properly (as in A.V.), "command deliverances." It needs but God's Word of authority; under this Israel is ready to fight. Their bow and sword are not their ultimate trust; yet (as of old) they are to be used.

vv. 10—17 describe a condition of more than temporary defeat or disaster. (Comp. lxxix. 1—4; lxxx. 5, 6.) The forebodings of Solomon's prayer (1 Kin. viii. 33, 34, 44—50) are more than fulfilled; as the supplication of that prayer is afterwards taken up. The armies of Israel have been defeated; the people are devoured, scattered in a captivity so numerous that each is sold "for nought"; the very name of Israel is a scorn to the neighbouring nations (the old enemies of the people in Philistia and Edom, Moab and Ammon), and a by-word in the more distant lands of the heathen (Egypt or Syria or Assyria); the triumph of the slanderer and blasphemer of God is to His servants both a shame and a perplexity. We cannot point to any period in the history of the monarchy, in which we know of any condition of things corresponding to this terrible description. But in the prophets, even before the Captivity, we have similar pictures of national disaster (see, for example, Joel iii. 2—6; Micah i. 6—16; Isa. lxiii. 17, 18; lxiv. 10—12).

vv. 18—21. The peculiarity of this passage—in which it stands contrasted with the frequent confessions of

2 For thou art the God of my strength; why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness : and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul : and why art thou so disquieted within me?

6 O put thy trust in God : for I will yet give him thanks, which is the help of my countenance, and my God.

THE NINTH DAY.

Morning Prayer.

PSALM 44. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us : what thou hast done in their time of old :

2 How thou hast driven out the heathen with thy hand, and planted them in : how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword : neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies :

the prophetic books, especially in the era of the Captivity (see Is. lxiv. 5, 6, 7; Dan. ix. 5—14; Neh. i. 6, 7; ix. 33, 34)—is that, while they acknowledge disaster as a righteous judgment on sin, the Psalmist here protests before the Searcher of hearts that under all and through all God's people are faithful to His covenant, and that it is indeed as His people that they suffer (see *v.* 22). This would undoubtedly suit well the Maccabean time, but it need not belong to that time only.

v. 20. *The place of dragons*—really "the place of jackals" (comp. Jer. ix. 11; x. 22), the dreary desolation of the wilderness.

v. 23, *Up, Lord* (comp. vii. 7; xxxv. 23; lix. 4, 5), *why sleepest thou!* It is recorded that the use of this fervent call on God in the Maccabean times was protested against, on the ground that "He that keepeth Israel shall neither slumber nor sleep." It is but the transient utterance of natural complaint in the dark hour, when it seemed for a moment that God "made as though He heard not," like the Baal whom Elijah scorned (1 Kings xviii. 27), or like the impassive gods of heathen philosophy, who cared not for human things. Out of this the Psalmist emerges in *v.* 26 into confidence in God's salvation; but we note that he no longer claims reward for faithfulness as above (*vv.* 18—20); he throws himself wholly on His "mercy." (*v.* 22 is quoted in Rom. viii. 36, and applied to the persecutions, which cannot "separate us from the love of Christ.")

PSALM XLV.

This Psalm—emphatically noted as at once *Maschil*, a "meditation," and "a song of loves"—is evidently a song at the marriage of a king. That it is Messianic, prefiguring the kingdom of the true Son of David and His marriage with His Church, must be concluded from the superhuman grandeur of its imagery, from some features of its details, and even from its admission into the Psalter; and this conclusion is drawn accordingly in ancient Jewish interpretation, and sanctioned by the authority of the New Testament (see Heb. i. 8, 9). To that kingdom alone can its utterances apply in anything like perfection. Hence the Psalm is naturally used as one of the Proper Psalms for CHRISTMAS DAY—to celebrate the manifestation of the Divine King in human flesh. But it seems equally clear that, as usual in the Psalms, this Antitype is foreshadowed by an immediate and visible type in the marriage of a prince of the house of David, inheriting his promise (see *v.* 6), with some foreign royal bride. The traditional interpretation refers this to Solomon's marriage with the daughter of Pharaoh. In spite of much recent criticism, this is far the most probable. Certainly the royalty of Solomon alone could even approach to the greatness and majesty here described. The only objection worth notice is that the king is painted as a warrior, while Solomon was a man of peace; but yet he had his great army, his wars, and even his conquests (2 Chr. viii. 3, 4), and this especially at the beginning of his reign, when his marriage took place (see 1 Kings xi. 14—25); and the war of the king in the Psalm is simply one of easy triumph in the cause of righteousness and peace. Of the other occasions conjectured, the assignment of it to the marriage of Ahab with Jezebel is monstrous. Ahab was no son of David, and no faithful servant of God would have celebrated his ill-omened marriage. The marriage of Jehoram with Athaliah labours under the latter difficulty, and the kingdom of his day could hardly have been described in imagery of such grandeur. Clearly Solomon, the immediate son of David and heir of the promise, would most naturally be the type of the true Son of David to come. The heading describes it as on *Shoshannim*, "the Lilies," probably the name of the tune to which it was to be sung.

The Psalm (after the first two introductory verses) consists of (*a*), in *vv.* 3—10, an address of praise and welcome to the king, blessed of God for ever, victorious in righteousness, and glorious in beauty; (*b*) in *vv.* 11—13, an address to the bride, calling her to forget her own people and worship her royal spouse; (*c*), in *vv.* 14—18, a concluding picture of the entrance of the bride into the palace, and a prediction of blessing on the marriage.

and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow : it is not my sword that shall help me;

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us spoil our goods.

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall

v. 1 is, perhaps, best rendered with R.V. (marg.)—

"My heart is overflowing with a goodly matter;
I speak—my work is for the king."

v. 3. The first glory ascribed to the king is that of beauty and "grace shed upon his lips"—both specially appropriate to Solomon—both to be perfected in the Messiah (comp. Isa. xxxiii. 17; Luke iv. 22).

Because, &c., should be "therefore" (as in A.V. and R.V.).

vv. 4—6. The second glory is of victory over his enemies. The king is to gird on the sword of his glory and majesty ("worship and renown"); he is to ride on in the cause of "truth and meekness and righteousness"; the prowess of his right hand is to "teach him terrible deeds"; his enemies are to be pierced and subdued by his arrows. It is to be noted that the description is of an almost unresisted triumph in the cause, not of fresh conquest and warlike strength, but of "truth and righteous gentleness." This favours the application to Solomon; it paints still better the kingdom of the true "Prince of Peace."

v. 6. *Even in the midst*, &c.—properly, "*They are* in the hearts of the king's enemies."

v. 7. *Thy seat, O God.* Of this verse three renderings are possible, (*a*) that of our version, (*b*) that which translates "God is thy Throne for ever," much as we read "God is our Rock" or "our Shield"; and (*c*) (as in R.V. margin), "Thy throne is *the throne* of God." The Septuagint version (followed in Heb. i. 8) might lend itself to either (*a*) or (*b*), though better to the former, which other ancient versions contain explicitly. (*a*) The startling application of the name "God" (*Elohim*) to the human type is supported by Ex. vii. 1; xxi. 6; xxii. 7; Ps. lxxxii. 6; and perhaps 1 Sam. xxviii. 13; the application to the Antitype contains the perfect truth, which this usage imperfectly foreshadows (comp. John x. 34—36). Against it, however, is the emphatic use of "God, thy God" in *v.* 8. (*b*) The second rendering is somewhat harsh and unexampled, although, indeed, a magnificent embodiment of the great promise to David. It would express substantially, though not explicitly, the superhuman character of the royalty of the true Son of David. (*c*) The third reading avoids all difficulty. It embodies the promise to David; it corresponds admirably with the fulfilment in the Antitype. But it is far less striking and poetical than either of the other renderings, and has no support in the Ancient Versions.

vv. 6, 7. The third glory of the Divine royalty is the eternity foreshadowed in the promise to David (2 Sam. vii. 12—16), foretold again and again in completeness of the Messianic kingdom (see *e.g.* Dan. vii. 14); and the perfect righteousness, which is even more characteristic of that kingdom.

vv. 8, 9. *The oil of gladness* (comp. Ps. civ. 15). The anointing with oil is the symbol of blessing, suggested, like the *myrrh, aloes, and cassia*, by the actual custom of bridal ceremony (comp. Esther ii. 12). We may note the abundance of spices in the days of Solomon (1 Kings x. 2, 10), and the importation and use of ivory (1 Kings x. 18, 22). If our translation stand, the "ivory palaces" must mean "ivory caskets"; but the best rendering is (as in R.V.), "Out of the ivory palaces stringed instruments have made thee glad."

v. 10. The verse implies (as in the case of Solomon) many wives of various races (see 1 Kings xi. 3), but one supreme above all, like "the daughter of Pharaoh."

In a vesture of gold, wrought about, &c. This is evidently taken from the LXX. version. It should be simply "in vesture of gold of Ophir"—again characteristic of the time of Solomon (see 1 Kings ix. 28; xii. 21; Job xxviii. 16).

v. 11. It is notable, as illustrating this exhortation, that, while Solomon's marriage with "strange women" is branded as a sin (see 1 Kings xi. 1—4) and the cause of his idolatry, no censure is pronounced on the union with the daughter of Pharaoh, as though she actually adopted the worship and the faith of Israel.

v. 12. *Thy Lord God.* The word "God" is not in the original. It is simply "thy Lord" (comp. Gen. xviii. 12); and the "worship" is that of mere reverence. Our version (taken from the Vulgate) was probably suggested by the Messianic interpretation.

not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us, for thy mercy's sake.

Psalm 45. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou Most Mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness, and righteousness; and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the King's enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and

v. 13. *The daughter of Tyre.* We note in Solomon's days the half-dependent position of Tyre, the type of "the rich among the people" (see 1 Kings v. 1—12; ix. 10—14, 27, 28; 2 Chr. ii. 3—16). The words *shall be there* are not in the Hebrew, and one rendering of the passage is "O daughter of Tyre, with a gift, the rich, &c."—thus making the bride herself a daughter of Tyre, but this breaks the parallelism, and is otherwise improbable.

v. 14. *All glorious within.* Whatever mystic meanings of this phrase naturally suggest themselves in the application to the Antitype, it seems clear that in the literal sense the meaning is "in the inner chamber." The Psalmist draws a graphic picture of the bride, first, in the splendour of her golden robe in the inner chamber; then as brought in procession to the king in the embroidered mantle, or on the embroidered tapestry laid down for her to walk on; lastly, as entering with music and shout of gladness into the king's palace.

v. 17. The address seems to be to the bride, carrying on the exhortation to forget her father's house. She is to exchange the glory of her royal ancestors for the greater glory of her royal children, who shall rule the world. Again the application to the Church, as the spouse of Christ, comes out irresistibly; the "fathers" are but the inheritors of the old Covenant; the children, literally ruling in all lands, are the trophies of the New.

v. 18, on the other hand, is evidently addressed to the King—marking, as in all the promises to David, the two characteristics of universality and eternity in His Kingdom.

PSALM XLVI.

There can be little doubt that this Psalm, with Ps. xlvii., xlviii.—all ascribed to "the sons of Korah"—form a triplet of songs of triumph and thanksgiving on some signal triumph by the special favour of "the Lord of Hosts," over a gathering of enemies, which had threatened to overwhelm the city of God. Two occasions of such triumph suggest themselves—the destruction of the host of Sennacherib, and the great victory of Jehoshaphat (recorded in 2 Chr. xx. 1—30) over the host of Moab, Ammon, and their allies. In favour of the former have been noted several similarities between this Psalm and the prophecies of Isaiah—the "Immanuel" of vii. 14, viii. 8, 10, the inviolable strength of Zion in xxxvii. 22, &c. But the earlier occasion is supported by some curious coincidences. The victory was promised by the Levite Jahaziel as the salvation of the Lord, with the word, "The Lord is with you" (2 Chr. xx. 15—17); the promise was hailed and repeated on the eve of battle in music by the Levites "of the sons of Korah," and the victory hymned "with psalteries and harps and trumpets in the house of the Lord" (*vv.* 19, 21, 28); and the rather abrupt allusion to the shattering of the ships of Tarshish in xlviii. 6 irresistibly suggests the time when the memory of the disaster to the ships of Jehoshaphat recorded in 1 Kings xxii. 48; 2 Chr. xx. 37 was fresh. On the whole, it seems more probable that in these Psalms we have a magnificent thanksgiving over this earlier victory.

This Psalm—the original of Luther's famous hymn (*Ein' feste Burg ist unser Gott*)—is divided by the musical interlude (*Selah*) into three parts: (*a*) the proclamation of "God our strength" through the earthquakes and storms of trouble (*vv.* 1—3); (*b*) a glorying in the indwelling Presence of God, as the source of gladness and peace (*vv.* 4—7); (*c*) a picture of the mighty work of God, shattering enmity and reducing the enemies to silence (*vv.* 8—11). Strength, peace, victory, are the blessings of "God with us."

It is ordered to be sung *on Alamoth*, that is, "by women's voices," like the triumph song of Miriam (in Exod. xv. 20, 21), or the songs over the victories of Saul and David (1 Sam. xviii. 6).

cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings' daughters were among thy honourable women : upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy father's house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The King's daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needlework : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought : and shall enter into the King's palace.

17 Instead of thy fathers, thou shalt have children : whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation to another : therefore shall the people give thanks unto thee, world without end.

Psalm 46. *Deus noster refugium.*

God is our hope and strength : a very present help in trouble.

2 Therefore will we not fear, though the earth be moved : and though the hills be carried into the midst of the sea ;

3 Though the waters thereof rage and swell : and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad

v. 1. *Hope and strength*—properly, (as in A.V.), "refuge and stronghold." The metaphor is taken, as usual, from a mountain stronghold, remaining unshaken on its deep foundations through the double convulsion of the earthquake, which at once casts "the hills into the midst of the sea" (comp. Matt. xxi. 21), and raises its waters—the great "tidal wave"—to engulf all that is not overthrown.

v. 4. *Of the flood thereof.* This version obscures the meaning. It should be, "There is a river, of which the streams," &c.; drawing a striking contrast between the surging waves of the troubled world and the quiet fertilizing waters of the city of God—"the waters of Shiloah, which go softly" (Isa. viii. 6)—so wonderfully described in Ezek. xlvii. 1—12 and Rev. xxii. 1, 2.

v. 5. *In the midst of her.* The Psalmist passes from the thought of "God our strength" to trace that strength to His indwelling Presence in the midst of the city of God, and in "His holy dwelling" "between the cherubim." Hence the help granted "right early"—literally, "when the morning dawns"—after the night of trouble; and the voice of command uttered, before which the earth melteth (comp. Mic. i. 4; Amos ix. 5; Isa. lxiv. 1—3).

v. 7. *The Lord of hosts....the God of Jacob* (comp. Ps. lxxxiv. 8). The union of these titles represents the two-fold character in which God is revealed—in His Eternal majesty, as Jehovah, Lord "of hosts"—that is (see note on xxiv. 10), God of all the multitudes of earth and heaven—and in His special covenanted relation to His people as the "God of Abraham, Isaac, and Jacob." From the one aspect comes the sense of awe and adoration; from the other of trust and love. "God with us" was the watchword, alike in the victory of Jehoshaphat (2 Chr. xx. 17) and in the deliverance in the days of Ahaz (Isa. vii. 14).

vv. 8—10. In this section the Psalmist, after the storm of trouble had ceased, looks down upon, the destruction wrought by the Divine Judgment. The weapons of war are to be shattered, before the final utterance of victory, which bids the nations be still before His majesty. So even Our Lord declared of His own Kingdom, "I came not to send peace, but a sword." But in any experience the secret of faith is "God with us."

PSALM XLVII.

The position of this Psalm, between Ps. xlvi. and xlviii., suggests its being referred to same occasion. In itself it is only evident that it is a Temple Psalm of triumph and thanksgiving to God, as having shewn forth His glory by deliverance of His people before all the nations of the earth. Nothing, however, could better suit the procession of thanksgiving "with psalteries and harps and trumpets unto the House of the Lord" after the victory of Jehoshaphat, when "the fear of God was on all the kingdoms of those countries" (2 Chr. xx. 26, 27). From the words "God is gone up," it is naturally used as a Psalm for ASCENSION-DAY, hymning the triumph of Him who ascended, when he had won his victory by "descending first to the lower parts of the earth."

It is divided by the *Selah* into two parts: (*a*), in *vv.* 1—4, the call to praise and thanksgiving; and (*b*), in *vv.* 5—9, the glad response to that call.

v. 1. *Ye people* should be, "ye peoples." The idea throughout is of God's manifestation of His glory to all the nations.

v. 2. *For the Lord is ... to be feared.* By a striking paradox the awful greatness of the Lord and His wrath on His enemies are made to furnish the ground for joy and trust (comp. the opposite idea in Ps. cxxx. 4, "There is mercy with Thee; therefore shalt Thou be feared"). Till "perfect love casts out fear," the same consciousness of God as a living God, really guiding the world, must breathe fear through the sense of our unlikeness, love through the consciousness of our likeness, to Him.

the city of God : the holy place of the tabernacle of the Most Highest.

5 God is in the midst of her, therefore shall she not be removed : God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved : but God hath showed his voice, and the earth shall melt away.

7 The Lord of hosts is with us : the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

Evening Prayer.

Psalm 47. *Omnes gentes, plaudite.*

O CLAP your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises, sing praises unto our King.

v. 3. *He shall, &c.* The verbs should be in the present tense, as in R.V. (*marg.*). It is in the present sense of God's subdual of his enemies, and His choice of the inheritance for His people—"the excellency" (see A.V. and R.V.), that is, the pride, "of Jacob, whom He loveth"—that the thanksgiving is uttered.

v. 5. *God is gone up.* From this phrase some of the older interpreters refer this Psalm (like xv. and xxiv.) to the carrying up of the ark in the days of David and Solomon. It may perhaps have been suggested by the triumphal procession after the victory up to the Temple. But in itself it simply conveys the metaphorical idea that God's visible interposition for His people, so often called His "coming down" (comp. Gen. xi. 5; xviii. 21; Exod. iii. 8; Isa. lxiv. 1), is now over, and He is "gone up" to the rest and glory of Heaven, amidst the music of praise. Naturally it is taken as foreshadowing the actual ascension of God Incarnate from earth to Heaven after His victory won (comp. Ps. lxviii. 18, and St. Paul's comment in Eph. iv. 8—10), and sung accordingly on Ascension-Day.

v. 7. *With understanding.* The word is the technical word *Maschil*, a "psalm of instruction," or a "strain of skill."

v. 9. This verse should be rendered (as in R.V.)—

"The princes of the peoples gather themselves together
(To be) a people of the God of Abraham.
For to God belong the shields of the earth;
Very highly exalted is He."

The "shields of the earth" are its princes, considered as warriors and defenders of their people (see Hos. iv. 18). They bow before the great Conqueror, and count it honour to be numbered with His people (comp. Ps. lxviii. 29—31). Probably it is not so much the conversion of the nations, which was to be the promise of the hereafter, but rather the homage of their fear in the present, which is here referred to.

PSALM XLVIII.

This Psalm, the last of the group, apparently follows Ps. xlvii. as the Psalm sung after the procession has entered the Temple. The Psalmist rejoices in the material strength and beauty of the city of God, telling her bulwarks and marking her palaces, and delighting in the terrified confusion of her enemies. But throughout he sees the type of her higher spiritual glories in God as "our God for ever and ever." The Psalm is appointed as a Psalm for WHIT-SUNDAY—looking on the Church of Christ as the holy city of God.

The Psalm falls readily into four sections: (*a*), in *vv.* 1, 2, a burst of exultation over the glory of the city of God; (*b*), in *vv.* 3—7, a picture of the discomfiture of the enemy by the breath of the Lord; (*c*), in *vv.* 8—10, an utterance of praise to Him for His judgments of mercy and righteousness; (*d*), in *vv.* 11—13, a call to the people to mark and to glory in the greatness of Zion.

v. 2 is more literally, "Fair in elevation, the joy of the earth is the Mount Zion, the angle" ("sides") "of the north, the city of the great King." The phrase "the sides of the north" (apparently topographical and not metaphorical) seems to refer to the temple hill, the north-eastern angle of the city. The traditional position of Zion is on the south-west. Perhaps, therefore, the simplest idea is to suppose the Psalmist to include in one view Mount Zion on the south, the temple hill on the north, and the city of the great King, the city of Jerusalem itself, lying below both. To him in his exultation, as to Jeremiah in his sorrow (Lam. ii. 15), it is "the perfection of beauty, the joy of the whole earth." But his delight is not in its material strength or its historic glory; it is because "God in her palaces is a sure refuge."

v. 4. *To see such things*—properly, "to see it" (Jerusalem). The very sight of its glory to the kings gathered against it, and yet "passing it by," as impregnable, was an astonishment and an abject terror.

vv. 5, 6. The latter verse should be rendered, "Thou breakest the ships of Tarshish by the east wind." The

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

Psalm 48. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving-kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the world's end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgments.

11 Walk about Sion, and go round about her : and tell the towers thereof.

"ship of Tarshish" (see 1 Kings x. 22; xxii. 48) was the name for a great merchant ship (like our "East Indiaman"), the type (as in Isa. ii. 16) of proud stateliness. The metaphor is therefore twofold: the destruction is sudden as the pangs of travail, utter as the wreck of the proudest ships before the storm wind. But the abrupt introduction of the naval metaphor is probably due to the recent remembrance of the actual wreck described in 1 Kings xxii. 48; 2 Chr. xx. 36, 37.

v. 7. *As we have heard*, &c. In this verse are united the past, of which "we have heard," from our fathers (see Ps. xliv. 1), the present, which "we have seen," and the future, which is to be "established for ever."

v. 8. *We wait*, &c. It should be, "we have thought of Thy loving-kindness," &c. The two chosen manifestations of God, "according to His Name" (comp. the revelation to Moses in Exod. xxxiv. 5—7) are His "lovingkindness" and His "righteousness." Both are shewn in "His judgments"; both are remembered in His Temple with joy.

vv. 11, 12 dwell with patriotic affection on the glories of Zion; bidding Israel "count her towers," "mark the bulwarks" of her strength, "consider" ("set up") "the palaces" of her beauty. But, as before, the Psalmist turns at once from these to the indwelling Presence of God, her God for ever and ever.

v. 13. *Unto death.* If these words are part of the Psalm itself, the rendering "over" or "beyond death" is probably right. It introduces, indeed, a new idea, belonging rather to the individual communion with God than to the corporate existence of the holy city. But it brings out the parallelism with the preceding clause, and is not alien from the idea of the covenant with the God, who is not "the God of the dead, but of the living." It is, however, doubtful whether the original word (*Al muth*) is not one of the frequent notes of musical direction for this Psalm or for Ps. xlix.

PSALM XLIX.

This noble Psalm, ascribed to "the sons of Korah," is one of a singularly thoughtful and didactic character—a Psalm of wisdom rather than of devotion—breathing the spirit of the more meditative parts of the Book of Proverbs, and dealing, though in a different tone, with the same great problem which occupies the Book of Job. It is notable that Ps. lxxxviii., similarly reflective, though having a far deeper tinge of perplexity and even despondency, is attributed to Heman, the head of the Korahite company. Unlike that Psalm, however, this has a clear view of a future retribution and redemption of the righteous, as vividly contrasted with the vain transitoriness of earthly wealth and power. In this the pensiveness of deeper thought finds its rest.

After the emphatic exordium (*a*) of *vv.* 1—4, calling on all to hear the utterance of Wisdom, it (*b*) states (in *v.* 5) the great question, "What should the believer feel in the face of prosperous worldliness?" then goes on to dwell on the contrast between the transitoriness and vanity of worldly self-confidence, and the certainty of future blessing to the righteous; and finally (*c*) gives the answer (in *vv.* 16—20) that the righteous should not fear or be perplexed before the pretentious glory which passeth away.

vv. 1—4. With this exordium compare the similar opening of Ps. lxxviii. 1, 2, which there, however, introduces a recital of Israel's history. Like many found in the "Books of Wisdom" (Proverbs, Job, Ecclesiastes), it is the dignified utterance of one who feels that God has given him the knowledge of the secret of life, and that he is charged to proclaim it to a listening world.

v. 4. *Incline mine ear to the parable.* The word (*Mashal*) here rendered "parable"—having as its root the

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

Psalm 49. *Audite hæc, omnes.*

O HEAR ye this, all ye people : ponder it with your ears, all ye that dwell in the world ;

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and show my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about ?

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him ;

8 For it cost more to redeem their souls : so that he must let that alone for ever ;

9 Yea, though he live long : and see not the grave.

10 For he seeth that wise men also die and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another ; and call the lands after their own names.

12 Nevertheless, man will not abide in honour : seeing he may be compared unto the beasts that perish ; this is the way of them.

13 This is their foolishness : and their posterity praise their saying.

idea of comparison—is used in various senses: (1) a parable, as we understand the word; (2) a proverb; (3) an abstruse saying or riddle; (4) a figurative antithetic poem, like those of Balaam (Num. xxiii., xxiv.) and Job (Job xxvii.—xxxi.). It is in the third sense that it is here used, of the declaration of the secret of life, to others unknown, and is accordingly paralleled with "dark speech"—the word used elsewhere for a riddle or enigma (Judg. xiv. 12; 1 Kings x. 1). The phrase, "I will incline mine ear," seems to convey the idea of first listening for the divinely-taught strain, which is hereafter to be "shewn forth upon the harp."

v. 5. *The iniquity of my heels* must, from the evident sense of the passage, clearly signify, not the iniquity of the Psalmist himself, but the iniquity (as in R.V.) "at his heels" ready to trip up and overthrow him. The great question is, "How shall he stand fearless in the face of prosperous evil?" Like the author of Ps. lxxiii. in similar experience, he feels that "his feet were almost gone, his treadings had well nigh slipt"; but he finds the answer, which is given in the following verses.

vv. 7—9 should be thus rendered (much as in R.V.)—

> "No man can redeem his brother,
> Nor give to God a ransom for him
> (For too costly is the ransom of their soul,
> And he must give that up for ever),
> So that he may live on continually,
> And see not the pit."

It is difficult at first sight to understand how this idea of man's inability to redeem another from death, as he might redeem him from slavery or from the penalty of the law (Exod. xxi. 30), fits in with the general drift of the Psalm, which would be satisfied simply by the sense of the inability of earthly wealth and power to defy decay and death. But consideration will shew that the opposition is between God, who can and will save, and the earthly might, which can save others still less than it can save itself.

vv. 10—13. Here a new thought is introduced, very similar to that which runs through the mournful Book of Ecclesiastes. Not even wisdom can give permanence. The wise and the fool die alike, and leave their wealth to others (comp. Eccles. ii. 15, 16). Nay, even the "inward thought" (see A.V.) with which they console themselves—that their houses shall continue for ever, and their names be made to live by calling the lands after them—is vain. Man, whether the individual or the family, has no abiding in his prosperity. So far he is like "the beasts that perish" (comp. Eccles. iii. 18—21). To this mournful picture *v.* 13 adds a touch of irony. Folly as their thought is, it is handed down for praise to a posterity as foolish as themselves. What words could paint better the insufficiency of the "immortality of the race" or "the posthumous life of fame"?

v. 14 should be rendered—

> "Like sheep they are gathered into Hades;
> Death shall be their shepherd,
> And the righteous shall triumph over them in the morning;
> Their beauty ('form') shall Hades consume,
> So that it finds no dwelling-place."

The idea is that so often dwelt upon (see Ps. ix. 17), that the trusters in earthly prosperity shall be swallowed up in the dark nothingness of Hades, as sheep fall into a pit—destitute of the permanent dwellingplace which they had seemed to hope for on earth. The phrase "in the morning" is strikingly significant; it might, indeed, mean the morning of deliverance here from the night of trouble (see Ps. xxx. 5); but the whole context obviously suggests the reference to the morning after the night of Hades, when the righteous shall triumph over those who despised them. See the striking passages in Wisdom (iii. 1—8; v. 1—15).

v. 15 carries on the thought implied in the previous verse, but explicitly, and with that personal application which makes it a living truth, "God will deliver" (not "hath delivered") "my soul from the abode of Hades"; "He shall receive me to Himself" (comp. Ps. xxxi. 5; Luke xxiii. 46; Acts vii. 59). As in Ps. xvi. 10, 11, the hope of immortality is certainly implied, resting securely on a communion with God, begun here, to be perfected hereafter.

vv. 16—20 accordingly give the final answer to the question of the

14 They lie in the hell like sheep; death gnaweth upon them, and the righteous shall have domination over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man: and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

THE TENTH DAY.

Morning Prayer.

Psalm 50. *Deus deorum.*

THE Lord, even the Most Mighty God, hath spoken: and called the world, from the rising up of the sun unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

Psalm, "Be just and fear not." The prosperity of the wicked is hollow as well as transitory. He may "count himself happy" or (as in the more emphatic original) "bless his soul" in life, and (as is added with the ironical knowledge of human nature characteristic of this Psalm) men will speak good of one who does well to himself ("faring sumptuously" and splendidly, like the rich man in the parable). But he shall go down to his fathers in the darkness of Hades. "What shall it profit, if he gain the whole world, and lose his own soul?"

v. 20. The burden, repeated from *v.* 12, brings out explicitly the condition there implied, "Man that is in honour, and *understandeth not*," &c. The phrase is the characteristic phrase of the Book of Proverbs. Godlessness is viewed (as in Ps. xiv. 1) as want of "wisdom" or "understanding"—ignorance, wilful ignorance, of the great secret of life—and so looked upon, not with hatred, but with a half-contemptuous pity.

PSALM L.

This magnificent Psalm is the first ascribed to Asaph (see *Introduction*, sect. II.), the head of the Gershomite company of Levites (1 Chr. vi. 39), specially described as "Asaph the seer" in 2 Chr. xxix. 30. The tone is, indeed, solemnly prophetic, enforcing precisely the same lesson as to true spiritual sacrifice which is still more strikingly taught in Isa. i. 11—20; Amos. v. 21—24; Micah vi. 6—8. To infer, however, from this that the Psalm is of a later date than that of "Asaph the seer," argues a strange ignorance of the ever-recurring temptations of the times of strong religious observance. Even Samuel had to teach that "to obey is better than sacrifice," and in Ps. xl.—probably a Psalm of David—the same truth is emphatically urged. The teaching would come with special weight from one whose home was in the Temple, and who lived of the sacrifice; and certainly it would not be unsuitable to the time of splendid Temple worship in the days of David and Solomon. Grand as the Psalm is, its sequence of idea is exceedingly simple; and in style it is less terse and incisive than the Psalms of David.

It has (*a*) a grand exordium, in *vv.* 1—6, describing the manifestation of God; followed (*b*) by His warning (in *vv.* 7—15) of the nullity of all sacrifice, except the true sacrifice of devotion; and (*c*) rebuke to flagrant wickedness, cloked under the pretence of obedience to the law (*vv.* 16—21); the whole ending (*d*) (in *vv.* 22, 23) with a brief emphatic declaration of God's judgment on His false and true servants.

v. 1. *The Lord, even the most mighty God.* The original expression is striking and nearly unique (found only in Josh. xxii. 22)—*El, Elohim, Jehovah*, accumulating the names of God—*El* denoting the unity of God, *Elohim* the majesty of Godhead in the fulness of His attributes, *Jehovah* His eternal self-existent being.

v. 2 should be, "Out of Zion, the perfection of beauty, God has shined." The "perfection of beauty" is (as in Lam. ii. 15) an epithet of Zion, naturally familiar to Asaph, specially appointed (1 Chr. xvi. 5) to minister in Zion before the ark of the Lord.

v. 3. The images are clearly suggested by the vision of Sinai, and the manifestation of God by the cloud and fire in the Tabernacle (Exod. xl. 34, 35; Lev. ix. 24). So in Ps. xviii. 7—15; xcvii. 2—5. Yet it is clear enough that the Psalmist knew, as well as Elijah himself (1 Kings xix. 11, 12), that "the Lord was not in the whirlwind or the fire."

v. 4. *He shall call*, &c. All Nature in heaven and earth is called to be witness of God's judgment of His people. This call is made again and again even by God's servants. (See Deut. iv. 26; xxxi. 28; Isa. i. 2, &c.)

v. 5 is the summons of the great Judge. His angel messengers are to gather the Israelites, who (like the Church of the New Testament) are "saints" in calling, and blessed by a "covenant ratified by sacrifice." It is evident that this notice of the true function of sacrifice, as sealing the Covenant (see Exod. xxiv. 6—8), is emphatic, leading on to the succeeding contrast of the pretence of sacrifice with its reality (comp. li. *vv.* 16, 17, 19).

6 And the heavens shall declare his righteousness : for God is Judge himself.

7 Hear, O my people, and I will speak : I myself will testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goats out of thy folds.

10 For all the beasts of the forest are mine : and so are the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls' flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the Most Highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast cast my words behind thee ?

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou sattest and spakest against thy brother : yea, and hast slandered thine own mother's son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

v. 7. *For I am God, even thy God.* The very blessing of covenant with God constitutes His people's special responsibility. They cannot (see Ezek. xx. 32—38) be as the heathen are; they must be infinitely more or less.

v. 8. This verse should be rendered (as in R.V.)—

> "I will not reprove thee for thy sacrifices;
> And thy burnt offerings are continually before Me."

vv. 9—13. The superstition rebuked is the common heathen superstition that "God is worshipped with men's hand, as though He needed something." It is here put in its naked grossness, as imagining the gods actually to feed on the sacrifices: but probably in Israel it was found in some more covert form, as, for example, in the supposition that sacrifices were acceptable in proportion to their costliness and their multitude—such as may have lurked even under the magnificence of Solomon's offerings at the consecration of the Temple (1 Kings viii. 63, 64). It recurs always, whenever we forget that God "seeks not ours, but us."

v. 14. The true sacrifice is always that of self-devotion; but its phases vary with the occasion. Here it is the devotion of thanksgiving, the vow of homage and prayer; in Ps. xl. 8—11 (as here in *v.* 23) it is the devotion of obedience and witness for God; in Ps. li. 16, 17 it is the self-surrender of the penitent heart. All must be harmonized in the true and living sacrifice of soul and body to God (Rom. xii. 1), which He accepts and answers by blessing in the day of trouble.

vv. 16—20 turn from mere formalism to a grosser evil, which may underlie it—flagrant wickedness, cloked under boasting of the Law and the Covenant, such as that so often rebuked by the Prophets and by Our Lord Himself in His denunciation of the Pharisees. As usual in Holy Scripture, sins against man—theft, adultery, falsehood, slander, malice—are condemned at least as severely as sins against God. For "he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Throughout it is not only the commission of sin, but the encouragement of it in others, which is characteristic of the utterly hardened (comp. Rom. i. 32).

v. 21. The ungodly are represented as "despising the riches of God's goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth to repentance" (Rom. ii. 4). The mysterious permission of evil in that long-suffering often makes even His servants cry out, "Lord, how long?" (Ps. vi. 3; xiii. 1, 2); and the sinner abuses it in the cry, "Tush, how should God perceive it?" "Thou, God, carest not for it" (Ps. x. 12, 14; lxxiii. 11)—thinking that God is as careless of righteousness as he himself. The one key to it is the truth implied in Rom. ix. 22, 23, that without it good cannot be perfected.

vv. 22, 23 sum up the judgment of God—destruction to the godless, acceptance of that true devotion of thanksgiving and obedience, which shall not only have, but know that it has, salvation.

PSALM LI.

With this Psalm begins a second series of Psalms ascribed to David, closing the Second Book. The heading calls it with marked particularity "A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba" (2 Sam. xii. 1); and there seems no adequate reason for setting aside this ancient tradition, which makes this Psalm—the deepest and most fervent of the Penitential Psalms, which has guided for centuries the expression of repentance—to be the utterance of that intense sorrow and penitence of David after his great sin, so pathetically described in 2 Sam. xii. Every word seems to suit his case; and the notion that the subtle consciousness of sin and the sense of the nullity of sacrifice could not belong to the time and character of David, is purely arbitrary. Nor do certain similarities of expression in the Psalm to various passages of the Prophetic books necessarily imply dependence of the one upon the other.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right, will I show the salvation of God.

Psalm 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

The only real difficulty lies in the words of *vv.* 18, 19, on which see note. It is deeply interesting to compare it with Ps. xxxii., the simpler utterance of a later period in his repentance. The promise of pardon ("The Lord hath put away thy sin; thou shalt not die"), while it keeps repentance from being remorse, deepens the sense of utter unworthiness in the penitent. The Psalm is naturally used by the Church on ASH-WEDNESDAY, in the *Commination Service.*

By whomsoever written, the Psalm sets forth with infinite pathos and completeness the gradations of the spiritual experience of the true penitent; (*a*), in *vv.* 1—4, the simple cry for pardon and purification, in the utter humiliation of conscious sin before God; next (*b*), in *vv.* 5—8, the deeper sense of a contrast within, between the power of inborn sinfulness, and the promise and earnest of the higher life; thence (*c*), in *vv.* 9—12, in natural sequence, the prayer for renewal of soul in the gift of the free Spirit; lastly (*d*), in *vv.* 13—19, the vow of praise, of witness of God's goodness, and of the acceptable sacrifice of a contrite heart, and (*e*) the acknowledgment that through it alone the altar of God can be approached for burnt offering and oblation of thankfulness.

vv. 1, 2. The prayer, trusting only in the "multitude of God's mercies," is twofold—for the pardon which "does away" ("blots out") the guilt of transgressions (comp. Exod. xxxii. 32; Isa. xliv. 22; Col. ii. 13, 14), and the renewal, which washes and cleanses the soul from the pollution of sin (comp. Isa. i. 16; Jer. iv. 14; Heb. ix. 13, 14; Rev. i. 5; vii. 14). The two gifts, though distinct, are inseparable parts of the Divine forgiveness.

v. 4. *Against Thee only*, &c. It argues strange ignorance of true repentance to raise difficulty, because David's crime was gross against man. In the view of evil, as sin—sin against God's righteousness and love—all other thoughts must be absorbed, as the finite, however great, in the infinite (comp. 2 Sam. xii. 13). In the deepest spiritual experience "we are conscious of but two existences—God and our own soul."

That thou mightest, &c. (comp. St. Paul's use of this verse in Rom. iii. 4). The Psalmist expresses the profound conviction so frequent in the prophetic utterances, that even sin is overruled to the revelation of the Divine Righteousness. It is not, of course, the commission of sin, but the inward conviction and the outward punishment of sin, which make clear the righteousness of God, when He judges (not "when He is judged," as in our version). It is only when sin is known and branded as sinful that it brings out by contrast the righteousness of God.

vv. 5—8. It is profoundly true to nature, that the penitent consciousness of actual sin should produce on the one hand the painful sense of an inborn sinfulness, and yet, on the other, the certainty of a higher humanity, delighting in the law of God after the inner man (see Rom. vii. 14—25). Out of this necessarily arises the confidence that, in some way, God will purge sin, and by the very purification kindle joy and gladness. What that way is David might guess, but we know.

v. 7. *Purge me with hyssop.* The allusion is clearly to such ordinances as Exod. xxiv. 5—8; Lev. xiv. 4—7; Num. xix. 6, 18 (on which see the comment in Heb. ix. 18—23). David sees in them the symbols, not the substitutes, of true purification of heart (comp. Isa. i. 18).

v. 8. *The bones which Thou hast broken*, &c. The bones, as usual (see Ps. vi. 2, &c.), are looked upon as the seat of pain, racking and crushing both body and soul. The Psalmist feels by anticipation, not only the relief, but the actual joy, of accepted penitence.

vv. 9—12 describe the renewal, thus hopefully prayed for, with singular vividness, in phases rising to a glorious climax—from "cleanness of heart" to "rightness" (properly "constancy") of the renewed soul; then to consciousness of a Divine "spirit of holiness" still within us, and through it a royal "freedom of spirit" ("the princely heart of innocence"), defying the bondage both of sin and of fear (compare the contrast of Rom. vii. 21—24 with viii. 1, 2, 14—17, 33—39).

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall show thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Psalm 52. *Quid gloriaris ?*

WHY boastest thou thyself, thou tyrant : that thou canst do mischief;

2 Whereas the goodness of God : endureth yet daily ?

3 Thy tongue imagineth wickedness : and with lies thou cuttest like a sharp razor.

4 Thou hast loved unrighteousness more than goodness : and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that may do hurt : O thou false tongue.

6 Therefore shall God destroy thee for ever : he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear : and shall laugh him to scorn :

8 Lo, this is the man that took not God for his strength : but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

vv. 13—17 contain the answer to the question, "What shall I render to the Lord?" The first offering is the proclaiming in his own example God's mercy to sinners. As David's sin "made the enemies of God to blaspheme," his penitence and pardon are the comfort of the penitent (comp. St. Paul's frequent use of his own example, 1 Cor. xv. 8—11; Eph. iii. 7—9; 1 Tim. i. 13—16). The next is praise and thanksgiving, not only of God's goodness, but of His righteousness, in which "He is *faithful and just* to forgive sins." Lastly, the absolute self-surrender of the "broken and contrite heart," which (unlike man) God "will not despise." Such self-devotion St. Paul, in the great Epistle which teaches most fully man's sin and God's forgiveness, urges "by the mercies of God" (Rom. xii. 1).

vv. 18, 19. These verses are generally thought to be a liturgical addition of later date, and the phrase "build thou the walls of Jerusalem," is taken as indicating the era of the Captivity. It is, indeed, quite possible to refer the prayer for Zion and the building up of Jerusalem to the time of David, when the walls of the Holy City were rising, and we note in 2 Sam. xii. 20 that, after his fasting and weeping before God, David came into the house of the Lord and worshipped, of course, with "sacrifice and oblation." But there is certainly a break in style and tone between these verses and the main body of the Psalm; and the very abruptness of termination with *v.* 17 is not unnatural in its simple intensity of penitence. In some Jewish rituals the Psalm is still used on the great Day of Atonement. If such use was ancient, the liturgical addition would be natural—the whole congregation taking up for themselves the utterance of individual penitence and faith, and applying it to the whole condition of Zion and Jerusalem, punished by God's righteous judgment and restored by His mercy.

PSALM LII.

This Psalm—a *Maschil* of David—is in the inscription referred to the time "when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech" (see 1 Sam. xxii. 9—23). It is thus made the utterance of David, perhaps in the anticipation of the malice of Doeg, which he felt (see 2 Sam. xxii. 2), even before the arrival of the fugitive Abiathar, and his narration of the cruel massacre at Nob through the report of Doeg. There seems no reason to reject this tradition, or to doubt that the Psalm is aimed at Doeg himself. From the history we may well suppose that his report was malignant, for he suppressed all that might exculpate Ahimelech; certainly he was a man of blood, for he executed the cruel decree, from which Saul's own soldiers shrank. The Psalm has all the characteristics of David's early Psalms.

It is broken by the *Selah* into three divisions: (*a*), in *vv.* 1—4, the indignant description of the treacherous foe; (*b*), in *vv.* 5, 6, the denunciation of God's wrath against him; (*c*), in *vv.* 7—10, the exultation of the righteous over his fall, and their sure confidence in God.

v. 1. *Thou tyrant*—properly, "O mighty one." Doeg's headship over the royal herds implied power; his slaughter at Nob clearly indicates a great following, probably of his Edomite countrymen.

vv. 2, 3. This description of mingled delight in cruelty and treacherous slander is frequent, both in the Psalms and in the Prophets—perhaps especially typical of Oriental character of the worst sort. It is curious that in the prophecy of Obadiah stress is laid on the "wisdom" and "understanding" of the Edomites as well as on their warlike fierceness (*vv.* 8, 10).

v. 6. *Out of thy dwelling*—properly, "out of thy tent." The reference may be literal to the tent which the master of the herds would naturally occupy.

9 As for me, I am like a green olive-tree in the house of God : my trust is in the tender mercy of God for ever and ever.

10 I will alway give thanks unto thee for that thou hast done : and I will hope in thy Name, for thy saints like it well.

Evening Prayer.

Psalm 53. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid where no fear was : for God hath broken the bones of him that besieged thee ; thou hast put them to confusion, because God hath despised them.

7 O that the salvation were given unto Israel out of Sion : O that the Lord would deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

Psalm 54. *Deus, in Nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

vv. 7—10 describe the succession of feeling with which the fall of the wicked is contemplated: first, awe of God's judgment; next, triumph over the destruction of evil; lastly, joy and confidence in the All-righteous and Merciful God.

v. 9. The description of the "green olive tree" may simply be a general metaphor like that of Ps. i. 3, 4. But it has been noted that Nob was on the northern slope of the Mount of Olives, and that the figure of this verse, as of *v.* 6, may have been suggested by the actual growth of trees round the Tabernacle itself (comp. Ps. lxxxiv. 3).

v. 10 should probably be rendered, "I will wait upon Thy Name—for it is good—before Thy saints." The description exactly suits the attitude of mingled confidence and expectation belonging to David's condition at that time; and it falls in with that delight in fellowship with the servants of God, which is so constantly expressed in his Psalms.

PSALM LIII.

This Psalm—called a *Maschil* of David—is obviously an adaptation in later time of Ps. xiv. The differences are (1) the substitution throughout of the name *Elohim* for *Jehovah*; (2) the remarkable alteration of *v.* 6, as compared with xiv. 9, 10. In the earlier Psalm we have, "There were they brought in great fear; for God is in the generation of the righteous. As for you, ye have made a mock at the counsel of the poor, because he putteth his trust in the Lord"—a description at once of momentary fear and reaction of hardened mockery in the wicked. Here there is a picture of signal overthrow of some open enemy of Israel. "They were afraid where no fear was; for God hath broken the bones of him who besieged thee; thou hast put them to confusion, because God hath despised them." The words have been referred to the great overthrow of the Assyrian army in the days of Hezekiah.

It may also be observed that the concluding verse suits this Psalm far better than Ps. xiv. to which it seems to have been a liturgical addition. If it is an original part of this Psalm, the "salvation out of Zion" would be the great deliverance of Judah, and the "captivity of the people" would be the captivity of the northern kingdom of Israel.

This Psalm (like lxxxviii.) is to be sung "*on Mahalath*," which seems to mean "to a sombre, mournful strain."

PSALM LIV.

This Psalm is (like Ps. lii.) referred by the inscription to a particular time in the days of David's early persecution by Saul, "when the Ziphites came and said to Saul, 'Doth not David hide himself with us?'" (see 1 Sam. xxiii. 19, 20). This was a time of great distress, coming just after the ungrateful treachery of the men of Keilah (1 Sam. xxiii. 1—13); and David was saved only by an invasion of the Philistines, which forced Saul to give up the pursuit. The Psalm suits well the occasion; and there is no reason why the tradition should not be accepted as correct.

As a cry of innocence, suffering from the cruelty of man, and resting in trust upon God, it is naturally used as a Proper Psalm for GOOD FRIDAY.

The Psalm is divided by the *Selah* into two parts: (*a*), in *vv.* 1—3, a cry to God in helplessness; (*b*), in *vv.* 4—7, a thankful conviction that the cry is heard.

v. 1. *For thy Name's sake*—properly (as in A.V.), "by thy Name." The Name of God is His manifestation of Himself; which is (see Exod. xxxiv. 5, 6) emphatically a manifestation of His mercy, as "the Lord God, merciful and gracious" (see *vv.* 6, 7). Hence the prayer is, "Save me by Thy mercy; judge me in Thy strength."

v. 3. *Strangers*—evidently the Ziphites, or the men of Keilah, within the territory of Judah, but possibly alien in race, as they were certainly worse than aliens in their dealings with David. The tyrants

2 Hear my prayer, O God : and hearken unto the words of my mouth.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Psalm 55. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I mourn in my prayer, and am vexed;

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

(or "mighty men"), *which have not God before their eyes,* are probably the warriors of Saul, and Saul himself, from whom the Lord was departed, and who, knowing God's promise to David (see 1 Sam. xxiv. 20; xxvi. 25), sought to falsify it by his death.

v. 5. *In thy truth*—that is, "in fulfilment of Thy promise to me."

vv. 6, 7. These verses probably mark David's thankful reception of the news of his deliverance by the sudden withdrawal of Saul. In this he recognises an answer to his prayer, and an earnest of the future triumph, which in *v.* 7 he anticipates as already granted.

v. 6. *An offering,* &c.—properly, "with a free heart will I sacrifice unto Thee." The reference is clearly to some actual sacrifice—offered probably by Abiathar—as a thank-offering, which perhaps David had (see Ps. lxvi. 12) "promised with his lips and spoken with his mouth, when he was in trouble."

Because it is, &c.—properly, "because it is good"—good in all senses, but especially in the goodness of the deliverance described in the next verse.

PSALM LV.

This singularly touching Psalm, of which the earlier part has been so vividly embodied in the music of Mendelssohn—another *Maschil* of David—indicates by its marked difference of tone that it belongs to a wholly different period of his experience. The whole circumstances and colouring of the Psalm, and especially the manifest likeness to Ps. xli., irresistibly suggest the time of the rebellion of Absalom, and the discovery of the treason of Ahithophel. The tone is one of infinite disquietude and sadness; the painful sense of the ingratitude and treachery of his own familiar friend pours itself out, now in sorrow, now in indignant bitterness; yet underlying all is a confidence in God's protecting and avenging hand. What could suit better the hour of David's flight and sojourn in the wilderness? The difficulties which have induced some critics to set aside the ascription, and refer the Psalm to a later writer (Jeremiah or some other of his age), appear to be insufficient if not unreal.

The Psalm opens (*a*), in *vv.* 1—8, with the sad utterance of one overwhelmed with disquiet, and longing in vain to flee away and be at rest; (*b*) next follows, in *vv.* 9—16, the description of the enmity and guile which fill the holy city, and the special treachery of one who had seemed to be as the Psalmist's own soul; (*c*) lastly, in *vv.* 17—25, we have the conclusion of faith, broken in upon by a recurrence of the bitter memory of treachery, but ending finally in the conviction that God's hand must be against the bloodthirsty and deceitful man, and that under His protection we may rest.

v. 2. *How I mourn,* &c.—properly, "how I toss to and fro in my pain, and moan."

v. 3 should be rendered—

> "Because of the cry of the enemy,
> Because of the oppression of the wicked.
> For they cast iniquity upon me;
> In their wrath they persecute me."

The phrase "cast iniquity upon me," seems to refer to taunts like those of Shimei (2 Sam. xvi. 7, 8), that David's iniquities were falling upon his own head. The rest of the imagery is of the pursuit which he fears or fancies from his triumphant enemies.

v. 5. *Horrible dread*—properly (as in Job xxi. 6), the "horror" of death. "Disquiet" passes into "fear and trembling"; "fear of death" into the "horror" of its near approach.

vv. 6—8. This exquisite image is obviously suggested by the occasion. Fleeing in haste and difficulty

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

11 Wickedness is therein : deceit and guile go not out of her streets.

12 For it is not an open enemy that hath done me this dishonour : for then I could have borne it ;

13 Neither was it mine adversary that did magnify himself against me : for then peradventure I would have hid myself from him ;

14 But it was even thou, my companion : my guide, and mine own familiar friend.

15 We took sweet counsel together : and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell : for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God : and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battle that was against me : for there were many with me.

20 Yea, even God, that endureth for ever, shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart : his words were smoother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

through the wilderness, the Psalmist watches some wild dove winging its way easily and safely to a height, where it can shelter itself from the storm and from the birds of prey; and longs for the wings which might carry him in an instant far away from the tempest of wrath and trouble. "To be at rest" is the very climax of the longing of the old king, weary of life and of its disappointments.

In *vv.* 9—11 there comes a sudden change of tone. Verse 9 (like *v.* 16) is a flash of fierce righteous indignation out of this cloud of sadness. Then, by a singularly striking figure the Psalmist looks back in thought on the city which he loved so well, and sees it peopled with dreadful forms. Violence and Strife walk its streets and man its walls; Evil, Sorrow, and Wickedness establish themselves in the central stronghold; Deceit and Guile quit not the market place (the "street"), where Justice should have sat.

vv. 12—15. In this section we have another rapid change to the infinite sadness of a heart wounded by special treachery—the one thing which it could not bear, and from which it could not flee. There is a plaintive tenderness in the address to one who had been his equal ("companion"), his guide in counsel, and his familiar friend; and a still deeper pathos in the remembrance of the companionship, as sealed in the House of the Lord. Every word suits well the condition of Ahithophel. Like David's other great counsellor (Hushai) he might be called "David's friend" (2 Sam. ix. 37). Naturally out of this bursts forth—since "to be wroth with one we love, doth work like madness in the brain"—a yet bitterer vehemence of indignation, praying that death may fall on the foes, and the unseen world ("hell") swallow them up in darkness. Like *v.* 9, it breathes the spirit of the Old Testament, not of the New. Ahithophel was (see note on Ps. xli. 9) the type of Judas, but how different the tone—stern, yet sad and gentle—of the true Son of David!

v. 17. In this turning to God, by which the fierce wrath of *v.* 16 is calmed in a moment, it is characteristic that the name Jehovah is first used. (The word "Lord" in *v.* 9 is not "Jehovah.") Earnestness of repeated prayer goes, as usual, with confidence in His willingness to hear and deliver.

v. 19. *With me.* Probably the sense is "fighting with me," and therefore "against me." The idea that this is the declaration of the solitary servant of God, that "they that be with us are more than they that be with them" (2 Kings vi. 16)—beautiful in itself—is alien from the whole spirit of the Psalm.

v. 20. This difficult verse is perhaps best rendered (with R.V.)—

"God shall hear and answer them—
Even He that abideth of old (Selah)—
The men who have no changes (of fortune),
Who fear not God."

There is something striking in this interposition of the praise of the Eternal, emphasized by the musical interlude, in the midst of the declaration that He will in His own good time answer the vaunts of those who in the flush of unbroken prosperity fear not God. He is changeless; they only fancy themselves above change.

vv. 21, 22 are pathetically true to nature in the recurrence to the one treason so deeply felt, now in a tone of indignation rather than sadness. The emphasis is on the breaking of a covenant of peace, and on the smoothness of plausible words, which yet are as daggers of assassination. Both again apply to Ahithophel above all others, especially if, as grandfather of Bathsheba, he had condoned, or even gloried in, the wrong which raised her to the throne.

vv. 23—25 are the calm yet pathetic ending of the many changes of thought alternating in this Psalm. The burden is still felt, but "cast on the Lord, who will sustain" ("nourish") his servant. The righteous may "fall," but "not for ever." The "bloodthirsty and deceitful men" triumphant now (comp. Ps. v. 6), will be cut off; "taking the sword, they shall perish with the sword" (comp. Prov. x. 27; Eccles. vii 17). (Singularly were the words fulfilled of Ahithophel.) The one final refuge is, "But I will trust in Thee."

25 The blood-thirsty and deceitful men shall not live out half their days : nevertheless, my trust shall be in thee, O Lord.

THE ELEVENTH DAY.

Morning Prayer.

PSALM 56. *Miserere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my wanderings ; put my tears into thy bottle : are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the LORD's word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

Psalm LVI.

This Psalm—a *Michtam* of David—is referred by the inscription to the time "when the Philistines took him in Gath." In this reference to a capture and imprisonment, not recorded in 1 Sam. xxi. 10—15 (though clearly alluded to in *v.* 13 and xxii. 1), there is an indication of genuineness. The visit was David's first visit to Gath when he was a solitary fugitive—perhaps suspected to be a spy—and was in the imminent danger, from which he only escaped by feigning madness. Ps. xxxiv. (on his escape) is therefore a sequel to this Psalm.

It is to be sung on *Jonath-elem-rechokim* ("the silent dove of them that are afar off") probably the name of the tune to which it is set.

The recurrence of the burden in *vv.* 4, 11 breaks the Psalm into three parts; (*a*), in *vv.* 1—4, a brief description of his danger and prayer for deliverance; and (*b*), in *vv.* 5—11, a more emphatic picture of the watchful enmity of the foes, and an expression of unshaken confidence in God's love. To these succeeds (*c*), in *vv.* 12, 13, the offering of vow and thanksgiving over an assured deliverance.

v. 1. *Daily* (here and in *v.* 2) is "all day long."

v. 2. *O thou most Highest.* This rendering of the Hebrew is found in the ancient versions; but the probable meaning is "from on high"—connected with the previous words, and signifying "in their pride" or "disdain."

v. 3. *Sometime afraid.* This version softens the intentional paradox of the original. It is, "What time I fear, I put my trust in Thee," and fear not. "The flesh is weak," in this he fears; but there is "a strength made perfect in weakness," and in this he fears not.

v. 4 should be (as in R.V.)—

> "In God will I praise His word;
> In God have I put my trust;
> I will not be afraid;
> What can flesh do unto me?"

The word "flesh" lays emphasis on man's frailty and transitoriness (comp. Ps. lxxviii. 39).

vv. 5, 6. In *v* 2 the "enemies" are literally "watchers." Here this idea is fully worked out. It is notable that his Philistine enemies are said to use guile, to "wrest his words," to "watch his steps," to "lay wait for his life." Perhaps, now as afterwards, Achish was inclined to trust and favour him, and therefore such guile was needed.

v. 7. *Thou, O God,* &c. It should be, "In Thine anger cast down the peoples," that is, "the Gentiles"—an indirect allusion to the heathen character of the enemies, which is another indication of the correctness of the historical reference given to this Psalm.

v. 8. *Put my tears into thy bottle*—that is, by a striking metaphor, treasure up my tears, like choice wine or water for the desert. *Lacrymæ pœnitentium vinum angelorum* (St. Bernard, quoted by Dr. Kay on this passage). Every wandering, every tear, is noted as precious in God's book.

v. 10 is more forcible in the original—

> "In God will I praise His word;
> In Jehovah will I praise His word."

The emphatic repetition with the name Jehovah marks an appeal to the special Covenant, added to the natural trust in God. The use of the phrase "in God" implies a communion in soul with Him, on which the trust is built.

v. 11. The opposition of God's love to man's enmity runs through the Psalm (*vv.* 1, 4, 11), as though by reiteration the Psalmist would impress it upon his own soul. Man is little, but near; God's greatness seems far off, and it needs an effort to bring it home, not only to the mind, but to the heart.

v. 12 should be (as in R.V.)—

> "Thy vows are upon me. O God;
> I will render thank-offerings to Thee."

The Psalmist (it seems) had made a vow, trusting in God's protection. Now it has come, or is confidently anticipated; and he pays the vow gladly.

v. 13. *The light of the living.* It should be "the Light of Life" (comp. John viii. 12)—the light which is not only the guide, but the necessary condition of life, coming from Him, who is the Life itself.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

Psalm 57. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me ; for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, until this tyranny be overpast.

2 I will call unto the Most High God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth : my soul is among lions ;

5 And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

9 Awake up, my glory ; awake, lute and harp : I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

Psalm LVII.

The heading describes this Psalm as a "Psalm of David, when he fled from Saul in the cave"—evidently the cave of Adullam (1 Sam. xxii. 1), or the cave of Engedi (1 Sam. xxiv. 1—3). The close connection with the preceding Psalm, belonging to the sojourn in Gath immediately before the flight to Adullam, suggests the former. The whole character of the Psalm—the freshness and vigour of style, the buoyancy of tone and the vivid abruptness of transition from one point to another—accord well with the occasion and with the general tenour of David's early Psalms. It is a Psalm of almost exuberant confidence in God out of the very jaws of danger, applied accordingly as a Psalm of Easter-Day to the great triumph of the Righteous One over the powers of Hell and Death.

The burden, "Set up Thyself," &c., divides the Psalm into two equal parts—the first (*a*), in *vv.* 1—6, a cry of confident faith against the devouring enmity of man; next (*b*), in *vv.* 7—12, a burst of thanksgiving over the anticipated deliverance.

Like Ps. lviii., lix., lxxv., it is headed "Destroy not"—probably the name of the air to which the Psalm was to be sung (see Isa. lxv. 8).

v. 1. *Under the shadow of thy wings.* Comp. Deut. xxxii. 11; Ps. xvii. 8; lxiii. 7.

This tyranny—properly "destruction"—is evidently the persecution of Saul, of which David knew well, from God's promise to him, that it would pass away.

v. 2. *The most high God.* This special name is emphatic and unusual—found only here and in Ps. lxxviii. 56. It appeals to Him in His exalted Majesty of power; and leads on to the application of that power to the deliverance of His servant ("God who performeth all things for me").

v. 3. *Save me from the reproof*—properly, "Save me, when he that would swallow me up reproacheth" (comp. lvi. 1). God from heaven blesses with salvation; man reviles and rages in vain.

vv. 4, 5 (with some difficulties of exact translation) draw a vivid picture of his enemies in rapid variation of metaphor. Now they are devouring "lions" in cruelty; now "firebrands" in wrath; now they openly threaten with "the spears and arrows" of violence; now they pierce with the "sharp sword" of a false tongue (comp. lii. 3). The vividness of this consciousness of man's enmity is evidently contrasted with the Psalmist's confidence in the supreme strength of God.

v. 6 pleads with God for "His Name's sake." The salvation of His servants from the wicked is the highest exaltation of His glory before men and angels (comp. Eph. i. 6, 12; iii. 10).

v. 8. *My heart is fixed*—"stedfast, unmoveable" amidst all the storms of danger and trouble.

v. 9 evidently implies that this is a Morning Psalm. The probable rendering of the last clause is striking, "I myself will awake the morning"—anticipate the dawn by my hymn of praise. *My glory*, as in Ps. xvi. 9 and xxx. 12, is "my soul." The soul wakes first: next wakes the music of its praise.

v. 10. *Among the people*, &c. The idea of this proclamation of God's glory among the heathen is probably suggested by the circumstances of the time—the late sojourn in Gath, and the restless wanderings on the debateable frontier ground. The Divine glory is (as always) the manifestation of the infinite greatness of His mercy and truth in salvation (see *v.* 6).

Psalm LVIII.

This Psalm—terrible in its denunciation of hardened sinners, prayer for their destruction, and rejoicing over their doom—is ascribed to David; the force and abruptness of the imagery, and the intensity of wrath against evil, suit the ascription well. There is nothing to fix its period (see, however, note on *v.* 1), but the characteristics are those of David's earlier Psalms.

Psalm 58. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder, that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths ; smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace ; and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

Evening Prayer.

Psalm 59. *Eripe me de inimicis.*

DELIVER me from mine enemies, O God : defend me from them that rise up against me.

It evidently contains (*a*), in *vv.* 1—5, a description, half sarcastic, half denunciatory, of hardened wickedness; (*b*), in *vv.* 6—8, a vehement cry to God against it; (*c*), in *vv.* 9, 10, an exultant anticipation of the vindication of God's justice by its fall.

v. 1. *O ye congregation.* This rendering (unsupported by ancient versions) is probably wrong. As the text stands it must be, "Do ye utter the silence of righteousness?" *i.e.* the righteousness which hath hitherto been silent. This has been supposed to allude to Absalom's pretence (2 Sam. xv. 3, 4) of rectifying the miscarriage of David's justice. But the expression is harsh and artificial; and it is probably best (by a slight correction) to read (as in R.V. marg.)—

"Do ye utter righteousness, O ye gods?
Do ye judge uprightly the children of men?"

Gods (as in Ps. lxxxii. 1, 6) are the great ones of the earth, with perhaps an allusion to their haughty self-exaltation above mere "children of men."

v. 2. *Yea* is "Nay rather."

Deal with wickedness—properly, "deal" or "weigh out wickedness," in the scales of miscalled justice.

vv. 3—5. To the sarcasm of the previous verses succeeds abruptly vehemence of denunciation on the hardened persistence in evil—perverseness, falsehood, malignity—and on the utter refusal to listen to all charms of persuasion to good.

v. 5 is perhaps literally—

"Which refuseth to hear the voice of the whisperer,
Of the skilful weaver of charms."

The allusion is to the hissing whisper of the charmer, and to the magic ceremonies of incantation.

vv. 6—8, with still more forcible abruptness, accumulate metaphors of prayer against the wicked—that the teeth of their ravening cruelty may be broken; their strength flow away like a stream; that their arrows may be cut off or snapped ("rooted out" in our version); that they may waste like the snail (as it leaves its trail behind); that their evil may be abortive in its very birth; that the fire of their mischief may be swept away by the whirlwind of God's judgement.

v. 8. The Prayer Book version of this difficult verse is certainly wrong, and hardly intelligible. We should probably render—

"Before your pots feel the (fire of) thorns,
Whether green or burning, he shall whirl (their brands) away."

The metaphor is from the fire kindled in the wilderness, and the brands whirled away, still half green, half burning, by the blast. The thorn fire, rapidly kindled and extinguished, is the threatening and abortive mischief of the wicked (comp. Ps. cxviii. 12, Eccl. vii. 6). Another rendering refers the latter verse to the food, "whether raw or boiling hot," &c. But this is less natural and striking.

vv. 9, 10 express in terrible vividness the stern judicial rejoicing over the blood of the wicked. Comp. Ps. lxviii. 23, "That thy foot," &c. The rejoicing is, indeed, not over their death in itself, but over the manifestation through it of a "God who judgeth the earth," and the consequent certainty that "there is a reward for the righteous." Yet even so this passage (like many others in the Psalms) breathes the righteous indignation of "the spirit of Elias," rather than the higher and diviner spirit of Him who wept over Jerusalem.

PSALM LIX.

In the heading this Psalm is called a Psalm "of David, when Saul sent and they watched the house to kill him." It is difficult to decide for or against this ascription. The general style and character of the Psalm, in its bold imagery and intensity of wrath, and many special allusions, suit well with the ascription. Against it, however, we have to set the emphatic reference (in *vv.* 5, 8, 11) to the heathen—hardly explained by comparison with liv. 3, or by the supposition (in itself apparently probable) that Saul

employed aliens, such as Doeg and "Cush, the Edomite," against David. It has been noted also that the phrase "my people" could hardly be used by any but a king of Israel. The Psalm, by whomsoever written, is striking in its force, occasionally obscure in its concentration of meaning, and alternating between fierce wrath against the enemy and exulting confidence in God.

It falls into two divisions, each again subdivided. The former contains (*a*), in *vv.* 1—5, a prayer for deliverance of the innocent from the men of blood, and for righteous visitation of the heathen; and (*b*), in *vv.* 6—9, a picture of them, the enemies, ravening like dogs for prey, and scorned by the righteous Lord. The latter contains (*c*), in *vv.* 10—13, a vehement prayer, first for signal chastisement, and then for final destruction of the enemies; and (*d*), in *vv.* 14—17, an ironical repetition of the metaphor of (*b*), and a concluding burst of praise to the Deliverer.

vv. 1—4 agree well enough with the descriptions elsewhere given of the enemies of David in the time of Saul, in respect of treachery, unscrupulousness, and thirst for blood. The metaphors are naturally drawn from warfare—the ambush, the muster, the running to station themselves ("prepare themselves") against their prey. Moreover, the vehement protestations of innocence are characteristic of the Psalms of this period.

v. 5. Here, however, difficulty begins. The invocation to "Jehovah," the Eternal One—the "God of hosts" (see xxiv. 10), the Lord of all rational beings—the "God of Israel," the God of covenant with His own people—is emphatic, and the prayer that He will "visit the heathen," can hardly refer to individual aliens in the service of Saul. It is just possible that "heathen" may be used as a synonym with the "wicked transgressors," aliens in heart from God and traitors to Israel. But there is no indication in the Psalm of such metaphorical use.

vv. 6, 7 again refer with striking appropriateness to the bloodhounds of Saul, compared to the wild famished dogs of Eastern cities, prowling in the dusk for prey.

They grin—properly "snarl like a dog."

They speak should be, "they belch forth" or "foam" "at the mouth."

Swords in their lips (comp. lv. 22; lvii. 5). The metaphor is here dropped, as also in the next clause, "For who (they say) doth hear?" (comp. x. 12, 14).

v. 9. *My strength*, &c. It should probably be, "O my strength, I will wait upon Thee" (comp. *v.* 17).

v. 10. *God sheweth*, &c. The true meaning (as in A.V. and R.V.) here and in *v.* 4, is far more beautiful. "God shall prevent me"—anticipate my needs and my prayers (comp. Ps. xxi. 3) in the freedom of His mercy.

vv. 11—13 form an awful prayer of imprecation against the enemies, First, that they may not be speedily swept away, lest "my people" forget it, but remain in slow destruction as a warning to God's servants; then that they may be taken in the snare, because of the sin of their lips, their utterance (oddly rendered "their preaching") of cursing and falsehood; lastly, that after this longsuffering they may be consumed in wrath, and in their destruction be a monument of the wrath of God as the Judge of all the earth. Here, again, there is the same reference to heathen as heathen, difficult to explain on the traditional hypothesis.

vv. 14, 15 appear to be a sarcastic and defiant repetition of the metaphor of *vv.* 6, 7. ("They will return" should be "Let them return.") Then let the hungry pack return (he says) after their wont, and raven for food in the evening; "unsatisfied let them prowl all night in vain" (as in the marginal reading of A.V.).

vv. 16, 17 are similarly a fuller and more emphatic repetition of *v.* 9, as a morning song of thanksgiving. The "refuge" (here and in *v.* 9) is the "high fortress" of safety, from which the Psalmist looks down on the vain fury and persistency of his enemies. God is the "God of his strength and the God of his mercy."

Psalm LX.

The heading of this Psalm makes it a Psalm "of David, when he strove with Aram-naharaim" ("Syria of the two rivers," *i.e.* Mesopotamia) "and Aram-zobah" (Syria of Zobah), "when Joab returned and smote of Edom in the valley of salt twelve thousand." The war referred to is noticed in 2 Sam. x. 7—19; 1 Chron. xviii. 12, 13; xix. 6—19; and (by allusion) in 1 Kings xi. 15, 16; but the inscription can be taken from none of these, and is obviously of independent authority. It would appear that Joab was sent back from Syria to quell a rebellion in Edom, which he did (through Abishai, according to 1 Chron. xviii. 12, 13), and punished the rebels with merciless severity (1 Kings xi. 15, 16). The Psalm itself shews that after this David had suffered a critical reverse (unrecorded in the history) before the final victory, which brought him to the zenith of his power. Between the defeat and the victory the Psalm is clearly written.

It is said to be on *Shushan-eduth* ("the Lily of Testimony"), probably the tune to which the Psalm was sung.

The Psalm, thoroughly suiting its occasion, has three parts: (*a*), in *vv.* 1—5, mingled lamentation and hope under defeat; (*b*), in *vv.* 6—8, the proclamation of God's answering promise of triumph; (*c*), in *vv.* 9—12, the confident acceptance of that answer in prayer and thanksgiving.

vv. 1—3 are the complaints of defeat and disaster, described under two figures—the earthquake, which "moves the earth and divides it," makes "breaches" (in our version strangely rendered "sores") in it and "shakes it"—the "drink of bewilderment as wine" ("deadly wine"), under which the hearts of the people "stagger like a drunken man" (comp. Ps. lvii. 27).

v. 4. If the translation of our Prayer Book and Bible Versions be adopted, this verse marks a change of idea—to the remembrance that even in defeat "God gave His people a banner" (in our version "token") round which to rally for deliverance. But many Ancient Versions render—

> "Thou hast given a banner to those that fear Thee
> (Only) that they may flee before the bow;"

and, as the verse is, by the *Selah* following it, apparently connected with the previous verses, this interpretation may be the true one.

v. 5, *Therefore*, &c., should be (as in R.V.)—

> "That thy beloved may be delivered,
> Save with Thy right hand," &c.

It marks the turning from the sad confession of the previous verses to a prayer for deliverance, answered in *v.* 6.

v. 6. *In His holiness* (comp. Ps. lxxxix. 36), that is, in the sanctity of His promise; or perhaps, as in the LXX., "in His sanctuary" by some oracle solemnly given.

vv. 6—8 enumerate the sources of David's strength. First, "Shechem and Succoth"—apparently representing the west and east of Jordan—possibly referring here to the subject races still left. These are "divided and meted out" in unquestioned sway. Then "Gilead and Manasseh," the Israelite regions of the east, Ephraim and Judah, the great tribes of the west—Ephraim "the strength" (or defence) "of the head," as the most powerful, Judah the "Law-giver" or "Sceptre" (see Gen. xlix. 10), as the royal tribe. (This description marks the early date of the Psalm.) Then the subject peoples, described in scornful triumph—"Moab, the wash-pot" (for washing the feet); "Edom," the slave to whom "the shoe," taken off for washing, "is cast"; Philistia bidden to "cry aloud" ("be thou glad") in forced homage, or in terror. (Note the repetition, with variation, of this section in Ps. cviii. 6—13).

v. 9. *The strong city*, the central fortress of the unconquered foe. *Who will lead me*, &c., should be, "Who hath led me into Edom?" The conquest of Edom, already achieved, is the earnest of future triumph.

v. 10. *Hast not Thou*, &c. This mistranslation mars the sense. It should be, "Wilt not Thou, O God, who hadst cast us out," &c. David speaks in hope of the return of God's help after His temporary displeasure; for this he prays in *v.* 11; through this he anticipates triumph in *v.* 12, with an anticipation gloriously fulfilled.

2 O deliver me from the wicked doers : and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O LORD.

4 They run and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up, O LORD God of hosts, thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening : they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips : for who doth hear ?

8 But thou, O LORD, shalt have them in derision : and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee : for thou art the God of my refuge.

10 God showeth me his goodness plenteously : and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why ? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return : grin like a dog, and will go about the city.

15 They will run here and there for meat : and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

Psalm 60. *Deus, repulisti nos.*

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased ; O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast showed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver ;

8 Moab is my wash-pot ; over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast not thou cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

Psalm 61. *Exaudi, Deus.*

HEAR my crying, O God : give ear unto my prayer.

2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I alway sing praise unto thy Name : that I may daily perform my vows.

THE TWELFTH DAY.

Morning Prayer.

PSALM 62. *Nonne Deo?*

MY soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt : their delight is in lies; they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God : for my hope is in him.

Psalm LXI.

This Psalm is clearly the Psalm of an exile "in the ends of the earth," longing for the sanctuary of God; and it dwells with special emphasis of faith on the promise to "the king" for all generations. Ascribed to David, it suits well in both these points the time, to which so many Psalms belong, of the flight from Absalom, when he would naturally fall back in the hour of desolation on the great promise of the "sure mercies of David." Both in special expressions and in the general tone, passing from distress into confidence, it much resembles other Psalms known to belong to that time.

In the first portion (*a*), in *vv.* 1—4, it is a cry of prayer; in the second (*b*), in *vv.* 5—8, it is an expression of faith and praise.

v. 2. *From the ends of the earth*—the natural exaggeration of the sorrow of the exile in the desolation of the wilderness.

v. 3. *Higher than I*—properly, "the rock too high for me" to climb unaided—the Presence of God, which is, as usual, described as the "refuge" and the "strong tower" of safety.

v. 4. *I will dwell*, &c. This is properly the expression of a wish, "Let me dwell," or "I would dwell" *in Thy tabernacle* (tent). The allusion may be only to rest under the tent of God's protection, as under "the covering of His wings." But it most probably refers to the Tabernacle on Mount Zion, from which he is far away, though God is with him still. The very metaphor, "under the shadow of Thy wings" (see Ps. xvii. 8; lvii. 1; lxiii. 7; xci. 4), may be suggested here by the thought of the outstretched wings of the cherubim in the Sanctuary.

v. 5. *Thou hast given*, &c. The best rendering is probably that of the A.V. and R.V., "thou hast given me the heritage of those who fear Thy Name" that is, the heritage of Israel, which David knows to be his by promise, though now it seems to be lost.

v. 6. *The king*, &c. It seems strange at first sight that David should thus speak of himself in the third person. But the explanation lies in the interpretation of the Jewish Targums "the King Messiah." David speaks of himself, not personally, but as the recipient of the great promise to his seed, so often quoted (2 Sam. vii. 12—16), as is obvious by the reference to never-ending life and blessing of God's mercy and truth, never to be taken away. So far the Psalm is Messianic in its ultimate meaning, but its immediate idea is the security to himself for triumph and restoration which the great promise implies.

v. 8. *Perform my vows.* As in Ps. lvi. 12, the Psalmist's vows, made in exile and trouble, are to be performed on joyful return to Jerusalem.

Psalm LXII.

This Psalm—again described as a Psalm of David—is connected with the name of Jeduthun (or Ethan), head of the Levitical companies. In this it is like Ps. xxxix., with which it has many resemblances in expression. But the heading here is not "for," but "after the manner of," "Jeduthun"—perhaps as set to some music composed by him. There is little of internal evidence of authorship or date, except the indications of rising enmity against the Psalmist and of oppression and disorder in Israel. If the Psalm be David's, this points to the same period as that of the preceding Psalm.

It is broken by the *Selah* into three sections: (*a*), in *vv.* 1—4, an indignant remonstrance against the enemies; (*b*), in *vv.* 5—8, an outpouring of confidence in God; (*c*), in *vv.* 9—12, a defiance in His strength of all earthly power.

v. 1. *Truly.* The word is used emphatically six times in this Psalm, in *vv.* 1, 2, 4, 5, 6, 9 (as three times in Ps. xxxix. 6, 7). "Only" would be the best rendering ("Only upon God," &c.). *Still* (here and in *v.* 5) is "in silence." Amidst all the din of enmity his soul keeps silence and is at peace in God.

v. 3. *Ye shall be slain*, &c. This is

6 He truly is my strength and my salvation : he is my defence, so that I shall not fall.

7 In God is my health and my glory : the rock of my might; and in God is my trust.

8 O put your trust in him alway, ye people : pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity : the children of men are deceitful upon the weights; they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery; give not yourselves unto vanity : if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same : that power belongeth unto God;

12 And that thou, Lord, art merciful : for thou rewardest every man according to his work.

Psalm 63. *Deus, Deus meus.*

O God, thou art my God : early will I seek thee.

2 My soul thirsteth for thee; my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving-kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee in this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied, even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

an erroneous rendering. The verse should be—

"How long will ye set upon a man,
That ye may slay him, all of you,
Like a bowing wall, like a tottering fence?"

It is the Psalmist who feels his state precarious, so that a touch may break him down. So it certainly was with David at the outbreak of the rebellion.

v. 4. This verse is also mistranslated. It should run—

"Only from his excellency they consult to thrust him down,
They who delight in lies," &c.

The picture, as in many similar Psalms, is both of violence and of treachery—the two chief weapons of rebellion.

vv. 5, 6 repeat *vv.* 1, 2 with certain characteristic changes, turning assertion of faith into self-exhortation, under the sense of pressure and trouble; accumulating in *v.* 7 the expressions of confidence in God's goodness (as our "salvation," "glory," "strength," "refuge"); adding, in *v.* 8, a call to the people of God to join in the confidence that He is a refuge for them all.

v. 9 again misses the sense of the original, the words rendered "men" in the two clauses being different (see A.V.).

vv. 9, 10 should be—

"Only a breath are men of low degree,
And men of high degree a lie;
In the balance they mount upward,
They are altogether lighter than a breath;
O trust not in wrong, rely not vainly on robbery," &c.

Men of all degrees are referred to as powerless; but the reference seems especially to the great men ("the princes"), who were prominent in the rebellions both of Absalom and Adonijah.

vv. 11, 12. *God spake once*, &c. (comp. Job xxxiii. 14; xl. 5). The phrase describes truth emphasized by reiteration. The claim is not only of sole power, but of a power discriminating between men, in justice and yet in mercy—judging according to works, yet not "extreme to mark what is done amiss." In this faith is the essence of all vital religion.

PSALM LXIII.

This most beautiful Psalm is ascribed to "David, when he was in the wilderness of Judah"—"the barren and dry land," which suggested the image of spiritual thirst. As usual, it combines the longing for the worship of the Sanctuary with the sense of a presence of God still with the exile. Like the preceding Psalms, it evidently belongs to the time of weariness, distress, and thirst—such as were so painfully felt (see 2 Sam. xvii. 2, 29) on the flight from the rebellion of Absalom. It is a Morning Psalm, and as such it has been used daily from early times in the Eastern Church.

It falls into two unequal parts: the first (*a*) and most beautiful, in *vv.* 1—9, being an outpouring of aspiration for God and confidence in Him; the latter (*b*) a brief expression of defiance to those who would assail the king (*vv.* 10—12).

v. 2. The cry, like xlii. 2, "My soul is athirst for God," is the universal cry of men, in sense of helplessness and weariness, to the God of comfort; yet in both cases it is probably suggested and stimulated by the physical conditions under which the Psalm was written. Both "soul" and "flesh" (comp. lxxxiv. 2) feel the intense craving for God's blessing, by which both must be sustained.

v. 3. "In holiness"—properly, "in the Sanctuary." The word "thus" should be repeated at the beginning of *v.* 5. The repetition is suggestive, "So have I beheld thee" (in happier days) "in the Sanctuary"; "so will I magnify thee as long as I live." While the Psalmist fondly regrets the worship in which he beheld (see Ps. lxxvii. 13) the power and glory of God manifested in His Sanctuary, and felt His "loving kindness as better than life itself," yet he knows that everywhere he may enjoy the same worship, and receive the mercy of the same God.

9 My soul hangeth upon thee : thy right hand hath upholden me.

10 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him shall be commended : for the mouth of them that speak lies shall be stopped.

Psalm 64. *Exaudi, Deus.*

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward : and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words ;

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves, how they may lay snares ; and say, that no man shall see them.

6 They imagine wickedness, and practise it : that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him : and all they that are true of heart shall be glad.

v. 6. *Marrow and fatness.* The metaphor again suggested by the weariness and hunger of the writer. The longing for God's presence is the soul's thirst; the finding of it is the soul's satisfaction and the spring of joyful praise (comp. John vi. 35).

v. 7. The allusion is one of special beauty and truth—to the last thought of God at night, which is the most peaceful, and the first consciousness in the returning freshness of the morning, which is the most vivid (comp. Ps. xlii. 8).

v. 8. *Under the shadow of Thy wings* (comp. Ps. xvii. 8; lvii. 1; xci. 4).

vv. 10—12 turn, in sudden change of tone, against the enemy, emphatically described as the enemies of "the King," seeking his soul to destroy it (comp. 2 Sam. xvii. 1—4).

v. 10. *Under the earth*—to the nothingness of *Sheôl* (or Hades). See Ps. ix. 17.

v. 11 should be—

"Men shall give him over to the sword;
They shall be a portion for jackals."

The leader is perhaps distinguished from his followers; he shall fall, and they shall be slaughtered and left to the wild beasts. The "foxes" (as in Judg. xv. 4) are the jackals.

v. 12. *Shall be commended*—properly, "shall glory" or "triumph." The Name of God, invoked in faith, shall be victory; the utterance of falsehood against Him shall bring disgrace.

PSALM LXIV.

The marked resemblance between this Psalm and Psalm vii. tends to confirm the traditional ascription to David. But there is little in the Psalm itself to refer it with certainty to any special time or circumstance of his life. It is simply a prayer for, and anticipation of, God's judgment on crafty and bitter enemies.

In *vv.* 1—6 we have (*a*) the picture of malignity and falsehood; in *vv.* 7—10, the glad foresight of God's vengeance upon it.

v. 3. Comp. Ps. xi. 2; lvii. 4; lviii. 7. The chief weapon of the conspiracy is slanderous falsehood—the sharpened sword and deadly arrows of the tongue—such as David experienced, both in the days of his early persecution and in the later conspiracy of Absalom. But the idea of a subtle conspiracy is prominent, encouraging the enemies both in open mischief and in secret treachery.

v. 6. This difficult verse should be rendered (if the present text may stand)—

"They devise wickedness;
We have accomplished (say they) a skilful device,
And their inward thought and their heart is deep."

It is the malignant and self-complacent subtlety of the enmity which most impresses the Psalmist. This would suit especially with the evil counsel of Ahithophel, on which so many of the later Psalms of David dwell.

vv. 7, 8 should probably be—

"God shall shoot at them with an arrow;
Suddenly their wound comes;
They (or "He") shall cause them to stumble;
Their own tongue is against them;
All who see them shake their heads."

The picture is vivid. As they are aiming their shafts (see *v.* 3), the shaft of God strikes them (comp. Ps. vii. 13); wounded before they know it, they stumble; their own treachery works out their ruin (comp. Ps. vii. 17), and all who see it "shake their heads" (comp. xxii. 7) in derision.

vv. 9, 10. The fall of the wicked wakes only derision; the sense of God's righteous judgment manifested in it adds the higher element of satisfaction and confidence in Him (comp. lviii. 10).

Evening Prayer.

Psalm 65. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

4 Blessed is the man whom thou choosest, and receivest unto thee : he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt show us wonderful things in thy righteousness, O God of our salvation : thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains : and is girded about with power.

7 Who stilleth the raging of the sea : and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens : thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : thou makest it very plenteous.

10 The river of God is full of water : thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows : thou sendest rain into the little valleys thereof : thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

Psalm LXV.

This singularly beautiful Psalm of Thanksgiving evidently belongs to a time when God had blessed His people by signal deliverance before the heathen, and when a bountiful harvest was springing up under His blessing. Although ascribed traditionally to David, it is generally thought to be of later date, and by many referred especially to the time after the defeat of the invasion of Sennacherib (see Isa. xxxvii. 30, "in the third year, sow ye and reap, and plant vineyards"). It is "for the chief musician," to be used in the solemn worship of the Sanctuary—clearly at some great festival of thanksgiving.

It divides itself into three parts: (*a*), in *vv.* 1—4, the expression of thankful worship in God's Temple; (*b*) followed, in *vv.* 5—8, by a commemoration of His deliverance, manifesting Him to all nations; (*c*) concluding, in *vv.* 9—14, with a singularly vivid and lovely picture of His blessing the land with fruitfulness.

v. 1. The original is, "Praise waiteth for Thee," or "is hushed before Thee." The latter rendering is one of singular beauty; the first awe of worship breathes silence (comp. Isa. xli. 1; Hab. ii. 20); then follows the thank-offering already vowed; and after this comes the utterance of prayer.

v. 2. *Thou that hearest prayer* is the special epithet of a living and loving God, who has really relations of covenant with His people. To such a God as this, and to Him alone, will "all flesh come." The universal instinct of prayer is, indeed, a witness to Him; but only when "we *know* that He hears us" can that instinct grow into the fulness of religious life.

vv. 3, 4 are the utterance of prayer: first, the confession of sin, and the confidence of pardon for all. "As for our sins, Thou shalt cover them," or "purge them" (here rendered, "O be Thou merciful," &c.); next, thankful sense of the blessing of the man whom God receives as His own; lastly, the prayer (for so it should be translated), "Let us be satisfied with the blessings of Thy house"—the desire of perfection being kindled by the earnest already granted.

v. 5. *Thou shalt shew us*, &c., should be, "Thou dost answer us by terrible things in Thy righteousness"—evidently referring to some manifestation of God's judgment before the whole world (such as the destruction of Sennacherib's host). It is notable that this judgment, terrible as it is, makes Him not the fear, but "the hope of all the ends of the earth, and of the sea of the distant ones."

vv. 6—8. On this remembrance naturally follows the thought of God as the God of all—in the physical world, the founder of the stability of the everlasting hills, and the curber of the restless motion of the great deep—in the world of men, the stiller of the surging madness of the people, and the awe of all who dwell in the utmost parts of the earth—in both the God of the whole universe, in whom the outgoings of morning and evening alike rejoice.

vv. 9—14. From this grand conception the Psalmist turns to the nearer and more gracious manifestation of God in blessing to His land—the blessing at once of abundance and joy—alike on the cultivated valleys waving with corn, and the "pastures of the wilderness" (see Joel ii. 22) full of sheep.

v. 10. *The river of God*—probably "the water above the firmament," the treasure-house of the rain (comp. Job xxxviii. 25—28), which is the "preparation for the corn" and "the provision for the earth."

v. 11. The original is singularly graphic—

> "Thou waterest her furrows, thou pressest down her ridges;
> Thou makest it soft with the showers of rain;
> Thou blessest the springing thereof."

v. 12. *Thy clouds.* It should be, "Thy paths"—the footsteps of God's Providence, round which fruitfulness springs up.

vv. 13, 14. The original (see R.V.) is more striking—

> "They drop on the pastures of the wilderness,
> And the hills are girded with joy;
> The pastures are clothed with flocks;
> The valleys are thick with corn."

13 They shall drop upon the dwellings of the wilderness : and the little hills shall rejoice on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that they shall laugh and sing.

Psalm 66. *Jubilate Deo.*

O BE joyful in God, all ye lands : sing praises unto the honour of his Name; make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men.

5 He turned the sea into dry land : so that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people : and such as will not believe shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thine house with burnt-offer-

v. 14. *They shall laugh*, &c. They —the folds of the wilderness and the cornfields of the valley alike—"shout for joy; yea, they sing." From the earth itself, as from its inhabitants, go up first the impulsive cry of joy, and then the deeper utterance of praise.

PSALM LXVI.

This Psalm has in the heading no ascription, possibly because it is to be referred to the same time and authorship as Ps. lxv. In style it seems like that Psalm; its substance well suits the same occasion of the deliverance from Sennacherib; and from the change in *v.* 12 from the plural to the singular, it has been with much probability referred to Hezekiah himself. The historical allusion in *v.* 5 is thought to mark it as a Passover Psalm; and this would certainly bring it to the time of the early growth of the harvest, referred to in Ps. lxv. It only differs from that Psalm in making no reference to physical blessing, but dwelling exclusively on national deliverance.

Its divisions are clearly marked by the interposition of the *Selah:* (*a*), in *vv.* 1—3, the call of homage to God from all the earth; (*b*), in *vv.* 4—6, the special commemoration of the deliverance of His people; (*c*), in *vv.* 7—11, the vivid remembrance of the trial from which they were delivered; (*d*), in *vv.* 12, 13, the personal promise by the Psalmist himself of the sacrifice of thank-offering; and (*e*), in *vv.* 14—18, the recital of God's blessing on his prayer uttered in the hour of trouble.

v. 1. *Make his praise glorious*, properly, "Ascribe glory to Him in praise"—as in the *Gloria in Excelsis* "give thanks to Him for His great glory"—the essential glory, of which all glories of earth are but the reflection.

v. 2. *Be found liars*, &c. The phrase (as in xviii. 45) properly means "yield obedience"—perhaps here only the feigned obedience of terror. In any case the next verse describes this as passing into a true worship from all the earth.

v. 5 should run, "He turned the sea into dry land; through the river men passed on foot"—a double allusion, to the passage of the Red Sea and the passage through the Jordan, as the beginning and the close of the wanderings in the wilderness. "There"—in the land which God gave them by these His mercies—they "will rejoice in Him." The allusion, however, would be somewhat abrupt, except in connection with use at the Passover.

v. 6. *Such as will not*, &c. It should be, "As for the rebellious, let them not vaunt themselves." The eyes of God's majesty "behold the people," the nations of the earth; under those eyes the vaunts of the rebellious must come to nothing (comp. Isa. xxxvii. 23—the remonstrance with Sennacherib). The history shews us how the deliverance of Israel impressed even the heathen nations around.

v. 9. The past suffering is viewed as in the true sense a discipline of trial—purifying the silver from dross (comp. Isa. i. 25; Zech. xiii. 9; Mal. iii. 3). But it is vividly described under various images, which shew how bitter it had been—now as danger, "a snare" to the feet—now as a weight of suffering, "laid on the loins" of those made as beasts of burden—now as humiliation, in the insolent trampling of the foe over their heads—now as passage through "the fire and water" of opposite kinds of trial (comp. Isa. xliii. 2).

v. 11. *A wealthy place*—literally "a place of abundance," or "a place of liberty" (as in Ps. xviii. 19).

vv. 12, 13 The change to the singular is striking; the Psalmist speaks with dignity—as a king might well speak—in the name of the whole people. He promises the two only offerings which man in himself can offer—the thank-offering of homage, "the incense of rams" (see Exod. xxix. 18), and the "burnt offering" of willing self-dedication, soul and body, to God.

vv. 14—18. In these verses the Psalmist, speaking still in a tone of authority, turns from God to man, from worship to exhortation; making his own spiritual experience a lesson to others. As in other Psalms, we note the strong protestation of integrity and of consequent confidence in God's favour to his prayer (comp. Hezekiah's words in 2 Kings xx. 3)—in itself earnest and right,

ings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

Psalm 67. *Deus misereatur.*

God be merciful unto us, and bless us : and show us the light of his countenance, and be merciful unto us ;

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : yea, let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

yet hardly to be taken up by the deeper self-knowledge of the Christian. Even here it passes into absolute trust in God's mercy as the ultimate stay of the soul. The emphatic reference to a personal deliverance suits exactly with the case of Hezekiah's recovery from sickness and the tone of his prayer (Isa. xxxviii. 3).

PSALM LXVII.

This Psalm—also anonymous, and noted as for Liturgical use—probably belongs to the same group as Ps. lxv. and lxvi. We find in it the same allusions to manifestation of God's glory through Israel to the heathen, and the same reference to His blessing upon the harvest. Its Liturgical character, so strongly marked in the heading, has led to its adoption as a Canticle of our own Evening Service, celebrating, as already come, that universal kingdom to which the Psalmist looked forward.

It may be divided into three sections: (*a*), in *vv.* 1, 2, the introductory prayer for God's blessing to Israel, as a manifestation of Him to the heathen; (*b*), in *vv.* 3–5, a call to the nations to accept that manifestation in worship; (*c*), the thanksgiving for blessings granted, and confidence in fresh blessings to come (*vv.* 6, 7).

v. 1. The reference to the priestly blessing of Num. vi. 26 is obvious (comp. Ps. iv. 7; xxxi. 18; lxxx. 3, 7, 19). But for the *Jehovah* of that blessing we have here the more general name God (*Elohim*), as in the whole of this group—possibly in direct relation to the sovereignty of God, not over Israel, but over all the nations of the earth.

v. 2. The "way" is God's law of righteousness; the "saving health," *i.e.*, "salvation," is the yet better gift of His grace and mercy. Both are "to be known upon earth" through God's blessing to His people. The partial fulfilment of this anticipation was apparently immediate in the days of Hezekiah (comp. 2 Chron. xxxii. 23); but the complete fulfilment can only be in the kingdom of the Messiah.

vv. 3–5 form an enthusiastic call to all the nations, not only to praise God for His glory, but to exult in the knowledge that He will both judge righteously (by His law) and guide ("govern") them (by His Spirit). The blessing, given especially to Israel, is here prophetically extended to all nations.

v. 6. *Shall the earth*, &c. It should be, "the land hath given her increase" (see Lev. xxvi. 4). As in Ps. lxv., the blessing of the harvest has been granted: it is an earnest from God—emphatically called "their own God"—of greater blessing to Israel in the future, through which "all the ends of the earth shall fear Him." The special blessing to God's chosen people is not lost, but extended to the nations gathered round them (comp. Isa. ii. 23; Mic. iv. 1, 2), "The glory of Israel" is "a light to lighten the Gentiles."

PSALM LXVIII.

This magnificent Psalm, in its general tenour clear enough as a triumphal procession of the Ark into the Holy Place, and accordingly (as its first words shew) a grand expansion of the idea of the words used (Num. x. 35) at the setting forth of the Ark on its journey in the wilderness, is yet encompassed with singular difficulty, both as to interpretation in detail, and as to the date and occasion of its composition. The heading ascribes it to David; and, after examining the various dates assigned to it by conjecture—ranging from the days of Solomon down to the return from Exile—we find that the preponderance of evidence decidedly supports the traditional view. The rugged grandeur and obscurity of style, the allusions to Benjamin as the royal tribe, and to Zabulon and Nephthali as the chief Northern tribes (*v.* 27), the reference to Egypt and Ethiopia as the representatives of heathendom, and to their tribute to the Temple (or Tabernacle)—all point to an early date; and no allusions whatever can be found to the later history. If it be a Psalm of David, we should be at first sight tempted to refer it to the bringing up of the Ark recorded in 2 Sam. vi.; but against this are the martial character of the Psalm, and the signs

THE THIRTEENTH DAY.

Morning Prayer.

Psalm 68. *Exsurgat Deus.*

LET God arise, and let his enemies be scattered : let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away : and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God : let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name : magnify him that rideth upon the heavens, as it were upon an horse ; praise him in his Name JAH, and rejoice before him.

5 He is a Father of the fatherless, and defendeth the cause of the widows : even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity : but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people : when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God : even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance : and refreshedst it when it was weary.

10 Thy congregation shall dwell therein : for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word : great was the company of the preachers.

of an already dominant and victorious power. On the whole, the most likely conjecture connects it with the crowning victory over the Ammonites and Syrians—the zenith of David's glory—when (as we see from 2 Sam. xi. 11) the Ark had, for some reason, been taken into the field, and would naturally be brought back with triumphant solemnity.

The Messianic application of the Psalm, marked in the New Testament (Eph. iv. 8—12), clearly belongs to it simply as a grand picture of the victorious royalty of the Kingdom of David, which was the germ and earnest of the greater future. Naturally it applies, not to Our Lord's humiliation or suffering, but to the glory on which He entered at the Ascension, and which is to be manifested in perfection in the awful majesty of the Last Day.

By the Jews the Psalm was used at Pentecost, possibly on account of the special references to the manifestation of God on Sinai, which was associated with that Festival. Hence it has passed into use as a Psalm of WHIT-SUNDAY, for which the allusion to the spiritual gifts coming through the Ascended Lord, makes it singularly appropriate.

It opens (*a*), in *vv.* 1—6, with an introduction of exulting confidence in the victorious and protecting power of the Lord Jehovah; then follows (*b*), in *vv.* 7—14, a thankful commemoration of God's care of His people in the wilderness, and of His gift of victory over Canaan; to this succeeds (*c*), in *vv.* 15—23, a hymn of thanksgiving over the triumphant establishment of God's holy hill, and His royalty enthroned therein; this suggests (*d*), in *vv.* 24—31, a picture of the festal procession of the princes and people of Israel following the Ark to its resting-place, and of the homage of the kings of the Gentiles paid to the Lord; and the Psalm ends (*e*), in *vv.* 32—35, with a burst of praise to the God of heaven and earth, who is especially the God of Israel.

v. 1. *Let God arise*, &c. In Num. x. 35 the words are, "Arise, O Jehovah," &c. Here, as throughout the Psalm, the more general word "God" (*Elohim*) is used, signifying His relation to the world and to man; and the name JAH is emphasized as the covenant name of this Almighty God in verse 4. It is to be noted that the destruction of the enemies, melting like wax in the breath of the Lord, is touched briefly and incisively, and that the passage then gladly expands in dwelling on His goodness and mercy to His people.

v. 4 should be rendered thus—

"Sing unto God, sing praises unto
His Name;
Cast up a highway for Him that
rideth through the wilderness;
JAH is His Name; rejoice before
Him."

The idea is that of Isa. xl. 3, "Prepare ye the way of the Lord; make straight in the deserts a highway for our God." In our version "on the heavens" is taken from the LXX.; "as it were upon an horse" is a mere gloss.

v. 6. *That maketh*, &c., should be (as in A.V. and R.V.), "that setteth the solitary in families, that bringeth out the prisoners into prosperity" (comp. Ps. lxvi. 11). God is set forth as the Father of the helpless, the gatherer of the lonely, the deliverer of the captives; leaving none but the rebellious ("the runagates") to the "land of drought" ("scarceness"). There is a peculiar beauty in the picture of this tender personal goodness of the great and terrible God.

vv. 7—10. The Psalm goes back, as the moving of the Ark suggests, to the old days of the manifestation on Sinai. The passage is all but identical with Judg. v. 4, 5—the opening of the Song of Deborah. God is seen in the terror of the thunder; the earth shakes, the clouds drop water. Sinai ("yon Sinai") itself trembles. But (the Psalmist adds) God's coming is for mercy; the rain of blessing—literal and metaphorical—falls on the congregation (properly the "flock" or "herd") of God, giving rest to the weary, and safety to the afflicted ("the poor").

v. 11. *Of the preachers* is a curious misunderstanding of the sense, which is really, "Great was the host of the women who proclaimed" His triumph—as Miriam at the Red Sea (Exod. xv. 20), Deborah in the grand song (Judg. v.), to which this Psalm contains so many allusions, or the women of Israel in the days of vic-

12 Kings with their armies did flee, and were discomfited : and they of the household divided the spoil.

13 Though ye have lain among the pots, yet shall ye be as the wings of a dove : that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake : then were they as white as snow in Salmon.

15 As the hill of Basan, so is God's hill : even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills ? this is God's hill, in the which it pleaseth him to dwell : yea, the LORD will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels : and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men : yea, even for thine enemies, that the LORD God might dwell among them.

19 Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation : GOD is the Lord, by whom we escape death.

21 God shall wound the head of his enemies : and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan : mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies : and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest : how thou, my God and King, goest in the sanctuary.

25 The singers go before, the minstrels follow

tory over the Philistines (1 Sam. xviii. 6).

v. 12 should be—

"Kings of armies did flee, did flee;
She, who tarrieth at home, divideth the spoils."

Even the weak women of Israel are strong enough to divide the spoil of the mighty (comp. Judg. v. 30).

vv. 13, 14 form a passage of extraordinary difficulty, both of word and of meaning. It is thought that much of this difficulty is due to abrupt quotation of some older battle song. Our version, although it yields a good coherent sense, is certainly wide of the meaning. The translation in R.V. is—

"Will ye lie among the sheepfolds?—
As the wings of a dove covered with silver,
And her pinions with yellow gold—
When the Almighty scatters kings therein;
It was as when it snoweth in Salmon."

This is perhaps as good as any that can be found. But both translation and interpretation are only conjectural. The first line seems a reproach, like Judg. v. 16, "Why abodest thou in the sheepfolds, to hear the bleating of the flocks?" The lines which follow are generally supposed to be a half-sarcastic allusion to the beauty and the wealth of the summer days of peace of which the dove was the emblem, and to which the lingerers clung; but the connection and the comparison to the dove in the beauty of its plumage are somewhat forced. The last line, "the snow on Salmon" ("the dark mountain"), may be proverbial for light amidst darkness, or it may refer to the hosts of the enemy driven like snowflakes before the wind on the mountain side.

vv. 15, 16 are again misunderstood. They should be rendered—

"A mountain of God is the mountain of Bashan;
A mountain of peaks is the mountain of Bashan;
Why look ye askance, ye high mountain,
At the mountain which God hath desired for His abode?"

The high range of Bashan (in which some would include even the snowy Hermon)—in the majesty of its high peaks a "mountain of God," possibly having also its ancient sanctuaries—is the type of physical greatness, disdaining the lowlier sacredness of the Lord's hill, the hill of Zion, and rebuked for its disdain.

v. 17. *Twenty thousand*—that is (as Dr. Kay has it), "myriads twice told"; *of angels* is an error; it should be "and thousands of thousands."

As in the holy place of Sinai is a gloss on the true reading, "Sinai is in the Sanctuary." The idea conveyed is that the Sinai of God's Presence is now in Zion; there is implied a contrast of the terror of awful majesty of the one with the graciousness of God's covenanted Presence in the other, not wholly unlike the greater contrast of Heb. xii. 18—24.

v. 18. *Thou art gone up on high*—perhaps to the Sanctuary on Zion, perhaps to heaven (comp. Ps. xlvii. 5), after conquest of His enemies.

Led captivity captive. The phrase (evidently taken from Judg. v. 12) has not the deeper meaning suggested by the English. It is simply "led captive a band of captives."

Gifts for men, properly "gifts among men"—the homage of willing or unwilling submission.

The whole picture shews us how the Conqueror ascends after His victory; the long train of captives follows; the homage of gifts waits upon him, even from the rebellious, that he may consent to dwell among them.

St. Paul (in Eph. iv. 8—10), applying this passage to Our Lord, takes it in part from the LXX., but varies from the original by altering "receivedst gifts" into "gavest gifts to men," probably to convey the idea that He receives the fruits of His triumph only to give them to His people. He sees in the victory of the Ascension, after the visible manifestation of the Godhead on earth, the perfect Antitype, of which the earthly victory is but the type.

v. 19. *Who helpeth us*, &c.—properly (in a more striking figure), "who beareth our burdens, and who is our salvation."

v. 20 should be (as in R.V.)—

"God is unto us a God of deliverance;
And unto Jehovah the Lord belong the issues from death."

v. 21. *The hairy scalp* is the emblem of youthful vigour and pride.

after : in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council : the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee : stablish the thing, O God, that thou hast wrought in us,

29 For thy temple's sake at Jerusalem : so shall kings bring presents unto thee.

30 When the company of the spearmen and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver : and when he hath scattered the people that delight in war;

31 Then shall the princes come out of Egypt : the Morians' land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing praises unto the Lord;

33 Who sitteth in the heavens over all, from the beginning : lo, he doth send out his voice; yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel : his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even the God of Israel, he will give strength and power unto his people. Blessed be God.

Evening Prayer.

Psalm 69. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even unto my soul.

v. 22. *My people.* These words are not in the Hebrew, and are probably a mistaken gloss. The reference is to the enemies, whom God will bring forth to vengeance from the height of Bashan in the east, or from the depths of the great sea of the west (comp. Amos ix. 1—3).

v. 23. *That thy foot*, &c. The reference is here to the people of God, who shall triumph in the overthrow of the wicked (comp. Ps. lviii. 9). The whole passage is a terrible picture of that stern exultation over righteous vengeance, which belongs to the Old Testament rather than the New.

vv. 24—31 picture the triumphal procession to the Sanctuary, accompanied by the homage of the Gentiles, and heralded by music and songs of praise.

v. 26 appears to be the song of the "maidens playing with the timbrels" on the festal day.

From the ground of the heart is a mistranslation. It should be, ("ye who are) from the fountain of Israel" —the covenanted spring of God's blessing.

v. 27. The tribes here named are clearly the representatives of the South and the North, before the days of the mutilation of Israel by defeat and captivity. Benjamin is called "the ruler," not (as has been suggested) because Jerusalem was in its territory, but because it gave Israel its first king. The "princes of Judah" are a strong company ("their council"), in the contrast of their number and greatness with the littleness of Benjamin.

v. 29. The "Temple," as in other passages, is simply the Sanctuary, already in David's time set up in splendour, and honoured with rich offerings. To it naturally subject kings would bring tribute, as Hiram appears to have done.

v. 30 is wholly mistranslated. It should probably be (nearly as in R.V.)—

"Rebuke the beast of the reeds.
The company of bulls with the calves of the peoples,—
Each prostrates himself with pieces of silver;
He hath scattered," &c.

The "beast of the reeds" (the crocodile or hippopotamus) is the emblem of Egypt. The bulls (as in Ps. xxii. 12; Amos iv. 1) are the princes, and the calves their followers.

God rebukes the pride of the heathen; they who submit are accepted, they who delight still in war are scattered.

v. 31. *The Morians' land* is *Cush* or Ethiopia, the usual name for Upper Egypt. In all the earlier days of Israel Egypt is the great impersonation of heathendom, as not wholly hostile to Israel and its God.

vv. 32—35 are the final burst of praise to God from all the kingdoms of the earth. There is in it a marked similarity to a passage in the Song of Moses (Deut. xxxiii. 26). As the Almighty God He is enthroned in the "heaven of heavens, which were of old, and his strength is in the skies," whence His voice of judgment sounds; as the God of Israel "His excellence is over Israel"; He is "terrible out of the Sanctuary" ("wonderful in the holy places"), giving strength and power to His people.

PSALM LXIX.

This Psalm is a cry of anguish under persecution, with a burning sense of injustice and cruelty, breaking out into imprecation on the enemies, yet cherishing still a sure and certain hope of deliverance by God's mercy. It is traditionally ascribed to David; and it is possible, though with some difficulty, to refer it to one or other of the two periods of suffering and persecution in his life. But it is not easy to apply to him all the description of the condition of the writer, or to understand how in either period he was a sufferer for the sake of the Lord and of His house; and there is much, both in substance and in language, to recommend the conjecture, which ascribes the Psalm to Jeremiah in the hour of his cruel imprisonment (to which *vv.* 15, 16 would literally apply), when men were daily seeking his life, simply because he delivered the message of God, and protested against the profanation of hypocritical service in the very house of the Lord (see Jer. xi. 21—23; xv. 15—18; xxxvii. 15, 16; xxxviii. 1—9). The Psalm (by whomsoever written) has (like Ps. xxii.) been from time immemorial regarded as Messianic in its picture of the cruel and undeserved persecution

2 I stick fast in the deep mire, where no ground is : I am come into deep waters, so that the floods run over me.

3 I am weary of crying : my throat is dry : my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause are more than the hairs of my head : they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mother's children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee are fallen upon me.

10 I wept, and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee : in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation.

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let

of the Great Sufferer. Hence its use as a Psalm of GOOD FRIDAY. Thus in John ii. 17, *v.* 9 is applied to Our Lord's zeal for the cleansing of the Temple; in John xv. 25, *v.* 4 is apparently quoted as descriptive of the causeless hatred of the Jews; in Matt. xxvii. 34 there seems clearly an allusion to the gall and vinegar of *v.* 22; in Acts i. 20 the curse of *v.* 26 is declared to have fallen upon Judas; in Rom. xv. 3, *v.* 9 is expressly quoted as applicable to the self-sacrifice for God of the Lord Jesus Christ. The general principle, however, of typical interpretation applies very forcibly here. The Psalmist is clearly describing his own bitter experience; he may not even have known that it foreshadowed any bitterer suffering of a greater Sufferer; the confession of personal sin (in *v.* 5), and the imprecations of *vv.* 23—29, can have, of course, no counterpart in the majestic innocence and the boundless forgiveness of Calvary. The type is certainly an imperfect, perhaps an unconscious, representation of the Antitype. (On the imprecatory character of the Psalm, see note on Ps. xxxv., and *Introduction*, sect. v.)

It falls into six sections: (*a*), in *vv.* 1—6, a simple cry of complaint before God; (*b*), in *vv.* 7—12, a protestation that the suffering complained of is a suffering for God's sake; (*c*), in *vv.* 13—19, a still more earnest, and yet hopeful, cry for deliverance; (*d*) followed, in *vv.* 20—29, by a vivid picture of the cruelty of the enemies, and imprecation of vengeance upon them; clearing up at last (*f*), in *vv.* 30—37, into a sure and thankful confidence in a speedy salvation.

(Like Ps. xlv. and lxxx., it is said to be upon *Shoshannim*, or "the Lilies," probably the name of the air to which it was to be sung.)

vv. 1, 2. The metaphor of the treacherous quagmire and the sweeping flood is, no doubt, general. But here, and in *v.* 15, it is difficult not to see some allusion to the actual conditions of Jeremiah's imprisonment (Jer. xxxviii. 6).

v. 5. *I paid them* (*i.e.* restored), &c. This clause belongs to the previous verse; it comes in, somewhat abruptly, as a climax to the description of the causeless fury of the enemies. Not only had the Psalmist done them no wrong, but he had willingly atoned for even fancied wrong for the sake of peace.

vv. 5, 6 form a remarkable contrast with the preceding verses. Before man the Psalmist protests his injured innocence, before God, he confesses both foolishness ("simpleness") and actual sin—only praying as God's avowed servant that, for His Name's sake, he may be delivered, lest his suffering and apparent failure be an offence to God's people.

vv. 7—12 certainly apply with striking force to the condition of such a prophet as Jeremiah—deserted and hated by his kindred (Jer. xi. 21—23): zealous for the true sacredness of the house and the honour of the Lord (Jer. vii. 2, 3, 11); a mourner for the coming judgment in a grief derided by incredulity (Jer. v. 12, 13; ix. 1, 2); gravely rebuked by those who sat in the place of authority (Jer. xxvi. 8. 9, 11), and made the ribald jest of the drunkard. To David it is hard to apply the description; to the Prophet of prophets, the Son of David, the typical application is obvious.

vv. 13—19, while still more impassioned in the cry for help against the overwhelming sea of troubles, in which the Psalmist can find no firm ground, yet strike a note of growing confidence. The time of his prayer is (he believes) acceptable (comp. Ps. xxxii. 7); the "lovingkindness of the Lord is comfortable," and in "the multitude of His mercies" He will not linger, but "haste" to save.

v. 21, *Thy rebuke*, &c. The word "thy" is an error. It is simply, "Reproach" (the reproach of the enemy) "hath broken my heart." See the description of the anguish of the tender heart of Jeremiah under the burden of his message, and of the hatred which it provoked (Jer. xx. 7—18).

v. 22. The gall and vinegar, in the case of the Psalmist, may have been metaphorical; although if he is identified with Jeremiah, they may in the persecution and insult described in Jer. xx., have been literally real. But in any case the singular correspondence to the actual sufferings of Calvary, whether a conscious or unconscious prophecy, is, in the witness of the Holy Spirit, a prophecy still.

the deep swallow me up : and let not the pit shut her mouth upon me.

17 Hear me, O LORD, for thy loving-kindness is comfortable : turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart ; I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat : and when I was thirsty they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them : and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another : and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

v. 23. *Their table*—the table of their luxury (perhaps spread with a feast professing to be sacred)—is introduced in contrast with the hunger and parching thirst, which they derided. The latter clause, "and let the things," &c., is a mere paraphrase. It should be simply, "and, when they are at peace, let it be a trap." Compare the free citation of this passage in Rom. xi. 9, as an illustration of the judicial blindness and condemnation of the Israel of the days of the Lord Jesus Christ Himself.

vv. 23—29 have a terrible completeness of imprecation against the enemies, who persecute the innocent and helpless: first, that they may fall in the full rest of their prosperity, their eyes blinded, and "their loins made to shake" ("bow down their backs") like Belshazzar in his impious revelry (Dan. v. 6, 9); then that their habitation be desolated, root and branch; and—last and worst—that they may go on more and more hardened in their wickedness, and finally be blotted out of the book of life. Whatever be the fierceness of righteous indignation, no Christian, after the teaching of Our Lord's Word and life, can literally use such words.

v. 27. There is a peculiar touch of malignity in this persecution of one already smitten by the hand of God, who (as the beautiful Eastern custom especially holds) should be by that very fact sacred from any human hand.

vv. 30—35 pass (as is not unusual in the Psalms) at once from anguish and wrath to an almost exulting confidence, praising God, not only for the Psalmist's own sake, but for the comfort, which the manifestation of God's mercy to him gives to all the servants and prisoners of the Lord.

v. 32. Comp. Ps. xl. 8—10; l. 9—15; li. 16—19. The sacrifice of devotion, though it may not supersede the material sacrifice—the "bullock having horns and hoofs"—alone can give it efficacy and sacredness.

vv. 36, 37 may possibly be a liturgical addition (as in Ps. xiv. 11). But if the Psalm be an utterance of Jeremiah—the prophet who looked indeed to the coming Captivity, but looked beyond it to a foreordained restoration—the confidence in his own deliverance may have suggested the larger hope of a salvation of Zion, and a rebuilding of the ruined cities of Judah, to be a lasting habitation of those who not only serve, but love the Name of the Lord.

PSALM LXX.

(ascribed to David) is a repetition, with several minute variations, of Ps. xl. 16—21. As in the earlier Psalm these verses form a natural conclusion, without which the whole would be plainly incomplete, it seems likely that they were subsequently detached from that Psalm for liturgical use, and so included, with some variations, as Psalm lxx. in the Second Book. It may be noted that the heading describes this Psalm as connected with a "memorial"—that is, with the laying before God of the meat-offering or the incense for "a memorial" to call the offerer to His remembrance.

PSALM LXXI.

This Psalm has no heading in the Hebrew. In the LXX. it is entitled, "A Psalm of David, of the sons of Jonadab, and of those first led captive." In this title, which, as it stands, is self-contradictory, the ascription to David is negatived by the style and by the repeated borrowing from earlier Psalms (Ps. xxii., xxxi., xxxv., xl.). The other portion may contain some historic truth, referring the Psalm to the early days of the Captivity, when the Rechabites emerge in the history (Jer. xxxv.), and perhaps (like Ps. lxix.) to the hand of Jeremiah in the later days of his life. In itself the Psalm is the Psalm of old age—a singularly calm and trustful utterance of an aged servant to God, to whom long experience of God's goodness gives perfect confidence in the sunset of life, in spite of some clouds of adversity gathering round his last days. The very quotation of older Psalms, blended in memory, and the occasional repetitions are characteristic of such old age.

32 This also shall please the LORD : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the LORD heareth the poor : and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

PSALM 70. *Deus, in adjutorium.*

HASTE thee, O God, to deliver me : make haste to help me, O LORD.

2 Let them be ashamed and confounded that seek after my soul : let them be turned backward and put to confusion that wish me evil.

3 Let them for their reward be soon brought to shame : that cry over me, There ! there !

4 But let all those that seek thee be joyful and glad in thee : and let all such as delight in thy salvation say alway, The Lord be praised.

5 As for me, I am poor and in misery : haste thee unto me, O God.

6 Thou art my helper, and my redeemer : O LORD, make no long tarrying.

THE FOURTEENTH DAY.

Morning Prayer.

PSALM 71. *In te, Domine, speravi.*

IN thee, O LORD, have I put my trust ; let me never be put to confusion : but rid me, and

It falls, after a brief introduction (*vv.* 1, 2), into two sections: one (*a*), in *vv.* 3—11, a prayer for God's protection, full of the faith bred by a life-long experience of His service; the other (*b*), in *vv.* 12—22, an expression of trust in God's answer to that prayer, partly of quiet confidence, partly of an exulting thanksgiving.

vv. 1, 2 are an almost literal repetition of Ps. xxxi. 1—4, looking to God as a "stronghold" of refuge from the dangers of life.

vv. 4, 5 are taken with slight alteration from xxii. 9, 10.

v. 4. *The thing that I long for*—properly, "my hope," whereas in the next clause "hope" should be "trust." The two words are not synonymous: we trust in that which we know by present experience, and out of this trust arises necessarily the hope of yet larger blessing in the future. Wherever the communion with God is real, the knowledge of it must be progressive.

v. 6. *A monster*, that is, a "wonder," probably because, like Job, after long and faithful service of God, he seemed to be given over to trouble. The phrase seems to imply some prominence, as of a prophet of God. It would suit especially the solitary mission and witness of Jeremiah.

v. 8. *When my strength faileth.* There is a touching pathos in this appeal, made in the name of growing weakness. Such weakness might loosen his grasp of God, and take away ability to do Him service; he prays that God will not relax His care for him, but make His "strength perfect in weakness."

vv. 9—11 seem made up of passages from older Psalms (xxii. 8, 11, 19; xxxviii. 21, 22; xl. 13), not elaborately pieced together, but blending naturally in memory.

v. 13. Here, and in *vv.* 14, 17, 20, 22, emphasis is laid with special earnestness on God's righteousness, in which He is "faithful and just to forgive sin," and keep His covenant with those who trust in Him. On it, and on "it only," the soul rests for the "salvation," with which it is joined here (as in Isa. xlvi. 13; li. 6, 8; lvi. 1, &c., &c.). Even in trouble the utterance of faith is, "Though He slay me, yet will I trust in Him" (comp. Hab. iii. 17, 18).

v. 14. *I will go forth* should be, "I will come" (to the House of God to worship) "in the strength of the Lord," finding in it the stay of weakness and comfort of faith.

v. 16. One last duty the old servant of God can still do; he can teach and comfort by his experience of God's power and goodness those to whom he has to leave the burden of life. (Comp. Ps. xxxvii. 25, 36—38; Josh. xxiii. 2, 3, 14.)

vv. 18, 19. The true rendering is, "Thou wilt turn and refresh me; Thou wilt bring me," &c. The retrospect is of vicissitude and trial overcome; it is in prospect that hope sees honour and rest.

v. 20. *Instrument of music*—properly "the lute," constantly joined with "the harp," but distinguished from it. (Comp. Ps. xxxiii. 2; lvii. 9; lxxxi. 2; cl. 3.)

Thou Holy One of Israel—a name of God rare in the Psalms (only found here and in lxxviii. 42; lxxxix. 18), used in two passages of Jeremiah (l. 29; li. 5), but exceedingly common in Isaiah (see, for example, Isa. i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; &c., &c.). "Holiness" is the essential attribute of God in His own Nature, irrespective of His relation to His creatures (whence the address, "Holy, Holy, Holy," of the angelic song in Isa. vi. 3 and Rev. iv. 8); holiness in man is likeness to God in purity of heart, consecrated through communion with Him. It is significant that the thought of the old servant of God rests not chiefly on God's dealings with man, but on God in Himself, as He is seen in heaven.

vv. 21, 22. There is a striking outpouring of feeling here—not only praise, but joy in praise—not only witness, but unceasing witness. As other faculties fail, the spiritual faculty of communion with God deepens; and therefore as other springs of thought dry up, the remembrance of God overflows and fills the whole heart. Such is the Apostolic experience, "The outward man perisheth, the inward is renewed day by day (2 Cor. iv. 16).

v. 22. Comp. Ps. xl. 14.

deliver me, in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my stronghold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be alway of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me; and they that lay wait for my soul take their counsel together, saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

Psalm LXXII.

The heading of this Psalm should be (as in R.V. and the ancient versions generally) a *Psalm of Solomon*. It is one of the only two Psalms—out of the many "Songs," referred to in 1 Kings iv. 32—ascribed traditionally to him; and the internal evidence throughout strongly supports this tradition. There is evident reminiscence of David's last words (2 Sam. xxiii. 3, 4), and of Solomon's own prayer; the allusions to tribute from Tarshish and the isles, from Sheba and Seba, suit this time, and this only, of the history; the whole Psalm has a richness and harmony of style, characteristic of the golden age of Solomon's reign; the emphasis laid on a government of righteousness and peace is equally characteristic of Solomon's own nature and position. The subject of the Psalm is clearly the king himself. Yet by a true insight the Targums refer its prophecies to the "King Messiah," the true "Son of David" and "Prince of Peace." The glory of Solomon's royalty was earthly, though of the highest order of earthly things; it was transitory, both in itself and through his failure to realize his own ideal. In One alone was glory perfect, universal, eternal; in Him therefore alone are the grand words of this Psalm fully realized.

The Psalm is at once a prayer and an implied prophecy of hope for (*a*), in *vv.* 1—7, a rule of righteousness, mercy, and peace over Israel; (*b*), in *vv.* 8—14, an extension of that rule over tributary nations by the simple force of its moral beauty and strength; (*c*), in *vv.* 15—17, a blessing on it of wealth, fruitfulness, and glory.

vv. 18, 19 are the appended doxology, marking the close of the Second Book of the Psalter.

v. 1. *Judgments* are the special applications of the general attribute of *righteousness*. In Solomon's own prayer (1 Kings iii. 6—9), of which this verse is an obvious reminiscence, he asks for "a wise and understanding heart to discern between good and bad," and in the comment on his judgment (in *v.* 28) it is said that "the wisdom of God was in him to do judgment." Wisdom is the perception of what is good and right; righteousness is the embodiment of that conception in practice.

The king's son is emphatic. Solomon was the first who inherited royalty in Israel.

vv. 2—7. The prayer is threefold: first (in *vv.* 2, 3), for a rule of impartial righteousness, which shall draw down over all Israel the gentle waters of peace, like the streams from the mountains and hills; next (in *vv.* 4, 5), that this righteous rule may be especially distinguished by tender care of the weak and overthrow of the oppressor, so that it may continue for ever in the fear of God; lastly (in *vv.* 6, 7), that it may bring the refreshment of an overflowing peace, in which the righteous shall not only live, but flourish for ever.

v. 5. *They shall fear thee.* The change of person here is abrupt. But (if the text be correct) the word "thee" must refer to God Himself. The fear of God, in king and people alike, is the secret of this merciful and gracious rule.

As long as the sun and moon, &c. Comp. Ps lxxxix. 36, 37; Jer. xxxi. 35, 36; xxxiii. 20, 21.

v. 6. *A fleece of wool.* The idea in this version is probably of allusion to Judg. vi. 36—40. But the rendering should be (as in A.V. and R.V.), "the rain upon the mown grass" (comp. Amos vii. 1), just when the new and tender shoots require the refreshing moisture. There seems a manifest allusion to David's last words (2 Sam. xxiii. 4), where the rule of righteousness is compared to "the tender grass springing out of the earth by clear shining after rain."

v. 8. *From the one sea*, &c. The description is not general, but particular—from the Mediterranean to the Red Sea, from the Euphrates to the "end of the world" in the desert. There is an exact coincidence, which cannot be accidental, with Exod. xxiii. 31, "I will set thy bounds from the Red Sea to the Sea

15 Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed : until I have showed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high : and great things are they that thou hast done ; O God, who is like unto thee !

18 O what great troubles and adversities hast thou showed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side :

20 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of music : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evil.

Psalm 72. *Deus, judicium.*

GIVE the King thy judgments, O God : and thy righteousness unto the King's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right : defend the children of the poor, and punish the wrong doer.

of the Philistines, and from the desert unto the river." Comp. the description of Solomon's kingdom in 1 Kings iv. 21, 24.

v. 10. *Tarshish* is clearly Tartessus, the Phœnician settlement in Spain, and *the isles* are the dimly known islands of the Mediterranean. With Tarshish (see 1 Kings x. 22) Solomon had commerce, and drew wealth, which is here described as tribute.

Arabia — properly *Sheba* — is a Joktanite settlement (Gen. x. 28) in Arabia, whence came the "Queen of Sheba" in Solomon's days, bringing gold and precious stones and spices (1 Kings x. 1—10).

Saba or *Seba* is a wholly different word, the name of an Egyptian kingdom (which Josephus identifies with Meroe; see Gen. x. 7), constantly connected with Cush or Ethiopia.

vv. 12—14. It is especially notable, and singularly accordant with historic fact in the case of Solomon, that the world-wide dominion is to be won by the arms of peace, the moral strength of righteousness and wisdom and mercy. In this description we have a special foreshadowing of the kingdom of the true Son of David, which "is righteousness, and peace, and joy in the Holy Ghost."

v. 15. It is somewhat difficult to interpret the pronouns of this verse. The R.V. supposes the reference to be to the poor, spoken of in the previous verse, "They (or he) shall live, and offer (to the king) gold of Sheba, pray for him continually, and bless him every day." But the reference to the king (as here and in A.V.) is on the whole simpler.

The phrase *to him* is an error—clearly suggested by the Messianic character of the Psalm. It should be "for him."

v. 16 should be rendered—

"There shall be abundance of corn
in the land,
Even to the top of the hills;
Its fruit shall rustle like Lebanon;
They shall blossom out of the
cities,
Like grass upon the earth."

The picture is of a fruitfulness spreading over valley and hill, strong as the foliage of Lebanon; and of a growth of people, thick as the grass itself.

v. 17. This attribute of universality and eternity is, as usual, ascribed to the kingdom of David—to Solomon only in imperfect type, to the true Son of David in perfect antitype.

"*Which shall be blessed*" (or bless themselves) "in him." There is an obvious allusion to the great promise to the "seed of Abraham" (Gen. xii. 3), which emphasizes the ultimate reference to the Messiah.

vv. 18, 19 (like xli. 13) form the doxology appended to this Psalm, as closing the Second Book. It dwells emphatically on the Name of *Jehovah Elohim* (as is natural in a book of Psalms mainly Elohistic), and on His glory, as filling not only Israel, but the whole earth (comp. Isa. vi. 3).

In the Hebrew a note is here appended, "The prayers of David, the son of Jesse, are ended"—which must be anterior to the compilation of the later Books III. to V., since these include Psalms ascribed to David. The name "Prayers" is simply the alternative title (instead of "the Praises") of the whole Psalter. The words "of David" may refer either to the series Ps. li.—lxxi. which are in the headings ascribed to David, or to the whole Book, as called generally, like the earlier Book, the "Psalms of David" (see *Introduction*, sect. I.).

5 They shall fear thee, as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wool : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him ; and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

It includes seventeen Psalms (lxxiii.—lxxxix.), of which eleven (lxxiii.—lxxxiii.) are ascribed to Asaph, four (lxxxiv., lxxxv., lxxxvii., lxxxviii.) to the sons of Korah, one (lxxxvi.) to David, and one (lxxxix.) to Ethan the Ezrahite. On the general character of the Psalms of Asaph and of the sons of Korah, see *Introduction*, sect. II. The book is closely connected, in character and traditional authorship, with Book II., but is probably of somewhat later formation.

PSALM LXXIII.

This Psalm, ascribed to Asaph, deals with the great moral problem which is the subject of the Book of Job, and shews evident knowledge of that wonderful book itself. The question how, if God be the All-righteous Governor of the world, the wicked prosper and the good suffer, belongs to all times and places. But the time of Solomon, to which the composition of the Book of Job (perhaps out of older materials) is commonly referred, was one of much searching into the meaning of human life and the secret of God's Providence, and so was naturally brought face to face with these deep moral problems. Therefore, although the ascription to Asaph may mean no more than that the Psalm belonged to a collection bearing his name, yet the Asaph of the days of David and Solomon—"Asaph the Seer"—may well have been the author. Even the notice in the Syriac Version that the Psalm was composed "on the death of Absalom" may have some truth in it, for no better exemplification of the ideas of the Psalmist could be found than the insolent triumph and sudden fall of the great rebel. The spirit of the treatment of the subject is, however, widely different from that of the Book of Job. In that book the appeal is simply to faith in the righteousness and the inscrutable wisdom of God; in the Psalm the mind is bidden to look to the certain redress of all wrong in the end, perhaps in this world, perhaps in the next, and to rest on the eternal communion with God, who is all in all.

The Psalmist, after a brief expression of the final issue of faith (*v.* 1), describes (*a*), in *vv.* 2—14, the mental conflict produced by contemplating the insolent prosperity of the wicked, and listening to the comments of the world upon it; then passes (*b*), in *vv.* 15—19, to the solution of the difficulty, suggested by meditation in the Sanctuary on the final retribution of God; and ends (*c*), in *vv.* 20—27, with a confession of the brutish folly of his former doubts, and a declaration that the communion of the soul with God is the one secret of peace, in this world and the next.

v. 1. *Truly*, or "surely" (as in R.V., *vv.* 13, 18). The word expresses the final conclusion after hesitation and doubt, like our "after all." Whatever seems, this *is*. The parallelism in this verse is notable; the true "Israel" are the "pure in heart," who "see God," and therefore see through the clouds and delusions of life.

v. 4. *In no peril of death*—literally, "There are no bands in their death,"—a phrase which apparently means "no fetters" (of sickness or suffering) binding them to the power of death or no pangs of anguish in their last hour (comp. Job xxi. 13, 23).

v. 6 should be rendered (much as in R.V.)—

> "Pride is as a chain about their neck;
> Violence covereth them as a garment."

Pride is their ornament; violence the habit of their life.

19 And blessed be the Name of his majesty for ever : and all the earth shall be filled with his majesty. Amen, Amen.

Evening Prayer.

Psalm 73. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-nigh slipt.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush, say they, how should God perceive it : is there knowledge in the Most High?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed my hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but

v. 8 is mistranslated. It should be—

"They scoff and speak of wickedness;
Of oppression from the height (of disdain) do they speak."

Wickedness is to them a jest; at pleas against oppression they smile disdainfully.

v. 10. *Suck they no small advantage*—literally, "waters of a full cup are wrung out to them," which may be explained as in our version, but perhaps better as meaning that the people drink deep of their cup of wickedness.

vv. 11—13. In this section *vv.* 12, 13 seem to be the reflections of the Psalmist in the hour of his bewilderment; but *v.* 11 should be taken (as in our version) to be the utterances of the ordinary looker-on, inferring that the "Most High" is too high to care for our good and evil.

v. 14. *Yea, and I had*, &c.—properly, "If I had said, I will speak words like these, I should have been faithless to the generation of Thy children." It is notable that the first restraining influence was found in loyalty to the brotherhood of the faithful, and to their witness for God.

vv. 15, 16 are deeply instructive. They tell how, first, he had recourse to thought, striving to pierce into the secrets of God's Providence; and then, failing in this, went to the Sanctuary, and there found a higher insight in prayer.

vv. 17—19 describe rest on a final retribution, swallowing up in a moment the prosperity which seemed substantial. It is clear that this might be in this world, or in that future life, to which those must look onward who deeply realize the communion with God.

v. 19. *So shalt thou*, &c. This clause is wrongly rendered. It should be, "So, when Thou arisest" (as from slumber), "Thou wilt despise their image."

vv. 20, 21 are the confession of folly. That his heart was soured ("grieved") and "his reins pierced" (with the pang of envy), shewed that he was brutish ("foolish") in ignorance, because, "like a beast," he regarded only the visible world and the things of sense.

vv. 22—27. This conclusion is deeply suggestive as well as beautiful. The ultimate refuge from doubt and from the bewilderments of the world, is not in any foresight of retribution, still less in any theories of its time or method, but in the conscious communion with the Eternal. They who know themselves to be His are sure of present guidance and of future glory; they who desire Him infinitely can feel no other desire painfully; they who rest on Him care not if their "flesh and their heart fail," for they hold fast to Him themselves, and tell of His goodness to others. What is true of questions of retribution here is equally true of all speculations as to the laws of retribution hereafter. The only answer is rest on the perfect righteousness and mercy of God.

v. 23. *Receive me with glory* or *to glory*. How far this involves the conscious looking forward to another world has been doubted. But the whole context expresses a consciousness of God as "our portion for ever"; it looks to heaven as well as earth; and therefore it is hard not to think that, however dimly, it must have extended its vision beyond the grave.

PSALM LXXIV.

This Psalm—like Ps. lxxix., to which it has much similarity—though again ascribed to Asaph, appears almost unquestionably to belong to a far later period. It is a cry of anguish from one who sees the land of Israel trampled under foot, the Temple and other sanctuaries destroyed, and finds no prophetic word of hope or comfort. It is commonly referred either to the Chaldæan invasion or to the Maccabean times, although it might, of course, belong to the time of one of the earlier invasions, briefly noticed in the sacred history. Considering its style, its resemblance to passages in Jeremiah, and its position in the Psalter, the time of the Chaldæan conquest is the most probable. By whomsoever written, it is a Psalm of infinite pathos, and an impassioned pleading with God by His ancient mercies and for His Name's sake.

lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me,

16 Until I went into the sanctuary of God : then understood I the end of these men ;

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 O how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord GOD : and to speak of all thy works in the gates of the daughter of Sion.

PSALM 74. *Ut quid, Deus?*

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

It opens (*a*), in *vv.* 1—10, with a terrible picture of the cruel and insolent triumph of the enemy, especially over the Temple of God; from this it passes (*b*), in *vv.* 11—18, to plead with God by his former mercies to Israel, and by His Almighty power over the world; and ends (*c*), in *vv.* 19—24, with an earnest prayer that He will "look upon the Covenant," and assert His glory before the heathen.

v. 1. *Absent from us*, &c. The true rendering (as in A.V. and R.V.) is stronger, "Why hast Thou cast us off for ever?" So in Ps. xliii. 2; xliv. 9; lxxvii. 7, &c.)

v. 4. *Lift up*, &c.—properly, "lift up Thy feet," *i.e.* hasten (as an avenger) "unto the perpetual desolations"—the ruin upon ruin heaped unceasingly on the land.

v. 5. *Congregations* should be "assembly"—the place of Thy meeting with Thy people, probably the Temple.

Their banners as tokens. The original is, "their signs as signs." Probably the reference is to the emblems of idolatry (like "the abomination of desolation" in Dan. ix. 27) set up as if they were really "signs" of a Divine power with them, giving them victory.

v. 6 is wholly misunderstood. It should be—

> "They seemed as men that lifted on high
> Axes against the thickets of the wood;
> And so they break down," &c.

The picture is graphic: first, the roar of fury and victory on the exaltation of the signs of idolatry; then the wanton havoc, hewing down, like the trees of the forest, the carved work of the Temple (so elaborately described in 1 Kings vii. 18—35), beautiful in itself, and hallowed by its sacred emblems; at last the fire set to the building, and the razing to the ground the Sanctuary itself (comp. Lam. ii. 2—7). There rings through the whole description the anguish of an eye-witness. In the pregnant phrase, "defiled even to the ground" (comp. Ps. lxxxix. 38), is summed up the two-fold idea of pollution and ruin.

v. 9. *The houses of God*—properly, "the places of assembly"—rendered in R.V. as in the LXX. "the synagogues." The establishment of synagogues, as a regular institution, belongs to the period after the Exile. But the existence of some places of assembly in earlier times is in the highest degree probable. For it is hard to conceive of no worship in the cities of Israel intermediate between the worship of the family and the infrequent worship in the Temple; especially when every Sabbath and festival was a time of "solemn assembly." It is thoroughly accordant with the conservative spirit of the days of Ezra to suppose that the regular institution of the synagogues after the Captivity was rather a revival and fuller organization of the old, than a thing absolutely new. But it is most probable that the true meaning here is "destroyed all times of assembly, *i.e.*, the solemn feasts," as the LXX. translation renders the passage (comp. Lam. i. 4; ii. 6; Hos. ii. 11).

v. 10. *Tokens* or "signs"—contrasted with the heathen signs of *v.* 5. Our signs (he says) of the true God are gone; their signs of idolatry flaunt in triumph.

There is not one prophet more. There may be here some of the natural exaggeration of sorrow. Jeremiah and Ezekiel both still lived in the days of the Chaldæan invasion. But Ezekiel was far away in Babylon; Jeremiah's promise of restoration might well be lost in his constant message of woe, and he was actually accused of favouring the Chaldæan triumph. There is very similar language in Lam. ii. 9; Ezek. vii. 26.

That understandeth, &c. This should be joined with the first words of the next verse, "that knoweth how long."

v. 11. *How long.* Comp. vi. 3; xiii. 1, 2. The chastisement is accepted; but the prayer is that it may pass in God's good time.

vv. 13—16 rapidly survey the great deeds of God's ancient deliverance, "working salvation in the midst of the earth" (see A.V. and R.V.)—the dividing the Red Sea, the destruction of the Egyptians, the bringing the stream out of the rock, the drying up of the waters of Jordan. In many cases there is even verbal coincidence with the historic record.

2 O think upon thy congregation : whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance : and Mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havoc of them altogether : thus have they burnt up all the houses of God in the land.

10 We see not our tokens; there is not one prophet more : no, not one is there among us, that understandeth any more.

11 O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name? for ever?

12 Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy?

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks : thou driedst up mighty waters.

v. 14. *Dragons*—that is, "sea monsters," the emblems of the Egyptian powers (comp. the application to Pharaoh in Isa. li. 9; Ezek. xxix. 3; xxxii. 2).

v. 15. *Leviathan*, as in Job xli., the crocodile—"the beast of the reeds" (Ps. lxviii. 30, *marg.*)—still more emphatically the emblem of Egypt.

Gavest him, &c. Unless the phrase be metaphorical, we should read, "the race of the wilderness"—the beasts of the desert shore feeding on the corpses of the Egyptians.

vv. 17, 18 in rapid transition pass from God's manifestations to Israel to His rule over all Nature in its forces and its changes, in which, even before the heathen, "He left not Himself without a witness." The sun, the great object of all idolatry, especially the Chaldæan, is but the servant of that rule.

vv. 19—24. Here (see *vv.* 11, 19, 23) God is prayed to deliver Israel for His own Name's sake. (To pray for the glory of His Name is to pray for the good of all His creatures; for the knowledge of His being and glory is the highest blessing of man.) To "look upon the covenant" is to vindicate His glory before the heathen—the "foolish people"—who cannot or will not know Him. To let it be overthrown is to give occasion to the enemy "to blaspheme" "in evergrowing presumption," and to send "the simple and helpless away ashamed." With the tenderness of pleading for His "turtle-dove" and for the poor of His congregation, there mingles this tone of remonstrance in the name both of the Covenant and of the glory of God.

PSALM LXXV.

This Psalm and Ps. lxxvi., both bearing the name of Asaph, seem to be closely connected. They stand in marked contrast with the anguish of the last Psalm, and breathe the spirit of a firm confidence in the all-righteous judgment of God against the strength of the enemy—as already shewn in part, and as destined to be perfected hereafter.

It has been conjectured that they belong to the time of Sennacherib's war and overthrow (see note on *v.* 7), and the LXX. actually adds to the heading the words "with reference to the Assyrians."

This Psalm, like Ps. lvii., has the title *Altaschith*, "destroy not"—probably the name of the tune to which it was sung.

It opens (*a*), in *vv.* 1—4, with an expression of thankful trust, answered by the utterance of judgment by the voice of God; this is taken up (*b*), in *vv.* 5—10, by an admonition of rebuke in the Name of the Lord, to the pride of the ungodly; and the whole concludes (*c*), in *vv.* 11, 12, with the renewed expression of trust in the God of Jacob for victory.

v. 2. *Thy Name.* The "Name of God" is any revelation of Him; here clearly the revelation of His Presence in the midst of Israel, witnessed to by His wondrous works.

v. 3. *When I receive*, &c. These words, opening the utterance of the voice of God, should be rendered, "When I find the set time." They are, as it were, a solemn answer to the cry, "How long?" When God wills, and not till then, the judgment is to come.

v. 4. *Is weak*—properly, "is dissolved," melting with fear (comp. Exod. xv. 15; Josh. ii. 9, 24).

I bear up the pillars. Compare the passage in the Song of Hannah, also used as a rebuke of earthly pride (1 Sam. ii. 8), "The pillars of the earth are the Lord's, and He hath set the world upon them." Amidst all change and confusion, one thing is changeless and certain—the judgment of God.

vv. 5, 6, 8 have also plain reminiscences of the Song of Hannah (1 Sam. ii. 3, 7), in rebuke of the arrogance and obstinacy of the godless.

v. 5. *I said unto the fools*, &c.—properly "to the arrogant, Deal not arrogantly"—an allusion perhaps to the blasphemous boastfulness of the Assyrians (Isa. xxxvi. 18—20; xxxvii. 23—25).

v. 7. *Promotion* should be "lifting up" (comp. *v.* 8)—the lifting up of deliverance. That deliverance comes

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee increaseth ever more and more.

THE FIFTEENTH DAY.

Morning Prayer.

Psalm 75. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so nigh : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabiters thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

"not from the sunrise nor the sunset, nor from the desert" of the South. From the omission of the North it has been gathered, not improbably, that the danger came from that quarter, viz., from Assyria, and that Israel was looking eagerly in all other quarters for help.

v. 9. *There is a cup*, &c. This metaphor, in the sense of the cup of wrath or judgment, is frequent in Jeremiah (see xxv. 15, 17, 28; li. 7; Lam. iv. 21; and comp. Isa. li. 17; Ezek. xxiii. 31, 32). In the Psalms the cup is more usually the ordained portion of blessing (see xvi. 5; xxiii. 5; cxvi. 13).

Full mixed—that is, with the spice, put in to make it stronger (like the "wine mingled with myrrh").

v. 12 may be the final sentence of the Lord Jehovah, or it may express the confidence of the Psalmist, that as His instrument, he will be strengthened to do His work.

PSALM LXXVI.

This splendid Psalm, even more plainly than Ps. lxxv., is marked out by some ancient tradition, and by the strongest internal evidence, as a Psalm of triumph over the destruction of the army of Sennacherib. It bears token of reminiscence both of the Song of Deborah and the Song of Hannah, and has some points of likeness to the contemporary prophecy. It breathes a spirit, mingled of exaltation and awe, in the overwhelming sense of the greatness of the deliverance.

It is headed *on Neginoth*, that is, "on stringed instruments."

The structure is singularly symmetrical, in four divisions of three verses: (*a*), in *vv.* 1—3, we hear the trumpet blast of victory; (*b*), in *vv.* 4—6, the exaltation of God over all human pride and strength; (*c*), in *vv.* 7—9, an awe-struck recital of God's coming forth to judgment; (*d*), in *vv.* 10—12, a more reflective declaration of His over-ruling and restraining power over the kings of the earth.

v. 1. *In Israel.* This Psalm was written at a time when the independent kingdom of Israel had fallen, and the relics of the tribes were invited, as at the great passover of Hezekiah (2 Chr. xxx. 1), to rally round the kingdom of Judah, which had now become the sole representative of the covenant of Israel. Hence with singular truth to fact, His Presence is described as "known in Judah" and His Name recognised as great in Israel.

v. 2. *Salem*—apparently used as the old name of Jerusalem (Gen. xiv. 18), and with an allusion to its signification to Peace (see Heb. vii. 1, 2).

Tabernacle . . . dwelling, &c., has been rendered "lair" and "covert," whence (like "the lion of Judah") He goes forth suddenly to destroy. Compare the reference in *v.* 4 to "The mountains of prey."

v. 3. Comp. Isa. xxxvii. 33, "He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it."

v. 4 is more literally (see A.V.), "Glorious art Thou, and excellent from" (or "more than") "the mountains of prey." Taking the former rendering—which is perhaps the better—the idea is still of God as coming down in His wrath from the mountain lair; taking the latter (as in our version), "the mountains of prey" are the strongholds already conquered, from which the Assyrian host gathered round the devoted city of Jerusalem.

vv. 5, 6 should be rendered—

> "The valiant are spoiled;
> They have slept their sleep;
> None of the mighty have found
> their hands.
> At Thy rebuke, O God of Jacob,
> Both chariot and horseman are
> cast into a deep sleep."

It is almost impossible to mistake the allusion to the deeper sleep of death, falling on the sleeping Assyrian army, before the valiant men could "find their hands" (as we use the phrase, "find their tongue"), to grasp their weapons. The idea is worked out strikingly in Byron's well-known lines.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixt, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

Psalm 76. *Notus in Judæa.*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry?

8 Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still,

9 When God arose to judgment : and to help all the meek upon earth.

vv. 7—9, in the midst of exultation, have in them a certain tone of awe before the terrible judgment of God; the very earth trembles and is hushed in the silence of expectation, even when the judgment is for salvation to the afflicted and the meek.

v. 10. The latter clause, as it now stands, must be rendered, "And with the residue of wrath Thou shalt gird Thyself"—that is (it would seem), the wrath of the enemy, after being overruled to God's glory, shall be used as the sword of His judgment. But the LXX., by a slight variation of the text, read, "shall keep festival to Thee," giving a simpler sense, and preserving the parallelism far better.

vv. 11, 12. Comp. 2 Chr. xxxii. 23, "Many brought gifts unto the Lord, and presents unto Hezekiah the king so that he was magnified in the sight of the nations." The Psalmist evidently delights to anticipate or contemplate, as a result of God's signal judgment, this universal homage to the God of Israel, as the King of kings, from all the earth.

PSALM LXXVII.

This beautiful Psalm carries with it no certain indication of date. It bears some strong similarities to the Psalm of Hab. iii., but it is hard to say which is the original. It is called a Psalm of Asaph—addressed (like Ps. xxxix., lxii.) "to Jeduthun" or Ethan, head of one of the Levitical companies—and has strongly marked upon it the peculiarities of the Psalms bearing that title; such as the allusion to "Joseph" (*v.* 15), the delight in historical reference, and the meditative cast of the whole. It is the utterance of one deeply sorrowing over the apparent withdrawal of God's favour from Israel, who comforts himself with hope from the remembrance of His ancient mercies.

It opens (*a*), in *vv.* 1—3, with a description of the perplexity and sorrow under which the Psalmist had cried, and would still cry, to God; passing (*b*), in *vv.* 4—10, into a recital of the conflict in his soul between the two voices of despondency and faith; and at last (*c*), in *vv.* 11—20, breaking out into a triumphant and hopeful commemoration of God's former mercies to Israel.

v. 1. Should perhaps be, "Let me cry" . . . . "May He hearken," &c. Not till the end of the Psalm does anxiety pass into confidence.

v. 2. *My sore ran*, &c. This is a mistranslation. The original is, "my hand in the night-season was stretched out" (literally, "poured out") "and ceased not." The idea is of the hand stretched out in prayer till it was unnerved by weariness, and yet refused to rest.

vv. 3, 4 again fail of the true sense. They should be—

> "I thought upon God and was in heaviness;
> I complained, and my spirit sank."

Even the thought of God brought for a time nothing but weariness and despondency.

vv. 4—6 describe the Psalmist's transition from despondency to meditation in the restless watches of the night. In these he tells how he went back in memory, calling to remembrance his old song of praise over past mercies, and how his spirit made search in thought ("search out my spirits"); but at first only with the despondent result of *vv.* 7—9, through the painful sense of contrast with the present (comp. lxxxix. 37—48).

v. 10. The original is, "It is my weakness (or sorrow) as to the years of the right hand of the Most Highest!" or (as some read), "the changing of the right hand," &c. In the latter case the meaning is simply, "It is my sorrow that the right hand of the Most Highest is changed." But this meaning would be at variance with the tone of the whole context; and it is better to take the former reading, and adopt substantially the sense of our version, as marking the point of transition of feeling, in the sense that despondency

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

Psalm 77. *Voce mea ad Dominum.*

I WILL cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night season; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirit.

7 Will the Lord absent himself for ever : and will he be no more intreated?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious : and will he shut up his loving-kindness in displeasure?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the Most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

is but human weakness, and a willingness to wait for the appointed years of God's salvation. To this the following verses are the natural sequel; for they dwell, first, on the greatness (in *vv.* 11, 12), then the holiness (*v.* 13), and, lastly, the redeeming mercy of the Lord (*v.* 15), as the things that cannot fail.

v. 15. *And Joseph.* The allusion to Joseph may be justified by the prominence of Joseph in the Egyptian period of the history; but it would seem to argue that the Psalmist was a native or a citizen of Northern Israel (comp. Ps. lxxx. 1, 2 and lxxxi. 5).

vv. 16—18 are obviously the description of the passage of the Red Sea, amidst the terrors of the storm, which marked the overwhelming of the Egyptian host (comp. Hab. iii. 9—13).

v. 18. *Round about*—literally, "in the wheel," that is, probably, "in the whirlwind."

vv. 19, 20 express the sense of mystery of the manner of God's judgment, of which the waves of the sea hid all traces. Only one thing was clear, that His people were led safely, like sheep, through the abyss of danger (comp. lxxviii. 53, 54), and that it was He who went before them as their Shepherd. The end of the Psalm is abrupt—almost as if to mark connection with the great Psalm which follows.

PSALM LXXVIII.

This is the first and greatest of the historical Psalms—an inspired comment on the sacred history, with an avowed didactic purpose of warning, by a recital of God's repeated mercies and of Israel's repeated sins. Such comments we find in the Prophecies (see, for example, Ezek. xx. 3—28); but the Psalmist dwells on the past with far greater historic detail, and, moreover, identifies himself more fully in sympathy with the people whose sin he so candidly records. Under the shadow of this main idea there runs also through the Psalm a secondary purpose, to emphasize for some special reason the transference of the spiritual and temporal leadership from Ephraim to Judah, from Shiloh to Zion. These historical Psalms have a double value. They illustrate and confirm the historic record, always giving it vividness, and occasionally adding fresh touches of detail. But their real importance lies in the light which they throw on the religious conception of that history, which, indeed, alone makes it a continual lesson on the eternal will of God and the unchanging characteristics of humanity.

The Psalm is ascribed to Asaph; and although, as usual, many various dates have been found for it by critical conjecture, there is much to support the ancient ascription, not only in the singular beauty and perfection of the poem, and the imposing tone of authority, resembling the tone of Ps. l., and well suiting "Asaph the Seer," but, perhaps even more, in the abrupt pause at the accession of David, and the absence of all reference to the glories of his reign, which would be inconceivable in a later Psalmist. Why Asaph should have dwelt so emphatically on the primacy of Judah as against the tribe of Ephraim (with which the "Psalms of Asaph" usually shew special sympathy), we cannot tell. But this warning may have been called for by some crisis in the history of David's later years; when we see traces (as, for example, in 2 Sam. xix. 41—43; xx. 1—22) of the jealousy against Judah, which was to break out hereafter in the revolt of Israel under the leadership of Ephraim.

After (*a*) the introduction (in *vv.* 1—9) of general warning to Israel, the Psalm dwells at length (*b*), in *vv.* 10—40, on the wonders of God's hand in the wilderness and the rebellions of the people; then (*c*), in *vv.* 41—56, it goes back from this to the deliverance from Egypt, and on to the settlement in Canaan; (*d*), lastly and briefly, in *vv.* 57—73, it touches on the rebellions in the days of the Judges, the fall of Shiloh and the establishment of the Sanctuary in Zion, and of the royalty of David.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God as our God?

14 Thou art the God that doest wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou leddest thy people like sheep : by the hand of Moses and Aaron.

Evening Prayer.

Psalm 78. *Attendite, populo.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old;

3 Which we have heard and known : and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come : but to show the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children;

The whole style of the Psalm is singularly beautiful and perfect, shewing no touch of ruggedness or obscurity, and preserving throughout a tone of calm and dignified authority. Comp. Matt. xiii. 35 ("spoken by the prophet"). It is a *Maschil*—a Psalm of reflection and instruction—in the very highest degree.

v. 2. *Parable . . . . hard sentences* ("dark sayings"). Comp. xlix. 4 and note there. The names seem more applicable there than here. But the reference here appears to be simply to a teaching of deep spiritual truths, which the multitude neglect, through historical facts, which they all know. In Matt. xiii. 34 the verse is accordingly applied to the teaching of Our Lord by parables.

v. 5. The "Covenant" or "testimony" (see xix. 7) and the Law, which was to guard it, were to be orally taught from fathers to children, and so to be a living power, treasured in memory from generation to generation (comp. Deut. iv. 9; vi. 7—9, 20—25). The "Song of Moses" (Deut. xxxi. 28; xxxii. 47) is the grandest example of such teaching; the Passover question and answer (Exod. xii. 26, 27) the most formal and permanent. Yet the object was not to chronicle the glory and greatness of the forefathers, but rather to take warning by their sins and chastisements. Note the fulfilment of this command after the Exile in Neh. ix. 7—34; Dan. ix. 4—19.

v. 10. *Like as*, &c. There is no "like as" in the original. The verse abruptly states what may be (as has been suggested) a metaphorical description of faithlessness (like "the broken bow" of *v.* 58), but certainly looks like a historical (although perhaps a typical) fact. The children of Ephraim are purposely singled out as representatives of faithless Israel, in accordance with a general purpose in the Psalm; but it is to be remembered that, on the entrance into Canaan under Joshua (himself an Ephraimite), they were the leading tribe, having both the sanctuary of Shiloh and the assembling place of Shechem. Of the failure of complete conquest (see Judg. i. 21—35; ii. 2, 3; iii. 1—4), they, therefore, bore the chief responsibility. It is to their failure through indolence or cowardice—perhaps to some conspicuous instance of it—that the Psalm alludes. The "bows" may best be taken literally; the Ephraimites were (it seems) the archers of Israel (contrast 2 Sam. i. 18.)

v. 13. *Zoan* (Tanis), mentioned in Num. xiii. 22, is a chief city of Lower Egypt, the region in which Israel was settled, and probably the chief scene of the plagues.

vv. 14—17 cover the first period of the wanderings in the wilderness during the approach to Sinai (Exod. xiv.—xvii).

vv. 19—31 dwell in detail on the first murmurings of Israel—blending together (it would seem) the records of Exod. xvi. and Num. xi. 18—35—in the craving, not only for food, but for savoury food, such as they had enjoyed in Egypt.

v. 24. *So he commanded.* It should be (as in R.V.) "Yet He commanded"—referring to the wonders already wrought for Israel.

v. 26. *Angels' food*—literally, "bread of the mighty"; but our version is probably a right explanation. The gift of the manna ("which thou knewest not, neither did thy fathers know") was called the "bread from heaven" (comp. John vi. 31), and the spiritual lesson to be learnt by so regarding it, is enforced in Deut. viii. 3.

vv. 28—31. Comp. Num. xi. 31—35. The event is typical of man's discontent with God's provision (spiritual or temporal), and of prayer for self-chosen luxuries, which should not have been uttered, granted for chastisement through the evil unconsciously desired. Many ruined lives are *Kibroth-hattaavah* ("graves of lust").

v. 32. Comp. Num. xiv., xvi.

vv. 34—40 cover in general description the life in the wilderness—God's blessings showered on Israel in vain, then His chastisement, for a time, doing what blessing could not do; soon the passing away of the brief impression, and, in spite of all, the constant forgiveness and forbearance of God.

vv. 42—52, breaking the narrative order, go back to bring out in detail the plagues of Egypt, which should have been to Israel at once a monu-

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might show their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments ;

9 And not to be as their forefathers, a faithless and stubborn generation : a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God ;

10 Like as the children of Ephraim : who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God : and would not walk in his law ;

12 But forgat what he had done : and the wonderful works that he had showed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt : even in the field of Zoan.

14 He divided the sea, and let them go through : he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud : and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness : and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock : so that it gushed out like the rivers.

18 Yet for all this they sinned more against him : and provoked the Most Highest in the wilderness.

19 They tempted God in their hearts : and required meat for their lust.

20 They spake against God also, saying : Shall God prepare a table in the wilderness ?

21 He smote the stony rock indeed, that the

ment of God's mercy to them, and a warning of His judgment on rebellion against His will. The description touches briefly the first, second, fourth, and eighth plagues (Exod. vii., viii., ix.), and then dwells with great emphasis on the plague of hail (Exod. ix.), probably as the most unprecedented, and the slaying of the first-born (Exod. xii.) as at once the most terrible and the last decisive plague.

v. 42. *The Holy One of Israel*—a name frequently used by Isaiah; but in the Psalter only found here and in Ps. lxxi. 22; lxxxix. 18.

v. 46. *Lice* is an error for "flies" (see A.V. and R.V.).

v. 50. *Evil angels*—probably, "angels of woe," "destroying angels," directing physical powers for the execution of the wrath of the Lord.

v. 51. *Pestilence*—making clear what in the narrative of Exodus is not explicitly stated—that the destruction of the first-born was by pestilence (comp. 2 Sam. xxiv. 15, 16).

vv. 52—56, changing from the stern tone of the preceding verses to a tone of exquisite sweetness, sum up in a few words the whole deliverance of the flock of the Lord, and their settlement in the holy land of their rest.

vv. 57—59 evidently describe the rebellions and apostasies of the time of the Judges, ending at last in the overthrow of Shiloh, which had been throughout, since the last days of Joshua, the Sanctuary of God. The destruction of Shiloh, unrecorded in the history, but plainly referred to here and in Jer. vii. 12, 14; xxvi. 6, must have been after the great defeat in the days of Eli. The Ark, when restored, never returned thither.

v. 64. *Given in marriage*—properly, "praised in the marriage song."

v. 65. *There were*, &c. It should be, "their widows made no lamentation." There was no heart, either for joy or mourning. When Hophni and Phinehas fell, the heart of Phinehas' widow (like that of Eli) broke, not at their death, but at the loss of the Ark (1 Sam. iv. 19—22). Comp. the experience of Ezekiel in later days (Ezek. xxiv. 15—27).

vv. 66—67—describing with a striking boldness of metaphor, characteristic of an early age, the awaking of the Lord to vengeance, and the smiting of the flying enemy—may allude to the various deliverances by the hand of the Judges, but evidently refer mainly to the victories of the days of Saul and David, which established Israel permanently as a victorious and dominant empire.

vv. 67—72. The transference of the leadership from Ephraim to Judah, and of the Sanctuary from Shiloh to Zion, is marked with great emphasis, but the exaltation and the greatness of David is touched with singular modesty, and even slightness of treatment. Stress is laid only (see R.V.) on "the integrity of his heart," and "the skilfulness of his hands." No word, again, is found on the royalty of Solomon or on the building of the Temple, which would have been so apposite to the subject. The "Sanctuary," as in the days of David, is still on Mount Zion (see *v.* 69). This might be intelligible in the days of the ancient Asaph, for such reticence as to David might well be dictated by the king himself, and Solomon had not yet succeeded; in a Psalm of later date it would be almost impossible.

PSALM LXXIX.

The close connection of this most touching "Psalm of Asaph" with Ps. lxxiv. is obvious. It is clearly the same desolation of the land which is contemplated, with the same cry of anguish and prayer. Only in Ps. lxxiv. the defilement and desolation of the Sanctuary are most dwelt upon; in this Psalm the overthrow and the slaughter of the people of God. Here also there is singular resemblance to the Book of Jeremiah; *vv.* 6, 7 are almost verbally identical with Jer. x. 25. The Psalm (which is quoted as Scripture in 1 Macc. vii. 15) seems evidently to belong to his time, possibly to his hand. The whole tenour of it is much like the Lamentations, but simpler and less detailed in its description of the ruin and suffering.

It consists of (*a*), in *vv.* 1—4, a complaint of the bloodshed and desolation of Israel; and (*b*), in *vv.* 5—14, a prayer for help, pleading emphatically God's love for His people, but pleading also "for His Name's sake" and "His glory"—to be vindicated by righteous judgment upon godlessness or idolatry.

water gushed out, and the streams flowed withal : but can he give bread also, or provide flesh for his people ?

22 When the Lord heard this, he was wroth : so the fire was kindled in Jacob, and there came up heavy displeasure against Israel ;

23 Because they believed not in God : and put not their trust in his help.

24 So he commanded the clouds above : and opened the doors of heaven.

25 He rained down manna also upon them for to eat : and gave them food from heaven.

26 So man did eat angels' food : for he sent them meat enough.

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled : for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and inquired after God.

35 And they remembered that God was their strength : and that the High God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the Holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hailstones : and their mulberry-trees with the frost.

49 He smote their cattle also with hailstones : and their flocks with hot thunderbolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence ;

52 And smote all the firstborn in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain, which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the Most High God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow.

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemy's hand.

63 He gave his people over also unto the sword : and was wroth with his inheritance.

64 The fire consumed their young men : and their maidens were not given to marriage.

65 Their priests were slain with the sword : and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep : and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts : and put them to a perpetual shame.

v. 1 touches briefly what is the chief subject in Ps. lxxiv., the pollution of the Temple; and then goes on to dwell on the blood shed like water, the dead bodies left unburied to the birds and beasts of prey, the Holy City a heap of stones, and the covenanted people of God a scorn and derision. The picture is the same, which is drawn out in far greater detail in the Book of the Lamentations. Not one of these woes had been unforetold (see Deut. xxviii. 26; 1 Kings ix. 6—9; Mic. iii. 2; Jer. vii. 33; viii. 2, &c., &c.). Not one failed of even more terrible repetition in the final destruction of Jerusalem.

v. 4 is almost identical with Ps. xliv. 14 (comp. lxxx. 6).

vv. 6, 7 are identical with Jer. x. 25; but the passage, both here and there, grows so naturally out of the context, that neither seems taken for the other. The appearance is of contemporaneousness and natural coincidence of thought.

v. 8 implies the confession so often made (as in Lam. i. 8, 18; iii. 42—44; Dan. ix. 5—14) of the deserving of all by the old sins of Israel—"the iniquities of our forefathers" (see R.V.). But the prayer is that the well-merited chastisement may have done its work, and may accordingly pass away.

vv. 9, 10. Here, as in *v.* 13, the prayer is for the sake of the Name of the Lord. Naturally, as we see in the case of Sennacherib (2 Kings xviii. 33—35; xix. 11—13), victory over those who were called the people of Jehovah, led to scorn of Him and blasphemy against Him. The sin of God's servants, as in itself, so also in the shame and chastisement it brings, "gives occasion to the enemies of God to blaspheme."

v. 12. *Those appointed to die*—perhaps the prisoners sent to the Chaldæan army or to Babylon to be slaughtered there (see 2 Kings xxv. 7, 21).

v. 14 is a gleam of hope and confidence at the end of the long cry of anguish. In spite of all they are God's people, and (as so often in the Asaphic Psalms) "the sheep of His pasture"; the time of relief and of thanksgiving must come, and, when it does come, shall go on from generation to generation.

PSALM LXXX.

This Psalm of Asaph, by its unusual emphasis on Israel, as "Joseph" or "Ephraim," appears to belong to the Northern Kingdom of Israel at some time of suffering and disaster, and prays that it may not become a final ruin. It may belong to the time of the Exile, but, if the allusion in *v.* 1 may be held to imply that the Temple was still standing, it must be referred to the period—a long agony of decline and fall—which is depicted to us in the sad and terrible prophecy of Hosea.

It is divided by the refrain "Turn us," &c., into three parts: (*a*), in *vv.* 1—3, a cry to the good Shepherd of Israel, who still dwells between the Cherubim; (*b*), in *vv.* 4—7, a complaint of sorrow and unanswered prayer; (*c*), in *vv.* 8—19, a plea for the vineyard of the Lord, which He had Himself planted, and which man laid waste, and for the covenant of His promise.

It is headed (like Ps. xlv., lxix.) on *Shoshannim-Eduth*—"on the Lilies—a Testimony."

vv. 1, 2. There is, after the characteristic appeal, as in all Asaphic Psalms, to God as "the Shepherd of Israel," a manifest reference to His ancient leading of the people in the wilderness. Hence the allusion to the cherubims (comp. the grand description of Ezek. i. x.); hence the naming of the tribes "Ephraim, Benjamin, and Manasses"—the descendants of Rachel—which formed together the "camp of Ephraim" on the west side of the Tabernacle (Num. ii. 18—24). It is notable that the Levites of the family of Gershom, of which Asaph was the head in the days of David, encamped on the west side of the Tabernacle, close to this "camp of Ephraim" (Num. iii. 23), and may have had thus a traditional connection with these three tribes. The same tribes

68 He refused the tabernacle of Joseph : and chose not the tribe of Ephraim ;

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he built his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds :

72 As he was following the ewes great with young ones he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart : and ruled them prudently with all his power.

THE SIXTEENTH DAY.

Morning Prayer.

PSALM 79. *Deus, venerunt.*

O God, the heathen are come into thine inheritance : thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem : and there was no man to bury them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 LORD, how long wilt thou be angry : shall thy jealousy burn like fire for ever ?

6 Pour out thine indignation upon the heathen

were settled close together in the centre of Palestine; and though Benjamin, as a whole, followed the fortunes of Judah at the disruption of the kingdom, yet some portion of it on the North may have been associated with the kindred tribes of the house of Joseph.

vv. 4—6 evidently indicate a time of repentance, perhaps coming too late, in the kingdom of Israel. We find it noted that its last king, Hoshea (2 Kings xvii. 2), though "he did evil in the sight of the Lord," yet was "not as the kings that went before him."

v. 5. Comp. Ps. xlii. 2, 3; cii. 9; Isa. xxx. 20.

v. 6. *A strife*—the helpless prize of contention; as, for example, between the great emperors of Assyria and Egypt.

v. 8. In Gen. xlix. 22, Joseph is compared to "a fruitful bough" (apparently of a vine). The metaphor applied to Israel is frequent (see Isa. v. 1—7; Jer. ii. 21; Ezek. xv. 6; xvii. 6—8). Hence the great golden vine afterwards sculptured on the gate of the Temple. We may note Our Lord's application of the figure to Himself, as the true life of Israel (John xv. 1—8).

v. 11. *The sea . . . . the river* (Euphrates)—the eastern and western bounds of the grant to Israel (Josh. i. 4), realized for a time in the days of Solomon (1 Kings iv. 21).

v. 13. *The wild boar* (here only mentioned in Holy Scripture) is evidently the great enemy, although the lion is the more especial emblem of Assyria (see Nah. ii. 11—13). The vine first loses its protecting fence (*v.* 12), then the beasts make havoc of it (*v.* 13), at last, ruined by their ravages, it is burnt and cut down as worthless (*v.* 16). Comp. John xv. 6.

v. 17. *Let thy hand be*, &c.—that is, for guidance and protection; *the man of thy right hand*—the man whom thou delightest to honour; *the son of man. . . . self*—the representative of humanity, weak in itself, made strong in God. The primary reference is to Israel, as a nation, impersonated perhaps in David; but the old Jewish commentators recognised the title as properly belonging in perfection only to the Messiah. We note how constantly Our Lord (and He alone) applies the title "Son of Man" to Himself, as sharing and exalting our humanity.

v. 19. *Turn us again*, &c. This refrain (with which comp. Ps. lxxxv. 4; Lam. v. 21) strikes a deeper note than the prayer, "Turn unto us, O Lord," or the exhortation, "Turn ye to the Lord," which are so frequent. It recognises the repentance of the contrite heart itself as the gift of God's grace, as in the profounder utterances of the Old Testament, and in the constant teaching of the New.

PSALM LXXXI.

This Psalm (ascribed to Asaph) is clearly a Psalm of Festival. It has no indication of date; the Temple and the Kingdom are still standing; but there are signs of danger and of some falling away. It might well belong to the religious restoration of Josiah. From *v.* 3, which apparently should be rendered, "Blow the trumpet in the new moon, and at the full moon on our solemn feast day," it is thought to have had a double use; first at the Feast of Trumpets (Num. xxix. 1), the new moon of the month *Tsri* (on which day it is still used by the Jews); and next at the Feast of Tabernacles on the fifteenth day of the same month—the most joyous of all the Festivals—the gladness of which was at once justified and enhanced by the solemn reconciliation of the great day of Atonement, which intervened between the two festivals. The only argument against this view—hardly a sufficient one—is the emphatic notice of the Exodus from Egypt, which would certainly suit better with the full moon of the Passover, but which would be clearly appropriate at any Festival. Like Ps. viii., lxxxiv., it is said to be *on Gittith, i.e.* on the lyre, or after the measure, of Gath.

The Psalm falls into two parts: (*a*), in *vv.* 1—5, the invitation to joy and thanksgiving; then (*b*), in *vv.* 6—17, the voice of the Lord Jehovah in pleading and exhortation, rebuke and promise.

that have not known thee : and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon : for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name : O deliver us, and be merciful unto our sins, for thy Name's sake.

10 Wherefore do the heathen say : Where is now their God ?

11 O let the vengeance of thy servants' blood that is shed : be openly showed upon the heathen, in our sight.

12 O let the sorrowful sighing of the prisoners come before thee : according to the greatness of thy power, preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee : reward thou them, O Lord, seven-fold into their bosom.

14 So we, that are thy people, and sheep of thy pasture, shall give thee thanks for ever : and will alway be showing forth thy praise from generation to generation.

Psalm 80. *Qui regis Israel.*

HEAR, O thou Shepherd of Israel, thou that leadest Joseph like a sheep : show thyself also, thou that sittest upon the Cherubim.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come and help us.

3 Turn us again, O God : show the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : show the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : show the light of thy countenance, and we shall be whole.

Psalm 81. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me ;

13 So I gave them up unto their own hearts' lusts : and let them follow their own imaginations.

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

v. 2. *Take a Psalm, i.e.* "raise a Psalm" with voices and music joined—the festive music of the timbrel (see lxviii. 25), the regular Psalmic music of the harp and lute, and the special blast of the trumpet or "cornet" of ram's horn, still used in the services of the synagogue.

v. 3. *In the new moon*, on every new moon (Num. x. 10), but especially at the Feast of Trumpets (Num. xxix. 1).

At the time appointed—properly "at the full moon" (of the Feast of Tabernacles).

v. 5. *Joseph* here, as in the other Asaphic Psalms, is the name of the whole people—possibly in this case with some special allusion to the sojourn in Egypt and the Exodus.

Out of the land of Egypt is a mistranslation, following the LXX. It should be, "against the land," when the Lord (see Exod. xi. 4) "went forth" in judgment against the Egyptians.

And had heard, &c. The sense is difficult, and our version (following the LXX. and the Vulgate) possibly implies some conjectural emendation. As it stands, the original is abrupt, "The language" (or "lip") "unknown to me"—perhaps "of one unknown to me"—"did I hear." Immediately follows the utterance of the Lord Himself. It is probable that the "I" here refers to the Psalmist himself, and to his breaking off to listen to the mysterious Voice from heaven which follows. Others interpret the "I" of Israel, and make the unknown Voice the utterance of Sinai.

vv. 6—8. The recital of past manifestations of God—in the deliverance from Egypt, the cry of Israel answered at the Red Sea, out of "the cloudy pillar, the secret place of thunder" ("what time as the storm fell upon thee"), and the proving at the waters of Meribah (Exod. xvii. 6, 7)—is much like the pleading of God with His people in Mic. vi. 3—5.

v. 6. *From making the pots.* It should be, "from the basket," used for carrying the burdens of bricks or clay, and often so represented on the Egyptian monuments.

vv. 9—11 contain the substance of His appeal to Israel made again and again (see, for example, Deut. xi., xxviii.). It is an appeal both by His past mercies and by the sanction of future promises—an appeal, therefore, at once to the higher motive of grateful love, and the lower motives of hope and fear.

v. 13. God's heaviest punishment of the sinner is to leave him to the blindness and misery of his own sin. "Ephraim is joined to idols; let him alone" (Hos. iv. 17).

vv. 14—17 are the utterance of the loving sorrow of God over His erring children, of which the first example is in Gen. vi. 5, 6, "it repented the Lord God, and grieved Him at the heart," and the fullest manifestation is in the tears of God incarnate shed over Jerusalem.

v. 16. *Should have been found liars*, properly (as in R.V.) "should submit themselves" (or "yield feigned obedience") unto Him.

v. 17 seems taken from the song of Moses (Deut. xxxii. 13, 14), the wheat being the emblem of the strength, and the honey of the sweetness, of food.

PSALM LXXXII.

This bold and striking "Psalm of Asaph" may belong to any time in the history. The nearest parallel to it is in the address of Jehoshaphat to his subordinate judges (2 Chr. xix. 6, 7). Well worthy of Asaph the Seer, it breathes the very spirit of the Old Testament prophecy (comp. *e.g.* Isa. iii. 13, 14); regarding all earthly authority from that of the king downwards as at once a sacred, and yet a limited and delegated authority, and accordingly boldly rebuking God's vicegerents in the name of God Himself.

It opens (*a*), in *v.* 1, with the vision of God on His Throne, uttering (*b*), in *vv.* 2—4, His solemn rebuke and charge to the judges of Israel; but (*c*) the Psalmist (in *v.* 5) sees despairingly how wilfully deaf they are to the Divine appeal. Then (*d*) comes from the Throne (in *vv.* 6, 7) the sentence of condemnation, and the Psalmist cries out to the Great Judge to arise and take the judgment into His own hand.

Evening Prayer.

Psalm 82. *Deus stetit.*

God standeth in the congregation of princes : he is a Judge among gods.

2 How long will ye give wrong judgment : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the outcast and poor : save them from the hand of the ungodly.

5 They will not be learned, nor understand, but walk on still in darkness : all the foundations of the earth are out of course.

6 I have said, Ye are gods : and ye are all the children of the Most Highest.

7 But ye shall die like men : and fall like one of the princes.

8 Arise, O God, and judge thou the earth : for thou shalt take all heathen to thine inheritance.

Psalm 83. *Deus, quis similis ?*

HOLD not thy tongue, O God, keep not still silence : refrain not thyself, O God.

2 For lo, thine enemies make a murmuring : and they that hate thee have lift up their head.

3 They have imagined craftily against thy people : and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent : and are confederate against thee :

6 The tabernacles of the Edomites, and the Ishmaelites : the Moabites, and Hagarenes ;

v. 1. *Princes.* It should be, "the congregation of God"—that is, Israel, as "the congregation of the Lord Jehovah" (see Num. xxvii. 17); although, perhaps, in accordance with the general tenour of the Psalm, the nations of the world are looked upon as in the outer circles of that congregation.

Gods here, and in *v.* 6, are the princes of Israel; so called, as Our Lord expressly declares (John x. 34, 35), because "the word of the Lord came to them" to give them authority in His Name (comp. Exod. xxi. 6; xxii. 8, 9; and also Exod. iv. 6; vii. 1). In Ps. viii. 5 man is but "a little lower than God." They who are exalted by Him above their fellows catch by that exaltation some brighter reflection of the Divine majesty.

v. 2. *Accept the persons.* Comp. Deut. i. 16, 17; 2 Chr. xix. 6, 7. The "person" is strictly the "face"—that is (as in this phrase generally), the outward circumstance, appearance, or rank, which is not the real man. It is the essential characteristic of God's judgment that it "respecteth or accepteth no man's person" (2 Sam. xiv. 14; Acts x. 34; Rom. ii. 11; Gal. ii. 6). By the confession even of enemies, it was the perfection of this characteristic which marked out visibly the true Son of God (Matt. xxii. 16). In measure it must be the glory of all the judgments of those who are children and servants of God.

vv. 3, 4. The voice of God, speaking as here directly, or through the voices of the Prophets, is always the champion of the rights of all, but especially of the friendless and the distressed; oppression and injustice are denounced at least as often and as vehemently as sin directly against God Himself (see Isa. i. 17; iii. 13—15; Jer. xxi. 12; Amos v. 11, 12, 15, &c.). Note also the protestation of Job (Job xxix. 11—17; xxxi. 16—21).

v. 5 may be still the utterance of the Great Judge, but it is more probably the despondent comment of the Psalmist; he waits to see obedience to the Word of God, but waits in vain.

All the foundations, &c. (comp. Ps. xi. 3). That which should have been our rest and strength fails under us, and what hope is left?

v. 6. *Ye are gods*, &c. This utterance of God declares in man—and especially in the leaders of men—the existence of the Divine image, and accordingly of sonship of the Infinite God. Of One alone was the saying true in perfection; but even the imperfect manifestations of it should have been a preparation for that perfect revelation of God in man. In this sense Our Lord argues from the passage in John x. 34, 35.

v. 7. There is a striking antithesis between this verse and the preceding—"men" as opposed to "gods," "princes" of earth to "children of the Most Highest." They who treat their authority and greatness as their own shall be taken at their word, and accordingly feel all the littleness and transitoriness of mere humanity.

v. 8. The appeal to God is to make His judgment not only visible and direct, but universal, over all the world. If it be the one, it must needs be the other; for limitation belongs only to delegated authority.

PSALM LXXXIII.

This striking and martial "Psalm of Asaph" is an impassioned cry to God in the crisis of struggle against some overwhelming confederacy of enemies. It has been referred by conjecture to the period of distress after the return from the Exile, and even to the Maccabean times. But neither its substance nor its position in the Psalter accord with these later periods. Of all occasions known to us in history none seems so well to suit the language of the Psalm as the great confederacy against Israel in the days of Jehoshaphat of Moab and Ammon, and the inhabitants of Mount Seir, and "others besides" (2 Chr. xx. 1—29); and it is notable that on that occasion the inspired message of victory came through "Jahaziel . . . . a Levite of the sons of Asaph" (*v.* 14).

The Psalm opens (*a*), in *vv.* 1—4, with a cry to God to interpose at the crisis of danger to the very existence of Israel; next (*b*), in *vv.* 5—8, it recounts the roll of the enemies confederate against the people of God;

7 Gebal, and Ammon, and Amalek : the Philistines, with them that dwell at Tyre.

8 Assur also is joined with them : and have holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sisera, and unto Jabin at the brook of Kison ;

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame, and perish.

18 And they shall know that thou, whose Name is JEHOVAH : art only the Most Highest over all the earth.

Psalm 84. *Quam dilecta!*

O HOW amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

then (*c*), in *vv.* 9—12, cries to God to give victory, like that of Gideon over the motley host of Midian; and (*d*) at last, in *vv.* 13—18, prays that their rout may be so utter as at once to put them to shame, and reduce them to homage to the Lord Jehovah.

v. 2. *A murmuring.* It should be "roaring," like the waves of the sea. The confederacy is at once violent and crafty; its design nothing less than extermination.

v. 3. *Secret ones*—God's people hidden, as under His wings over His Sanctuary, from all enmity of man. Comp. Ps. xvii. 8; xxvii. 5; xxxi. 20.

vv. 6—8. The enumeration, although fuller than the list of enemies in 2 Chr. xx., agrees with it exactly in making "the children of Lot," Moab and Ammon, the soul of the confederacy. It begins by surveying the three chief enemies, each with its neighbouring auxiliaries. First comes Edom, with the Ishmaelite nomad tribes spread (see Gen. xxv. 18) over the north of Arabia; next Moab, with the Hagarenes, dwelling on the east of Gilead, driven out by the Reubenites (1 Chr. v. 10, 18, 19, 20); thirdly, Ammon, with Gebal, the tract south of the Dead Sea; and Amalek, the remnant of the great mass of tribes once dominant in the desert of the south. After these chief foes, the Psalmist glances at more distant auxiliaries—Philistia and Tyre on the west, Assyria far away to the north-east. It is a mark of the antiquity of the Psalm that Assyria thus holds but a secondary place, not having yet begun to interfere with predominant power in the affairs of Israel.

vv. 9—12. The victories here referred to are evidently chosen as being deliverances from two great confederacies of old times—the victory over Jabin and Sisera, and the great confederacy of the northern Canaanites (Judg. iv.), and the victory of Gideon over the great host of the Midianites, Amalekites, and the children of the East, with Oreb and Zeeb as their leaders, Zebah and Zalmunna as their kings (Judg. vii., viii.).

v. 10. *Endor* (not mentioned in the Book of Judges) is an old Canaanitish town (Josh. xvii. 11) about four miles south of Mount Tabor, from which Barak came down.

As dung. Comp. 2 Kings ix. 37.

v. 12. *Houses* should be "pastures" or "homesteads."

v. 13. *A wheel*—properly, "a rolling thing," that is, probably, a globular mass of weeds driven before the wind in the desert. The whirlwind of judgment is doubly described as sweeping the foe away like chaff, or spreading destruction as it drives fire through the forest.

vv. 16—18. The Psalmist prays for a two-fold effect on the enemies—first, the lower effect of utter confusion and shame, then the higher effect of awe and homage to the God of Israel, "whose Name is Jehovah," as "Most Highest over all the earth." The corresponding two-fold view of the heathen, as foes of the Lord and as capable of knowledge and fear of Him, is traceable again and again in the Prophets.

PSALM LXXXIV.

This lovely Psalm—the first in this book ascribed to "the sons of Korah"—has marked similarity of thought and expression to the Korahite Psalms (xlii., xliv.), but a brighter and happier tone. It seems clearly a true Pilgrim's Song—the utterance of one far from the Sanctuary, but journeying to it, and hoping soon to reach it. From *v.* 9 it has been supposed to be the work of a king, but this inference is not necessary, and is at variance both with the traditional inscription and the whole tone, which implies familiar service in the Temple. To what date it belongs it is hard to determine, except that *v.* 9 may be taken to indicate that it should be assigned to the time of the monarchy.

Like Ps. viii., lxxxi., it is "upon *Gittith*."

It is divided by the *Selah* into three sections: (*a*), in *vv.* 1—4, the cry of affectionate longing, envying those who dwell in the Sanctuary of God; (*b*), in *vv.* 5—8, the description of the blessings and comforts even of the pilgrimage towards it; (*c*), in *vv.* 9—13, a prayer for the light and defence of God from that Sanctuary to king and people alike.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

Psalm 85. *Benedixisti, Domine.*

LORD, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

vv. 1, 2. *Dwellings* (*tabernacles*).... *courts.* The plural simply denotes the various divisions of the Temple (comp. Isa. i. 12). But perhaps the use of it unconsciously indicates that the writer was one familiar (as a Levite) with all the chambers and courts of the Temple.

v. 2. *Hath a desire*, &c. The original is stronger, "My soul longeth, yea it fainteth, for the courts of the Lord." Here, as in Ps. xlii., we note that the deepest thirst of the soul is for God's Presence, as felt everywhere, and yet that with this is joined an earnest desire for the revelation of that Presence in the Sanctuary. (The very phrase, "the living God," is found nowhere in the Psalter except here and in xlii. 2.)

v. 3. Our version is probably correct, though some would separate the last clause, "O for Thy altars," &c. The outer courts of the Tabernacle, and (as Josephus says) of the Temple, were planted with trees. It is a singularly natural and beautiful conception which makes the Psalmist think of the birds haunting there, as seeking the protection of God's altar for their young, and so enjoying a privilege which as yet he has not. "Happy they"—birds or men—"who dwell in Thy House; they will be alway praising Thee"—in the dumb praise of the lower creation, or in the higher praise of human worship.

v. 5. *Thy ways*—in the Hebrew simply "the ways," clearly the ways of pilgrimage to the Sanctuary (comp. Isa. xxxv. 8, 10). There is a blessedness, though a less perfect blessedness, in the longing and hope of the pilgrim, whose strength for his journey is in God.

v. 6. *The vale of misery.* The original is a proper name, "Vale of Baca"; probably (as in all the ancient versions) the "Vale of Weeping." But by some it is interpreted (as in R.V. marg.) as the "Vale of the Balsam-trees" (see 2 Sam. vii. 23), which are said to live in dry soil. Evidently what is intended is a barren, thirsty valley, along which the pilgrims go; but to them it becomes an oasis in the desert—a spring ("well") of water, where, as usual, vegetation springs up, and (for so the last clause should be rendered) "the early rain clothes it with blessing" of fresh verdure and fruit.

v. 7. *From strength to strength*—each day's journey and rest gives new strength for the morrow to those who "nightly pitch their moving tent, A day's march nearer home."

God of gods—inserted, probably by a variety of reading, from the LXX. The original is simply "God."

v. 9. *Thine Anointed*—no doubt the king, although the priest was also, and even earlier than the king, the Lord's Anointed. But the verse shews simply that the prayer is for the king; it does not shew that it is by the king; although, but for other considerations, this might be a natural inference.

v. 11. *Be a doorkeeper*—literally, "stand or lie on the threshold." But the gloss is probably correct, for (1 Chr. xxvi. 12—19) the sons of Korah were the porters of the gates of the Lord's House.

v. 12. God is both "sun and shield" ("light and defence")—light against darkness, and shield against danger. To those who are His, He first gives His grace, and through it the glory of the Divine Image in the soul, and then all the good things of life's happiness are "added to them" (comp. Matt. vi. 33).

v. 13. The blessedness, whether of fruition in *v.* 4, or of expectation in *v.* 5, is claimed at last for all who trust in God.

PSALM LXXXV.

This Psalm of the sons of Korah bears strong indications of having been written soon after the return from the Captivity. The expressions of *vv.* 1, 2 can hardly be misunderstood; and the whole Psalm shews that union of thankfulness for restoration, of sense of present distress and weakness, and of bright Messianic hope, which is especially characteristic of the writings of this period. It is because of this vivid hope of the visible kingdom of God on earth that the Psalm is naturally used as a Psalm of CHRISTMAS DAY. Throughout this Psalm, and especially in the singularly beautiful conclusion, there are some remarkable resemblances to the latter part of the Book of Isaiah (comp. *v.* 9 with Isa. xlvi. 13; *v.* 11 with Isa. xlv. 8, &c.).

6 Wilt thou not turn again, and quicken us : that thy people may rejoice in thee?

7 Show us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall show loving-kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

THE SEVENTEENTH DAY.

Morning Prayer.

Psalm 86. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor, and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

It falls into two chief portions, responsive to each other: (*a*), in *vv.* 1—7 (perhaps the utterance of the people), a mingled thanksgiving and prayer for the completion of God's deliverance; (*b*), in *vv.* 8—13 (perhaps the answer of the priest in the name of the Lord), a bright promise of the granting of that prayer by full gift of spiritual and temporal blessings.

v. 1. *Turned away.* It should be, "brought back the captivity" (that is, "the captives"). This is the accepted phrase of prophetic promise. Comp. Jer. xxx. 18; xxxi. 23; Ezek. xxxix. 25; and the liturgical addition (*v.* 11) to Ps. xiv.

v. 2. Comp. the fuller description of Ps. xxxii. 1, 2 (where see note). The sense of God's forgiveness is the chief blessing; the withdrawal of the chastisement of His wrath holds only a secondary place.

vv. 4, 5. The transition is abrupt, but not unsuitable to such alternations of feeling as were at this time shewn in the mingled joy and weeping at the foundation of the new Temple (Ezra iii. 11—13). The prayer is to the "God of Salvation," that as He had turned to His people (*v.* 3), so He would turn their hearts to Him—His mercy drawing out their repentance, and so quickening them to new spiritual life.

v. 6. *Quicken us.* Compare the grand vision of Ezek. xxxvii. 1—14.

v. 8. *Concerning me* is an erroneous insertion. The speaker "hearkens" on behalf of the people, the "saints" of the Lord.

That they turn not again should be a parenthetical warning, "Only let them turn not again to folly" (presumption).

vv. 10—12 express, with singular beauty and variety of phrase, the harmony in the visible kingdom of God of the two great principles of truth and love, both in God's dealings with men, and in men's dealings with one another. Now we read of the meeting of mercy and truth; now of the mutual greeting of righteousness and peace; now of a growth of truth in man under the eye of the Divine righteousness, and with it the "shewing of loving-kindness" from above. "To be true in love" is of the essence of Godhead, and therefore of perfect humanity, as reflecting the image of God. Necessarily its complete manifestation is in the Messiah, as being both God and man (Eph. iv. 15).

v. 11. *Out of the earth . . . from heaven.* The antithesis must not be pressed; the idea is simply of the universal influence of truth and righteousness, manifested from their source in heaven, and calling out a reflex growth on earth.

v. 13. *He shall direct*, &c.—properly, "shall make His steps a way" for man to follow. The principles of goodness in the soul and in the work of man are "the footprints of God" (comp. Ps. lxxxix. 9, 15).

PSALM LXXXVI.

This Psalm (a "Prayer of David") is the only one in the Third Book ascribed to him. This exceptional ascription cannot be altogether set aside. The Psalm has some characteristics differing from those of the Psalms preceding and following it—an impress of intense personality, a strong confidence in a peculiar favour of God, and a consciousness of an opposition of evil to himself, as the servant of Jehovah—which are constantly found in David's Psalms. On the other hand, there are some similarities to earlier Psalms, and a certain liturgical formality of style, which induce a belief that it is a later recast for Temple use of some earlier composition, which may well be by David himself. It is marked by a sevenfold repetition of the name "Lord" (*Adonai*) (*vv.* 3, 4, 5, 8, 9, 12, 15), alternating with the name of Jehovah (in *vv.* 1, 6, 11, 17).

It is throughout a prayer: (*a*), in *vv.* 1—7, appealing emphatically to God's graciousness on behalf of His afflicted and humble servants; (*b*), in *vv.* 8—13, to His almighty power, which is to be manifested to the world; (*c*), in *vv.* 14—17, to His righteous interference in the struggle of evil and good, to shame the one by saving the other.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O LORD, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Show some token upon me for good ; that they who hate me may see it, and be ashamed : because thou, LORD, hast holpen me, and comforted me.

PSALM 87. *Fundamenta ejus.*

HER foundations are upon the holy hills : the LORD loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

v. 2. *Holy* or "godly" (as in R.V.). But the marginal reading in A.V., "one whom Thou favourest," gives substantially the true sense. The word, like the word "saints," both in the Old and New Testament, means one in covenant with God. The appeal of the Psalmist is not to his own goodness, but to God's promise, in which he "puts his trust."

vv. 3—7. Throughout these verses the Psalmist strikes two correspondent keynotes—the assurance of mercy from the Lord, and the sense of helplessness of the servant crying out to Him. In this conception is the secret of that union of humility and confidence which gives a singular tenderness to the passage.

vv. 8—12. In these verses the tone changes. The Psalmist turns from himself and his own need to dwell on the infinite greatness of the Lord, contrasted with the vanity of other gods, and looks on to the day, so often promised in Messianic prophecy (see *e.g.* Isa. ii. 1—4; Mic. iv. 1—5), when all the nations "whom He has made" shall do homage to their Maker. In these verses, accordingly, there is less of tenderness and love, more of awe and absolute faith, expressing itself in adoration.

v. 11. *Knit my heart unto thee.* The original is "unite" (or "knit together") "my heart"—a prayer against distraction and division of heart, of course with the desire of its being knit as a whole to God (Deut. vi. 5; x. 12; comp. Luke x. 41, 42; 1 Cor. vii. 29—35; James i. 8; iv. 8).

v. 13. *The nethermost hell*—the *Sheôl* underlying the visible world, and representing the power of decay and death. The "gates of hell" prevail neither against the individual soul nor against the Church of God.

vv. 14—17 (as in so many Psalms of David) not only recognise vividly the existence of an antagonism of the proud and the ungodly to the Psalmist, but boldly assume that such antagonism is due to his being God's servant, and therefore that his cause is the cause of God Himself, which must put to shame all the antagonism of evil.

PSALM LXXXVII.

This Psalm of the sons of Korah stands out unique in its rugged and impressive force, marked by an incisive brevity and a compression of meaning even to obscurity. Clearly it seems to be one of the most striking anticipations of the inclusion of all nations in the kingdom of God, not as dependents or subjects, but as "fellow-citizens with the saints and of the household of God." The mention of Egypt and Babylon, with Philistia and Tyre, as the chief offerers of homage to God, suggests the time of the prophet Isaiah, after the overthrow of Sennacherib, when these nations, delivered from the terror of Assyria, brought gifts to Hezekiah and to his God (2 Chr. xxxii. 23—31).

This Psalm opens (*a*), in *vv.* 1, 2, with a burst of praise of the peculiar glory of Zion; then (*b*), in *vv.* 3, 4, it introduces a Divine utterance, including the heathen nations among those who are His; on this (*c*), in *vv.* 5—7, the Psalmist comments, seeing with joy one after another born into the people of God under His decree; and he ends with a renewed utterance of the music of thanksgiving to Him, in whom are all our "springs of gladness."

vv. 1, 2. *Her foundations*, &c. It should certainly be "His foundation"; and possibly (as in R.V. marg.) the passage should run—

"His foundation on the holy hills
the Lord loveth;
Yea, the gates of Zion, more, &c.,
Glorious things of thee are spoken, &c."

The Psalmist touches briefly on God's foundation of Zion, His love to that which He has founded, and the glory before God and man which His love bestows. He looks (as in Ps. cxxii., cxxv.) on the physical position of the Holy City in its strength, and sees in it a type of its higher spiritual power.

vv. 3, 4. These verses are evidently misunderstood in our version. They

4 Behold, yea the Philistines also : and they of Tyre, with the Morians ; lo, there was he born.

5 And of Sion it shall be reported that he was born in her : and the Most High shall stablish her.

6 The Lord shall rehearse it, when he writeth up the people : that he was born there.

7 The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

Psalm 88. *Domine, Deus.*

O LORD God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling ;

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou show wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving-kindness be showed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the

are an utterance of the voice of the Lord Himself—

"I will name Rahab and Babylon
among those who know me:
Behold Philistia also and Tyre
with Ethiopia!
This one (of my servants) was
born there."

His eye surveys the heathen; collectively and individually He includes them in His kingdom. Such comprehensive prophecy belongs especially to the glorious age of Isaiah (comp. Mic. iv. 1—4; Isa. ii. 2—5, &c.), anticipating in unequalled clearness the Messianic hope.

Rahab (as in Isa. li. 9; Ps. lxxxix. 10) signifies Egypt. Some make its proper sense "a sea monster," some "pride."

The nations here named are exactly those, both far and near, likely to pay homage to the power which had overthrown the Assyrian. Egypt and Ethiopia (comp. 2 Kings xix.) were the ancestral enemies of Assyria; Babylon had revolted and sent presents, as we know (2 Kings xx. 12, 13) to Hezekiah; Tyre had stood a long siege from Assyria; Philistia (2 Kings xviii. 8) had been reconquered by Hezekiah.

vv. 5, 6 should be—

"And of Zion it shall be said,
This man and that was born in
her.
. . . . . .
The Lord shall count, in registering the peoples,
This one was born there."

It is a passage almost unique, going beyond even *v.* 4. The alien is registered not only as a servant of God, but as actually born in and belonging to the holy city of God. It anticipates the great declaration, "Other sheep I have, which are not of this fold . . . . there shall be one flock and One Shepherd."

v. 7. The insertion of "shall He rehearse" is evidently erroneous. The original is literally—

"And singers with trumpeters (or 'dancers');
All my springs are in Thee."

Probably after the former line we must supply "shall sing." The verse is even more terse and abrupt than the Psalm generally. It has been even thought to be a liturgical direction to the musicians. But it seems to picture the triumphal procession (as in 1 Kings i. 40) of the gathered children of God, gladly acknowledging that in Him are all their springs of life and gladness—"the living waters, which make glad the city of God."

PSALM LXXXVIII.

This singularly beautiful and mournful Psalm is first ascribed "to the sons of Korah," and then called "a Maschil of Heman the Ezrahite." Heman is named in 1 Chr. vi. 33 as the head of the Kohathites, or "sons of Korah"; hence the double ascription. In 1 Kings iv. 31; 1 Chr. ii. 6 we read of "Ethan the Ezrahite and Heman" as famous for wisdom in Solomon's days. There seems no sufficient reason against identifying the Heman here named with the author of this Psalm. For the Psalm, in its ideas and even in its words, bears very strong resemblance to the Book of Job, probably belonging to the age of Solomon, and dwells on the darker and more mysterious side of man's life and relation to God. It is clearly an individual utterance of the gloomiest hour of doubt and bewilderment in a servant of God at the approach of death, shewing, like the Book of Job itself, that Holy Scripture has its word of understanding and sympathy even for those dark hours. By its use on GOOD FRIDAY it is obviously conceived of as a type of the spiritual darkness of Calvary, although we cannot suppose that its blank doubt as to the future could even for a moment have attached to the Divine Sufferer.

It is said to be on *Mahalath Leannoth* (see title to Ps. liii.), apparently indicating recitation to a grave sombre tune. The Psalm pours out first (*a*), in *vv.* 1—8, an agonized cry of trouble, desolation, and bewildered fear at the approach of death; then (*b*), in *vv.* 9—18, an entreaty—almost a remonstrance—pleading with God to save His servant while there is yet time, and urging that plea, with the natural reiteration of distress, by laying once more his troubles before the Lord.

dark : and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O LORD : and early shall my prayer come before thee.

14 LORD, why abhorrest thou my soul : and hidest thou thy face from me?

15 I am in misery, and like unto him that is at the point to die : even from my youth up, thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

Evening Prayer.

PSALM 89. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the LORD : with my mouth will I ever be showing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant:

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O LORD, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the saints.

6 For who is he among the clouds : that shall be compared unto the LORD?

7 And what is he among the gods : that shall be like unto the LORD?

v. 1. *O Lord God of my salvation.* This invocation, adopted from two Psalms of David (Ps. xxvii. 9; li. 14), is singularly striking as opening this Psalm of complaint and misery. Like the "My God" of Ps. xxii. 1, it implies, even in the darkest hour, a trust in the salvation which seems so far away, and cries out, "Lord, I believe; help Thou mine unbelief." It is in the personal knowledge of a God of salvation that the soul finds the one stay, which the darkest perplexities and fears cannot shake, and which enables it to endure—what is worst of all—the weariness of apparently unanswered prayer (*vv.* 1, 9).

v. 2. *Hell* is, as usual, *Sheôl*, the unseen mysterious world on the other side of the grave. The Psalm accumulates images to describe the pressure of trial upon the frailty of human nature. There is the consciousness of hopeless weakness, sinking even before the eyes of men into the pit (*v.* 3); there is the sense of being cast off ("free") among the dead, the neglected corpses of the battlefield, feeling no hand of God, and therefore fancying itself forgotten by Him (*v.* 4); there is the terror of God's all-righteous judgment, as darkening round the sufferer, and gathering its heaviest storm of indignation over the dying hour (*v.* 6); there is not even the comfort (such as it is) of human sympathy, for this fails or turns to contempt and hatred (*vv.* 7, 18). Comp. Job xix. 13, 19.

vv. 10—12 express, in more detailed and impassioned utterance, the ideas of Ps. vi. 5; xxx. 9, 10; cxv. 17. Recognising, indeed, the existence of an unseen world, yet, as in the prayer of Hezekiah (Isa. xxxviii. 18, 19) and the complaint of Job (Job x. 20—22), they look upon it as a shadowy land of darkness and forgetfulness, standing in strong contrast with the bright reality of this life. God must be there; but how can He be known and loved, and how can the glory of His righteousness appear? (so in Ps. cxv. 17, 18). There may be a resurrection in the remote future, but the immediate future is a blank, against which the instincts of warm life and bright energy cry out. The thought can come to any servant of God only in the dark hour, but to us Christians, except through mere faithlessness, it should not come even then. For to us "to depart" is at once "to be with Christ," "absent from the body and present with the Lord."

v. 10. *Shall the dead*—properly (as in Isa. xxvi. 14; Job xxvi. 5), the *Rephaim*, the "giant shades of old." The idea is like that of the complaint of the Homeric Achilles, that it is better to be a thrall on earth, than a kingly shade among the dead.

vv. 13—18 come back to the cry of complaint, but now especially of the burden of God's wrath and indignation, long felt in the life-long consciousness of sin and frailty, now gathering like a sea of troubles round the hour of death.

v. 18. *And hid*, &c. The true rendering is, "And mine acquaintance into darkness," or perhaps far more strikingly, "Mine acquaintance is darkness." The darkness of the grave is the only friend the sufferer has left (Job xvii. 14). In that despondent cry the Psalm ends, without one gleam of the comfort and hope we might have expected. It must be read in contrast with such Psalms as Ps. xvi., xvii.

PSALM LXXXIX.

This magnificent Psalm of mingled joy and sorrow—pleading the covenant with David in the face of apparent reversal, and yet with an underlying confidence in its irrevocable certainty—is ascribed to "Ethan the Ezrahite," probably the Ethan or Jeduthun who, with Asaph and Heman, was the third chief of the Levitical companies of song (1 Chr. vi. 44; xv. 17, 19). If it be from his hand, it must refer to the great overthrow of the glory of David's house on the invasion of Shishak, the subjugation of Rehoboam, the capture of Jerusalem, and the spoiling of the Temple (see 1 Kings xiv. 25, 26; 2 Chr. xii.). Many critics place it in one of the later captivities, but there is a fulness and vividness in the quotation of the great promise to David which accords perhaps better with the earlier date. It is a Psalm of great symmetry of style, copiousness, and simplicity of construction, full of a sustained dignity and beauty, and well worthy of a

8 God is very greatly to be feared in the council of the saints : and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee : thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine : thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south : Tabor and Hermon shall rejoice in thy Name.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving-kindness thou shalt lift up our horns.

19 For the Lord is our defence : the Holy One of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

great "master of song." It is probably on account of its dwelling so emphatically on the promise to David and on the glories of the kingdom promised to his seed, it is made a Proper Psalm for CHRISTMAS DAY.

It opens (*a*), in *vv.* 1—4, with a brief reference of thanksgiving for the faithfulness of the Lord in His covenant with David; thence (*b*), in *vv.* 5—19, it passes to praise of His majesty and His wondrous works of blessing to Israel; next (*c*), in *vv.* 20—36, it dwells in detail on the great promise through Nathan to David and his seed; and lastly (*d*), in *vv.* 37—50, changes suddenly to lament over the apparent reversal of that covenant of blessing, and cries to God to vindicate His promise, and renew the glory of His Anointed.

v. 2. *Set up*—properly (as in A.V.), "built up," growing continually in fresh exhibition of mercy and righteousness.

Stablish....heavens. These words dwell on the basis in God's word, firm as the heavens themselves, on which that ever-growing superstructure rests.

vv. 3, 4 explain what is "the faithfulness of the Lord" towards Israel, by quoting in brief the promise to David (see 2 Sam. vii. 12—16).

vv. 5—19. This hymn of praise has a striking fulness and completeness of idea. In it God is seen first in Heaven itself, ruling over the angelic host, His ministers, in unapproachable majesty (*vv.* 5—9); then as manifested below, curbing the rage of the sea, ruling the earth, which rejoices in His might (*vv.* 10—14); lastly, in the higher glory of His moral attributes, specially set forth in the infinite blessing of His people Israel (*vv.* 15—19).

v. 5. *The saints*, or "holy ones," like the gods (*Elohim*) of *v.* 7, are the angels in Heaven (comp. Job v. 1; xv. 15, &c.). God is exalted amidst the adoration of the angelic host—His ministers both in the realm of nature and the history of humanity (comp. Isa. vi. 1—3; Dan. vii. 10; Rev. v. 11). It is possible that this emphasis on the unapproachable majesty of God was called out by the idolatry in Israel itself, which reverenced superhuman powers of nature as gods (see 1 Kings xiv. 23, 24).

v. 9 should properly be (as in R.V.)—

"Who is a mighty One like unto Thee, O Jehovah;
"And Thy faithfulness is round about Thee."

The Almighty Power is clothed and manifested in the Divine Truth.

v. 10. *The raging of the sea.* In the Old Testament generally the sea is an emblem of power, not only irresistible, but terrible; and accordingly God's gracious Omnipotence is set forth especially in curbing its rage (comp. Ps. lxv. 7; xciii. 3, 4; cxlviii. 6; Prov. viii. 29; Jer. v. 22; Job xxxviii. 11).

v. 11. *Egypt*—properly *Rahab*, as in Ps. lxxxvii. 3 (where see note). The allusion to the overthrow of Egypt (at the Red Sea) is clearly suggested by the mention of the sea in the previous verse (comp. Exod. xv. 6, 11, 12). Perhaps also the meaning of the name ("Pride") is glanced at as typical.

v. 13. The high table land of Tabor towards the west, and the snowy peak of Hermon on the east, correspond to "the north and the south" of the previous clause.

v. 15. Power is an attribute of God; but His essential glory is moral. Righteousness and equity are the "basis ('habitation') of His Throne"; mercy and truth the harbingers of His presence.

v. 16. *That can rejoice in thee*—properly (as in A.V. and R.V.), "that know the joyful sound" of Thy worship. The word "sound" is a technical word—used, for example, of the blowing of the trumpets of the Sanctuary.

vv. 16—19 accumulate various images of the peculiar privileges of Israel—the light of God's countenance upon them (comp. Num. vi. 26), the joyful proclamation of His Name and His righteousness, the exaltation in Him of the horn of active energy, the spreading of the shield of His "defence" over them and their king. (The last verse should be rendered, "To the Lord belongeth our shield; to the Holy One of Israel (belongeth) our king.")

v. 20. *Thy saints.* The original has two varieties of reading, "Thy holy one," or "holy ones." The former

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my firstborn : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgments ;

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Nevertheless, my loving-kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken thine anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strongholds.

40 All they that go by spoil him : and he is become a reproach to his neighbours.

would be most natural, as referring to David; but the latter (meaning the people of Israel) has the support of the ancient versions.

vv. 20—36 are a magnificent expansion of the great promise to David in 2 Sam. vii. 8—16.

v. 21. Three times was David anointed (see 1 Sam. xvi. 13; 2 Sam. ii. 4; v. 3.)

v. 26. *The sea*—the *floods* (rivers), *i.e.* the boundaries of the land (comp. lxxx. 11). The "rivers" usually named are "the river" (Euphrates) and "the river" on the border "of Egypt."

v. 28. *My first-born* (comp. Ps. ii. 7; Exod. iv. 22)—in type applied to David himself or (2 Sam. vii. 14) Solomon—in the Antitype to the true Anointed of the Lord, the Son of David, "King of kings and Lord of lords."

v. 30. So the perpetuity promised could belong but imperfectly to the royalty of David—even so contrasting forcibly with the rise and fall of dynasties in the Northern kingdom after the disruption. The perfection of the promise is realized by Daniel (Dan. vii. 14) in application to "one like unto the Son of Man, coming in the clouds of heaven."

vv. 31—34 are an application to the people of Israel of the words at once of warning and of encouragement, which in 2 Sam. vii. 14, 15, are applied only to David's son.

vv. 35, 36. *As the faithful witness*, or, *and faithful is the witness.* The interpretation is somewhat difficult. The "faithful witness" may be (*a*), (as suggested by the parallelism) the moon, on the ground that, the whole Jewish year being lunar, it was the moon, rather than the sun, which was for "signs and seasons and days and years"; or (*b*) God Himself (as in Job xvi. 19)—although the introduction of God's Name here would be abrupt, and out of place in parallelism with His creatures; or (*c*), the "covenant" of God with "the day and night"—expressly referred to in Jer. xxxi. 35, 36; xxxiii. 20, 21, as in its fixity, like the "covenant with David." Of these the third (*c*) seems to be far the best. Some interpret "the witness" of the rainbow, but the parallelism seems decisive against this interpretation.

vv. 37—44 paint the present condition of things as contrasted in every point with the details of the great promise. The wonder expressed at the suddenness and completeness of the change suits better with an earlier date, such as that of the first great national disaster under Rehoboam.

v. 39. Comp. Ps. lxxx. 12; Isa. v. 5.

vv. 45—50 turn to an earnest entreaty—a personal entreaty in the sense of man's frailty and transitoriness, that God will not be extreme to mark what is done amiss—an entreaty for the whole nation, that He will not suffer His covenant to fail, and so allow His Name to be blasphemed.

v. 45 is identical with Ps. lxxix. 5. Comp. also Ps. xiii. 1.

v. 46. Comp. Job vii. 6; xiv. 1. The plea from man's transitoriness evidently implies the idea of a weakness which cannot long bear God's hand, and a littleness which He in His infinite greatness may well spare, before it is brought down to the grave (comp. Ps. lxxxviii. 2, 3), into which it already seems ready to sink.

vv. 48—50 exemplify the not unfrequent pleading with God, both by the irrevocable truth of His covenant and for the sake of His Name, lest it be blasphemed. In the former lies the ultimate trust of His servants (Rom. xi. 29; Heb. vi. 16—18). On the latter comp. Ps. x. 13; lxxiv. 22.

v. 49. *Of many people* should be, "of the many peoples"—the reproach (that is) cast upon Israel by the Gentiles.

v. 50. *Slandered the footsteps of thine Anointed.* The immediate sense is, of course, of the present contempt, with which the heir of the promise is pursued. But it is curious that the Targums interpret the words of the delay of the coming of the Messiah, on whom the promise ultimately rests (comp. 2 Pet. iii. 3—9).

Praised be the Lord, &c... Amen, is the doxology closing the Third Book of the Psalter. It comes in here with singular beauty in connection with the mingled lamentation and confidence of the Psalm itself.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 LORD, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving-kindnesses : which thou swarest unto David in thy truth ?

49 Remember, Lord, the rebuke that thy servants have : and how I do bear in my bosom the rebukes of many people :

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed : Praised be the LORD for evermore. Amen, and Amen.

THE EIGHTEENTH DAY.

Morning Prayer.

PSALM 90. *Domine, refugium.*

Lord, thou hast been our refuge : from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

3 Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

This book—closely connected with the next—includes seventeen Psalms (Ps. xc.—cvi.), all of which are anonymous, except Ps. xc., ascribed to Moses, and Ps. ci., ciii., to David. Throughout the Psalms are Jehovistic. Probably the formation of the book belongs to the time after the Captivity, although much of the material may be far older.

Psalm XC.

This Psalm is entitled "A Prayer of Moses the man of God" (comp. Deut. xxxiii. 1; Josh. xiv. 6). On the literal accuracy of this ascription there has been great diversity of opinion, both ancient and modern. In favour of it are the exceptionality of the ascription and the marked peculiarity of tone, almost unique in its solemnity. It certainly breathes the spirit of the Song of Moses and other parts of Deuteronomy, and suits well the saddened calmness and dignity of the old age of the great Lawgiver. (But the force of this argument depends on our conception of the date to be ascribed to Deuteronomy in its present form.) Against it there is little, except the statement of *v.* 10 (on which see note). The preponderance of evidence seems, on the whole, to be in favour of the ascription.

By whomsoever written, it is well fitted to be the great Funeral Psalm of the Church of all ages. For it is a Psalm not so much of poignant sorrow, as of meditative sadness. While it feels the weakness and transitoriness of human nature, it feels still more deeply that the true "sting of death is sin"; and, while it sounds all the depths of human thought and emotion, it never loses for a moment its grasp of the undying relation of the soul to the eternal God. Hence it sorrows not without hope, and through sorrow finds wisdom and strengthens faith.

It falls into three sections: (*a*), in *vv.* 1—6, it contrasts the eternity of God with the shortlived vanity of human life; (*b*), in *vv.* 7—12, it recognises in sin the source of death's power over man, and prays for the wisdom of repentance; (*c*), in *vv.* 13—17, it asks of God comfort after chastening, and even in sorrow a constant sense of His glory and blessing.

v. 1. *Our refuge*—literally, "our dwelling-place," our own true home in all the changes and chances of human life.

v. 2. *Before the mountains* ("the everlasting hills" of Deut. xxxiii. 15) *were brought forth*, &c.—before (that is) the framework of the world was built, and before "the earth and the world," the *Kosmos* as we see it in its completeness, "was made" upon it.

Thou art, &c. Better (as in A.V. and R.V.), "from everlasting to everlasting," through all the ages of eternity, past, present, and future.

v. 3. *Again thou sayest*, &c. It should be simply, "and sayest." The latter clause may be interpreted as a simple parallelism to the former—

"Thou turnest man to dust,
And sayest, Return (to dust) ye children of men"—

(comp. Gen. iii. 19); or, as in our version, of the calling out of a new generation when the old is passed. This last interpretation is better, both as fuller of meaning (comp. Ps. civ. 29, 30) and as specially appropriate to the natural thought of the old Lawgiver, who had seen one generation die and another succeed.

v. 4. *Seeing that is past*, &c.—probably (as in A.V. and R.V.), "as yesterday, when it is past, and as a watch of the night," short and mostly forgotten in sleep (comp. 2 Pet. iii. 8).

vv. 5, 6, as the text stands, may perhaps be best rendered—

"Thou sweepest them away (in a flood);
They are as a sleep in the morning;
They are as the grass which springeth forth;
In the morning it is green and shoots up,
In the evening it is cut down and withereth."

(Perhaps the best paraphrase of the

4 For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

5 As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

6 In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

9 For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

10 The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our days : that we may apply our hearts unto wisdom.

13 Turn thee again, O LORD, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Show thy servants thy work : and their children thy glory.

17 And the glorious majesty of the LORD our God be upon us : prosper thou the work of our hands upon us ; O prosper thou our handy-work.

first two lines is found in the well-known hymn, "Time, like an ever-rolling stream . . . opening day.") The mixture of metaphor will trouble no one who understands poetry, and especially the poetry of the Old Testament.

vv. 7—12. In the previous clause it is simply the perishableness of man which is dwelt upon. Now (as again would be most natural in Moses) comes in the thought of this death of a whole generation or of the whole race, as a fruit of sin and a judgment of God. What would be suggested by the special history of the sin and condemnation of the people in the wilderness is felt to belong to man as man. "Death is the wages of sin." It is this connection of death with sin which is an unbroken revelation of Holy Scripture from the opening of the Book of Genesis to the last chapters of the Apocalypse.

v. 9. *A tale that is told.* The words "that is told" are not in the Hebrew. Possibly the marginal rendering of R.V. (as "a sound" or "a sigh") is nearest to the original.

v. 10. *Threescore years and ten.* This version must be allowed to be the one difficulty of the ascription to Moses, to whom in the history 120 years are allotted (as 123 to Aaron, and 110 to Joshua). But it is not decisive. It seems likely that those were exceptional lives, prolonged for exceptional service of God. The Psalmist speaks of the average life of man; and in the generation which died before Moses' eyes in the wilderness, few could have exceeded the threescore years and ten.

The verse should be rendered—

"All the days of our years are threescore and ten,
Or, by reason of strength, four-score years;
Their pride is but labour and sorrow;
Soon it passeth, and we are gone."

The view of life is not the whole truth; for life is not wholly under sin, and therefore it has more in it than labour and sorrow—the penalties of the Fall (Gen. iii. 16—19). But it is the view natural to the sadness of meditation over the grave, without "the sure and certain hope" of Resurrection.

v. 11. *For even thereafter*, &c. This is an error. It should be—

"Who knoweth the power of Thine anger
And Thy wrath, according to (due) fear?"

The Psalmist complains that though men see before them every day the signs of God's judgment, they do not so regard them as to fear Him with a godly fear.

v. 12. *Wisdom.* Wisdom in Holy Scripture is the knowledge of the true end and purpose of life. "To number our days"—to see what they can and what they cannot find room for—to see what is permanent in them and what is transitory—is naturally the way to the discovery of this wisdom.

vv. 13—17 strike a note of higher faith and comfort. All the sorrow and decay of life (*vv.* 13, 15) are felt as God's chastening for a time only (comp. Heb. xii. 5—12), to be swallowed up hereafter in a "satisfying" mercy (*v.* 14), which is for ever (comp. 2 Cor. iv. 16—18). Hence life itself, however transitory, has reality; it is a manifestation of God's glory to us and by us (*v.* 16); it has in it a work which God will "establish" ("prosper," *v.* 17) for His servants; because it is His work, to be manifested both to them and to their children. The truth is enforced with a transcendent power by St. Paul, because in view of the Resurrection, "Be ye stedfast . . . . in the Lord" (1 Cor. xv. 58).

v. 13 is more striking in the original—Return, O Lord; how long?—the cry of longing for God's mercy uttered in so many Psalms.

v. 14. *And that soon.* It should be "in the morning," which may have only the sense of our version, but may look on to the morning after the night of death or sorrow.

PSALM XCI.

This Psalm, of uncertain date and unknown authorship, is an utterance of the brightest and most unclouded faith in the guardianship of the Lord over His servants against all the dangers and sufferings of life. It accepts in all simplicity the belief in that which, but for sin and its consequences, would be the law of human life—that visible blessing and obedience to the Supreme Ruler of the world must always go together. To us the faith is

Psalm 91. *Qui habitat.*

WHOSO dwelleth under the defence of the Most High : shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my stronghold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noonday.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him :

rather, that whatever betides us of outward fortune cannot touch the true "life which is hid in God." The Psalm shews reminiscences of earlier Psalms, and strong resemblances to some passages of the Book of Job (especially Job v. 17—23). Possibly for this reason, and perhaps also from antiphonal arrangement, there are some remarkable changes of person in successive verses. Otherwise the course of thought is simple and beautiful.

It opens (*a*), in *vv.* 1, 2, with a brief introduction of promise of God's guardianship, and acceptance of that promise; then (*b*), in *vv.* 3—13, the promise is worked out in all its details in the Name of the Lord; and lastly (*c*), in *vv.* 14—16, the voice of God Himself takes up and seals the promise so made by His servant.

vv. 1, 2. As the text of these verses stand, they seem to be promise and answer, probably sung by two voices. The promise in God's Name is, that "whoso dwelleth in the secret place ("under the defence") of the Most High, shall rest under the shadow"—shall find the refreshment and defence—"of the Almighty." The response accepts the promise, "I will say.... trust." The LXX., however, reads "he shall say," and then the whole runs more simply—

"Whoso dwelleth in the secret
place, &c.,
Whoso rests under, &c.,
Shall say," &c.

vv. 3, 4. The promise, as usual, accumulates various images, each conveying a different phase of meaning—watchful Providence in the deliverance from the snare (Ps. cxxiv. 7), and from "the pestilence of malignity," tender care in the protection of the overshadowing wings (comp. Deut. xxxii. 11, 12; Ps. xvii. 8; lvii. 1; lxi. 4), safe defence by the shield and buckler of God's faithfulness (Ps. xxxiii. 19, &c.).

vv. 5, 6. "The terror by night" and "the arrow by day" seem to refer to danger from human enmity; as "the pestilence" and "the destruction" to the dangers of physical plague. "The destruction that wasteth at noonday" has been interpreted of the hot Simoom of the desert.

vv. 5—8 seem, by their vividness of detail, to imply some special reference—perhaps to the destruction of the first-born in Egypt, to which the phrases "the pestilence that walketh in darkness," "it shall not come nigh thee," and "the reward of the wicked" would be singularly appropriate—perhaps (as has been suggested) to the pestilence in the days of David—perhaps to some recent experience of the unknown Psalmist, which had brought out the consciousness of God's unceasing and universal care over His servants.

v. 9. *For thou, Lord, art my hope*, is clearly a brief repetition of the response of *v.* 2; after which the other voice continues as before, "Thou hast made the Most High thy dwelling place," for so the latter clause should be rendered.

v. 11. *His angels*, &c. The idea is probably suggested by the reference to the pestilence—the work of "the destroying angel," who is to spare and to guard God's servants (comp. Ezek. ix. 6). (See *v.* 10, "Neither shall plague come nigh thy tent.") But it is worked out into a general promise of angelic guardianship, bearing up those who tread the steep and rugged way of life (comp. Ps. xxxiv. 7).

vv. 11, 12. These verses are made notable to us by the insidious quotation of them by the Tempter of Our Lord (Matt. iv. 6; Luke iv. 10, 11), omitting the essential words "in all thy ways," and applying them accordingly to circumstances with which they had nothing to do. So it is that deceit "quotes Scripture to its purpose." Only in the ways of God's vocation, and with a view to progress in those ways, have we a right to the promise.

v. 13. The lion is the type of open violence; the adder (or "dragon") of crafty malignity. (The latter image is the commoner one, from Gen. iii. 15 downwards.) On both the servant of God is to tread victoriously.

vv. 14—16. In these verses God Himself suddenly speaks, taking the word out of the mouth of His servant; first, with the lower promise of deliverance and exaltation; then with the higher promise of communion with God in prayer, the gift of length of days, and the vision of salvation.

yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and show him my salvation.

Psalm 92. *Bonum est confiteri.*

IT is a good thing to give thanks unto the Lord : and to sing praises unto thy Name, O Most Highest;

2 To tell of thy loving-kindness early in the morning : and of thy truth in the night season;

3 Upon an instrument of ten strings, and upon the lute : upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works : and I will rejoice in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwise man doth not well consider this : and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish : and all the workers of wickedness shall be destroyed.

9 But my horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

10 Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree : and shall spread abroad like a cedar in Libanus.

12 Such as are planted in the house of the Lord : shall flourish in the courts of the house of our God.

Psalm XCII.

This Psalm introduces a group of Psalms (xcii., xciii., xcv.—c.), closely connected together, evidently designed for liturgical use, and generally of a joyous and festive character. All are anonymous. They are referred by some to the great revival of Temple worship in Hezekiah's days, by others to the restoration after the Captivity.

This is, according to Talmudical tradition, "the Psalm of the Sabbath day," sung at the sacrifice of the early morning, and also used on the second day of the Feast of Tabernacles. Except, however, its glad festal tone, the sevenfold repetition of the name Jehovah, and its special reference to the joy of worship, there is little to indicate any strictly Sabbatical idea, whether of the first Sabbath of creation, or the final Sabbath of the "restitution of all things," to which the Talmud especially refers it. (The Psalms named in the same tradition for the other days of the week in succession are Ps. xxiv., xlviii., lxxxii., xciv., lxxxi., xciii.)

It contains (*a*), in *vv.* 1—4, the outpouring of the joy of praise to God; then passes (*b*), in *vv.* 5—10, to meditation on the mysterious law of God's providence, putting down the evil in their apparent prosperity, and exalting His servants in spite of all enmity; and ends (*c*), in *vv.* 11—14, with a declaration of the special blessing and happiness of those who dwell in the Sanctuary of the Lord.

vv. 1—4 bring out not so much the duty or the solemnity, as the joy, of worship—a worship mainly of thanksgiving and praise, which ceases neither day nor night, enriched with all the wealth of music, and fixing itself on God's two great attributes of love and truth, as shewn in His works before the eyes of men—a worship, therefore, which is the earnest of the worship of heaven.

v. 2. In the morning we need freshness of hope and joy, and therefore we dwell on God's "loving-kindness." In the night-watches we need rest and protection, and so we turn to God's "faithfulness" ("truth").

v. 3. Comp. Ps. xxxiii. 2. The latter clause should be, "in solemn strain upon the harp."

v. 4 is a thanksgiving, not for any gift of God, but for the very sight of His wondrous works. (Comp. "We give thanks to Thee for Thy great glory" of the *Gloria in excelsis.*)

v. 5. Comp. Isa. xxviii. 29; Jer. xxxii. 19. It is obvious to declare that God's works, even in their outward appearance which we can understand, are great; but it is a further step in the meditation of the enquiring soul to conceive the "depth" of the Divine "thought" underlying these visible works, in mysterious law and power, of which we can see the reality, but cannot grasp the perfection. A "brutish" ("unwise") man (comp. Ps. lxxiii. 21), who looks only to the visible, cannot see this at all; the "fool" (the mere worldling), absorbed in his own wisdom, cannot understand it rightly.

vv. 7—10, in which we find reminiscences of earlier Psalms (comp. Ps. xxxvii. 1, 2, 36, 39; lxxxiii. 18; lxxxix. 18, 25; xxiii. 5), lead us through the natural course of this meditation. They first dwell on the transitoriness of the prosperity of the wicked; then trace the ground of this in their antagonism to the eternal law of the Most High; and, lastly, identifying the faithful with the cause of God, express full confidence in their prosperity and triumph. The idea is nearly that of Ps. lxxiii.

v. 9. *I am anointed*, &c. (comp. Ps. xxiii. 5). There is probably no reference to priestly or kingly anointing. Oil is to all the symbol of fruitfulness and richness (comp. Judg. ix. 8, 9; Ps. civ. 15).

vv. 12—14 seem to allude to the trees actually planted in the outer precincts of the Temple. They take as the typical trees the palm-tree in its perpetual greenness and abundant fruit, the cedar in its deep roots and immeasurable age (comp. Ps. lxxxiv. 3). They who by daily worship rest their life on the communion with God shall find the secret of unbroken freshness, fruitfulness, and unshaken stability.

v. 13 should be, "shall be full of sap and green." The metaphor is not broken, as it would seem to be in our version here.

13 They also shall bring forth more fruit in their age : and shall be fat and well-liking ;

14 That they may show how true the Lord my strength is : and that there is no unrighteousness in him.

Evening Prayer.

Psalm 93. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Psalm 94. *Deus ultionum.*

O LORD God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, show thyself.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

Psalm XCIII.

This Psalm, according to the heading in the LXX. (with which the Talmudical tradition agrees) is the Psalm for Friday, as being the sixth day, on which the creation was complete. Its tenour agrees well with this use. It is simply a hymn of praise to the Lord Jehovah, as (*a*), in *vv.* 1—3, enthroned over the earth, which He has founded; (*b*), in *vv.* 4, 5, curbing the raging of the floods and of the sea; (*c*), in *v.* 6, revealing Himself in holiness to His own people. It may probably have (as has been suggested) a metaphorical meaning of God's enthronement in the souls of all mankind, and His triumph over the floods of ungodly rebellion; but the literal sense is primary and unmistakeable.

v. 1. *The Lord is King* (comp. Ps. xcvii. 1; xcix. 1). As on a day of coronation, He clothes Himself in the vesture of glory, and girds Himself with the sword of might (Ps. xlv. 3).

vv. 2, 3 at once celebrate the "establishment" of the round world in its appointed place, never to be moved from its appointed course (comp. Ps. xcvi. 10), and the yet deeper "establishment" of the throne of God on earth, His from all eternity, but manifested to man in the creation of the world (see Prov. viii. 22—29). The stability of the earth ("the everlasting hills") is the natural emblem of the firm and unquestioned power of Him who made it, and whose "righteousness standeth like the strong mountains."

vv. 4, 5. The sense is clear, although *v.* 5 in the original is abrupt in expression (as in R.V.):—

"Above the voices of the many waters,
The mighty breakers of the sea,
The Lord on high is mighty."

The floods are probably (as usual in the Old Testament) the "rivers"; their lesser roar leads on to the greater might and terror of the sea. As the earth is the emblem of stability, so the great rivers and the sea (as usual in the Psalms) symbolize change, violence, fury. Over all their might the Lord's might is unshaken (comp. Ps. xxix. 9; lxv. 7; lxxxix. 10). The idea is not, as in the previous verses, of power unquestioned, but of power triumphant over all that rises up against it.

v. 6. From God in Nature (as in Ps. xix. 7) the Psalmist turns to God in Revelation, giving the sure "testimony" of His Law, and manifesting His presence in the holiness of His Sanctuary. In that knowledge Israel had the key to the inner meaning of Nature, which in itself might either reveal God or conceal Him.

Psalm XCIV.

This Psalm is said in the LXX. heading to be "for the fourth day of the week," and it appears also to have been used specially at the Feast of Tabernacles. It is, however, unlike the other Psalms of this group, in being not a Psalm of joy and thanksgiving, but an earnest cry, of singular boldness and thoughtfulness, against wrong, done apparently by those in high places. Why it was fixed for the regular Wednesday use in the Temple we know not. It shews (as usual in this group) many reminiscences of earlier Psalms; but these are blended together with marked originality.

It contains (*a*), in *vv.* 1—7, a complaint before God of the insolent oppression and cruelty of the godless; (*b*), in *vv.* 8—15, a solemn and indignant reproof of the infatuation, which neglects or defies the judgment of God; and (*c*), in *vv.* 16—23, a resolution to stand up in the strength of God against the forces of deliberate wickedness, and to take resolutely a part with Him.

v. 1. *O Lord God, to whom*, &c. Comp. Deut. xxxii. 35; Heb. x. 30.

v. 2. *Judge of the world.* Comp. Gen. xviii. 25; Ps. vii. 12. It is the sterner aspect towards His creatures of the God who "is love"; but, in face of the mysterious reality of sin, it is upon this that the soul of the righteous must rest. Man can but imperfectly judge and punish evil; yet he feels even his imperfect work to be sacred, as an earnest and type of an all-perfect judgment.

v. 3. *Lord, how long*, &c. Comp. Ps. vii. 6; xiii. 1; Rev. vi. 10. The cry is not simply of impatience, but

6 They murder the widow and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge ; shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teachest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance.

15 Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not failed, but my soul had been put to silence.

18 But when I said, My foot hath slipt : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness , which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

of the perplexity described in Ps. lxxiii. 3—14.

v. 7. Comp. Ps. x. 11, 13; lix. 7. There is an evident irony in this reference of the ungodly to "Jehovah," "the God of Jacob," who cannot or will not (as they think) avenge His heritage, or vindicate His broken law (comp. Ps. xxii. 7, 8).

v. 8. *Unwise*—"brutish," as in xcii. 6.

vv. 8—10. The argument is irresistible against those who recognise the intellectual and moral faculties of man, and yet ignore in the First Cause and Supreme Law of the world a mind and a moral will. Whatever is in man must be in the Power that made man—whether by evolution out of lower natures or otherwise it matters not—and whatever exists in that Power must shew itself in active energy in the direction of man's history. Hence the old saying, "Nature may conceal God; man reveals Him." Hence the perfect revelation of God in the Son of Man.

v. 10. The A.V. renders this verse—

"He that chasteneth the heathen,
Shall He not correct?
He that teacheth man knowledge,
Shall not He know?

The last line, however, is not in the Hebrew text, though it completes the parallelism admirably. Accordingly the R.V. simply reads, "Even He that teacheth man knowledge." But the insertion brings out what is obviously the true sense. God is looked upon "as teaching all men knowledge," by his chastening work to the heathen, as by His revelation of Himself both in work and in word to Israel.

vv. 12—16 suggest indirectly the reason why God thus bears with evil. It is for the chastening and teaching of the good, "so giving them patience" (literally "rest") under the delay of vengeance against the ungodly. This key to the mystery is but hinted at in the Book of Job (in the speech of Elihu, *e.g.* xxxiv. 31—37) and the Psalms generally. In the New Testament it is familiarly taught (*e.g.* Rom. ix. 22, 23; Heb. xii. 3—11; 1 Pet. iv. 12—19).

v. 15 should be rendered as in R.V.—

"Judgment shall return to righteousness;
And all the upright in heart shall follow it."

Judgment (that is) must ultimately issue in the manifestation of God's righteousness; and then all the upright in soul will follow it, *i.e.*, acknowledge it and work with it. So at the fall of the oppression of the Reign of Terror men cried out, "Yes! there is a God."

v. 16 seems a summons to the righteous to rally against wrong. It is uttered in vain, and the speaker falls back on God—His help to those who stand (*v.* 17), His restoration of those who fall (*v.* 18), His comfort of those who are weary and heavy laden (*v.* 19).

v. 20 is properly (as in R.V.)—

"Shall the throne of wickedness
have fellowship with thee,
Which frameth mischief by
statute?"

By a bold figure Iniquity is represented as raising up a rival throne against the Judgment of God, and framing a law of evil deliberately wrought out against His Law. The Psalmist cries out against toleration of this by the Divine justice, throws himself (in *vv.* 22, 23) on the strength of God—his high tower and refuge—and confidently anticipates the overthrow, bringing their evil upon their own heads.

PSALM XCV.

This Psalm is still used in the Synagogue as one of the Psalms on the Friday evening, preparatory to the worship of the Sabbath, probably from the emphatic reference to the rest of God in *v.* 11. It has been from time immemorial the INVITATORY PSALM in the daily Christian worship of both the Eastern and the Western Church. It is applied to our Christian experience with special emphasis, both of admonition and of argument, in Heb. iii. 7—iv. 11.

It falls into two sections: (*a*), in *vv.* 1—7, it utters a glad invitation to the worship of God, both as the Almighty Creator and as the Lord God and Shepherd of Israel; then (*b*), in *vv.* 8—11, changes its tone to one of solemn warning against an unbelieving hardness of heart, enforced by the example of the people in the wilderness.

THE NINETEENTH DAY.

Morning Prayer.

Psalm 95. *Venite, exultemus.*

O COME, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and show ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To-day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways :

11 Unto whom I sware in my wrath : that they should not enter into my rest.

Psalm 96. *Cantate Domino.*

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

v. 1. *Heartily rejoice*, should be properly (as in A.V. and R.V.), "make a joyful noise," the music corresponding to the "song" of the previous clause. *Strength* the "Rock," as so often in Psalms.

vv. 3—6 look up to God as the "God Almighty," and, as such, emphatically revealed to the first heirs of the Covenant (comp. Gen. xvii. 1; xxviii. 3; xxxv. 11; Exod. vi. 3). They praise Him as the Creator, exalted "far above all gods"—the angels or the gods of heathen worship. They express the faith of man as man; and, moreover, the faith which is the result of the study, through the intellect and the imagination, of the works of God in Nature. It is a faith which has largeness and grandeur of conception, rather than vividness, begetting awe rather than trust or love.

v. 4. *Corners* should be "depths," in antithesis to the "hills" of the next clause.

v. 7 adds to the former conception of God the necessary complement of the consciousness of a moral relation between Him and us, brought out in His covenant, which makes us His people, over whom He rules in righteousness, and "His sheep," whom He tends with loving care. In this faith lies the vitality of all true religion; on it alone can "the first and great commandment" of the love of God be based.

v. 8. *To day.... voice.* Probably it is better to join these words with those which precede—"To day (this shall be) if ye will but hear His voice," or (as in R.V.), "To day, Oh that ye would hear His voice"—and to take the rest of the Psalm (comp. Ps. lxxxi. 6—17) as the utterance of the Divine Voice itself.

Provocation.... temptation. These words are the interpretation of the proper names *Massah* and *Meribah* (see Exod. xvii. 7; Num. xx. 13), where they "tempted the Lord, saying, Is the Lord among us or not?" (comp. Deut. vi. 16).

v. 10. *Forty years long*, &c. Stress is laid first on God's long-suffering and His grief over the sins of His people (comp. Gen. vi. 6); then on the unchangeable certainty of the final retribution which He must inflict (*I sware*, &c., comp. Heb. vi. 16—18). In this lies the mystery of that union of human freedom with God's sovereignty, on which all religion must turn.

v. 11. See Num. xiv. 21—27. In Heb. iii. 7—iv. 10 the application is to that of which Canaan was the type—the rest or "Sabbath keeping" of heaven. Such application will be in some sense implied in all devotional use of the Psalm itself; for all rest in this world can only be the earnest of a truer rest to come; but it is, as usual, made explicit by the Christian revelation of immortality and heaven.

PSALM XCVI.

This magnificent Psalm is in the LXX. heading referred with great probability to the time of the restoration of the Temple after the Captivity. With some notable variations of detail, it is identical with 1 Chr. xvi. 23—33, where it is joined with portions of other Psalms (cv., cvi., &c.) to represent a Psalm of praise, sung at the bringing up of the Ark by David. It bears many striking resemblances to the latter part of the Book of Isaiah, both in substance and diction.

It opens (*a*), in *vv.* 1—6, with a call to Israel to sing a new song to Jehovah, exalting Him in the sight of all the heathen above the vanities of their idolatry; then (*b*), in *vv.* 7—10, it calls on the nations themselves to take up from Israel the worship of the Lord as the God of the whole earth: and at last (*c*), in *vv.* 11—13, bids the heavens and the earth themselves to join with humanity in the great hymn of praise.

v. 1. *A new song* (comp. Ps. xxxiii. 3; cxlix. 1). The words (not found in 1 Chr. xvi. 23) are emphatic. They refer to the "new song" of the restored exiles—the type of the new song (Rev. v. 9; xiv. 3; xv. 3) of the pilgrims arrived at the heavenly Canaan, which "all the earth" is to take up from them. It is (see *vv.* 2, 3) a song rising from gladness to blessing of God's Name and proclamation of His salvation, from thanksgiving to adoration of His infinite glory.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

Psalm 97. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

v. 5. *Idols.* The original word (like the word "idol" itself) signifies "vanity" or "nothingness" (comp. 1 Cor. viii. 4). The thought suggested is worked out in forcible detail in Ps. cxv. 4—8; cxxxv. 15—18; as also in Isa. xl. 18—20; xliv. 9—20; xlvi. 1—7. It is not so much the sin, as the gross folly, of idolatry which is denounced.

The Lord that made the heavens. It is notable that in the Captivity the title of the "God of heaven" is used with especial frequency of the Lord Jehovah, both by the Israelites and by the heathen (see 2 Chr. xxxvi. 23; Ezra v. 11, 12; vi. 9; vii. 12; Neh. i. 5; ii. 4; Dan. ii. 18, 19, 44). The heavens and their luminaries, made the gods of the heathen, are simply creatures of His hand.

vv. 7—9 are repeated with some addition from Ps. xxix. 1, 2 (where see notes); but their original application to the angels is here transferred to "the kindreds of the nations," called upon now especially to acknowledge the Lord Jehovah. The Captivity and Dispersion of Israel were overruled to witness for God under the Babylonian and still more under the Persian empire, with a scope of power before unknown. Hence the special appropriateness of this invitation in a Psalm belonging to the time of restoration from that Captivity.

v. 10. The two-fold empire of God is glanced at—over Nature, "making the round world so fast that it cannot be moved" (comp. Ps. xciii. 2), and over humanity, "judging the nations righteously."

vv. 11, 12 call upon all powers of Nature—the heaven, the earth, and the sea, the fruitful field and trees of the wood—to join with humanity in the praise of God, not now as their Creator, but as soon to be manifested in the new creation at the great judgment of His righteousness (comp. Ps. xcviii. 8—10; Isa. xliv. 7, 8; xlix. 13; lii. 9; lv. 12, &c.).

PSALM XCVII.

This Psalm strikes much the same keynote as Ps. xcvi.—with perhaps something more of the sense of awe before the majesty of the Lord and of the world-wide extension of His Kingdom. It evidently belongs to the same era, the time of the overthrow of Babylon and restoration of Israel. It is full of reminiscences of earlier Psalm and prophecy, but these blended together with perfect naturalness and force.

It contains (*a*), in *vv.* 1—6, the proclamation of the manifested royalty of the Lord in mingled glory and terror, as at Sinai of old; (*b*), in *vv.* 7—9, the humiliation of idolatry before Him, and the gladness of the people of God; (*c*), in *vv.* 10—12, a singularly emphatic exhortation to true-hearted purity, with a promise to it of light and joy in the Lord.

v. 1. *The Lord is King.* The same proclamation as in Ps. xciii. 1; xcix. 1; but here, in spite of the terrors of His majesty, calling not for the submission, but for the joy of the earth, and "the multitude of the isles" of heathendom (comp. Ps. lxxii. 10; Isa. xxiv. 15; xl. 15; xli. 5, &c.). Such glad recognition, especially under the strong sympathy of the Persian monotheism, the worship of the God of Israel seems at this time to have found in many lands.

v. 2. The juxtaposition of the two clauses is striking. As at Sinai, which is clearly referred to, "the clouds and darkness" of awful power are the accompaniments of His presence; but "the pillars of His throne" ("the habitation of His seat") are laid in His moral revelation of "righteousness and judgment" (comp. Ps. lxxxix. 15).

vv. 3—5 work out this idea more fully (comp. Ps. xviii. 7—14; lxviii. 2; Isa. lxiv.; Mic. i. 4; Hab. iii. 3—6). The same images recur again and again — probably taken originally from the revelation on Mount Sinai. Yet "the Lord is not in the earthquake, or the whirlwind, or the fire"; it is (see *v.* 6) the glory of His righteousness which is acknowledged by the homage of heaven and earth.

v. 7. In this verse the indignation against idolatry and idolaters—characteristic of this whole group of Psalms—breaks out abruptly in a sudden flash. *Worship him, all ye gods* seems, accordingly, to be an imperious call to the gods of that idolatry to fall down before God,

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Judah were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

Evening Prayer.

Psalm 98. *Cantate Domino.*

O SING unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly showed in the sight of the heathen.

4 He hath remembered his mercy and truth to-

like Dagon before the Ark. The LXX. reads, "Let all the angels of God worship Him," which is quoted in Heb. i. 6 in reference to the visible manifestation of God on earth in the Lord Jesus Christ, and with a view to emphasize His exaltation in nature above all angels (probably in rebuke of the angel worship referred to in Col. ii. 18). This use (as so often in quotations from the Old Testament in the New) goes beyond the original sense, but accords with it. For the whole idea of the Psalm is the manifestation of God on earth, and the humbling before Him, not of man only, but of all created being and of all that receive the worship due to Him alone.

v. 8. *Thy judgments, O Lord.* The reference appears to be to some special and recent manifestation of God's judgment—as in the long-foretold vengeance on Babylon, the restoration of the exiles, and the frustration of all efforts against them. The shaming of idolatry and the gladness of the worshippers of the true God are emphatically blended together.

vv. 10—12 give the same warning, which is conveyed, for example, in Ps. xv. 1—5; xxiv. 3—5; xl. 8—13; Isa. i. 16—18, and which was by solemn experience engraved on the hearts of the restored exiles—that they only are the true Israel who "hate the evil," and are "true hearted" before God. For them alone light is sprung up (properly "sown," or shed abroad on the earth); for them alone there is joy in the Lord. By the well-known spiritual law, these graces are, in the germ of faith, the condition of entering into the covenant; in the full growth, perfected by love, the effect of entrance and continuance therein.

PSALM XCVIII.

This Psalm is little more than a variation of Psalm xcvi.—in substance all but identical, even in form frequently coincident. Like that Psalm it is full of resemblances to the latter portion of the Book of Isaiah. The only differences are that in this Psalm there is greater vividness of description, both of the manifestation of God's judgment and deliverance of Israel before the nations, and of the outburst of praise from the heathen to God; and that there is no denunciation of the vanity of idolatry, and the falsity of the gods of heathendom.

The same three parts are clearly traceable in it: (*a*), in *vv.* 1—4, the call to Israel; (*b*), in *vv.* 5—7, to all heathendom; (*c*), in *vv.* 8—10, to all Nature, to praise the Lord. It is used in our Evening Service as an alternative Canticle to the *Magnificat*—evidently on the ground that the grand picture of the universal kingdom of God is realized in the kingdom, present and future, of the Lord Jesus Christ.

PSALM XCIX.

This Psalm opens with the same characteristic words as Ps. xciii., xcvii., "the Lord is King." But in the general proclamation of the Divine kingdom it brings out more distinctly than the other Psalms the essential characteristic of a higher spirituality; the pervading idea is not of the might, but of the holiness of God, and in secondary degree of those who are His; and there is consequently a more constant reference to His manifestation of Himself in the Sanctuary and in the Covenant. The Psalm thus forms a noble climax of the grand series, xci.—xcix.

Its three divisions are clearly marked by the burden, "He is holy" (like the "Holy, Holy, Holy" of the angelic song). In the first (*a*), in *vv.* 1—3, it is the glory of the Lord which is dwelt upon; in the second (*b*), in *vv.* 4, 5, it is His righteousness in judgment; in the third (*c*), in *vv.* 6—9, it is His revelation of Himself in mercy and graciousness to His saints.

ward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Show yourselves joyful unto the LORD, all ye lands : sing, rejoice, and give thanks.

6 Praise the LORD upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms : O show yourselves joyful before the LORD, the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the LORD : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PSALM 99. *Dominus regnavit.*

THE LORD is King, be the people never so impatient : he sitteth between the Cherubim, be the earth never so unquiet.

2 The LORD is great in Sion : and high above all people.

3 They shall give thanks unto thy Name : which is great, wonderful, and holy.

4 The King's power loveth judgment ; thou hast prepared equity : thou hast executed judgment and righteousness in Jacob.

5 O magnify the LORD our God : and fall down before his footstool ; for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name : these called upon the LORD, and he heard them.

7 He spake unto them out of the cloudy pillar : for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O LORD our God : thou

v. 1 should be rendered (as in R.V.)—

"The Lord is king; let the peoples tremble:
He sitteth on the cherubim; let the earth be moved."

Our version misunderstands the idea of the verse, which is not rebellion crushed, but submission of awe gladly given.

v. 3 is properly—

"Let them give thanks to Thy great and terrible Name.
He is holy."

The last clause is the burden of the Psâlm, perhaps a response from the congregation. After the manifestation in power and glory comes the higher element of holiness—the essential nature of God in Himself, as "the high and holy One which inhabiteth eternity."

vv. 4, 5. There is some verbal difficulty of rendering here; but the general sense is rightly given in our version. The emphasis is on the righteousness of God as the "God of Jacob" (Ps. xx. 1; xlvi. 7, 11, &c., &c.), the God of the covenant of Israel. For this is He to be exalted before the world, till all nations shall bow before His "footstool" (comp. Ps. cxxxii. 7)—before (that is) the very base of His altar, where He is manifested in mercy. Again follows the burden, "He is holy."

vv. 6–8 bring out the close relation of God to His saints. It is clear that Moses and Aaron and Samuel are typical representatives of the saints in communion with God. Moses and Aaron—named, as usual, together (comp. Ps. lxxvii. 20), as associated in one work—are especially described as "priests," in accordance with the whole tone of the Psalm, which is pervaded by reference to the Sanctuary. For Moses was indeed the true priest as a "mediator" with God (Gal. iii. 19), and was accordingly the dedicator of the ministerial priesthood of Aaron and his sons (Exod. xxix. 1–37). Samuel, though himself prophet and priest, is looked upon in obvious reference to the great day of Mizpeh (1 Sam. vii. 8–10), as an example of the power of prayer—a prayer of intercession for the people. The idea is throughout of a free access to God, after sacrifice offered and through prayer.

v. 7. *He spake*, &c.—to Moses and Aaron literally, to Samuel metaphorically. The cloudy pillar (comp. Ps. lxxviii. 15) was the emblem of God's miraculous guidance as it is given us on earth, half dark in mystery, half light in revelation.

For they kept, &c. The word "for" is a mistaken insertion. The obedience spoken of is not the cause, but the effect, of God's revelation of Himself.

v. 8 should run, as in R.V., "Though Thou tookest vengeance on their doings." God is set forth, exactly as in Exod. xxxiv. 6, 7, as "the Lord God, merciful and gracious . . . keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." His will is mercy; yet He must punish sin (comp. John xii. 47, 48). "The wages of sin is death, but the gift of God is eternal life."

v. 9. Once more the burden, "He is holy," closes this glorious Psalm, realizing as it does the essential nature of God, in Himself holiness, to His people love.

PSALM C.

This Psalm—emphatically called "A Psalm of Praise"—is a concluding doxology to the splendid group of Thanksgiving Psalms (xci.—xcix.). It is pure thanksgiving and praise, unclouded by any touch of fear or doubt. It is thought to have been a Psalm, perhaps a processional Psalm, for times of special praise and rejoicing. But in its breadth and simplicity it is fit for all occasions of access of the redeemed to God, and naturally it has become (both in its original form and its metrical renderings) the regular hymn of thanksgiving in the Church of Christ.

It is (*a*), in *vv.* 1, 2, an invitation to joy, because we know that we are God's people; and (*b*), in *vv.* 3, 4, an invitation to praise God, because He is goodness and love.

forgavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

Psalm 100. *Jubilate Deo.*

O BE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God ; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Psalm 101. *Misericordiam et judicium.*

MY song shall be of mercy and judgment : unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of godliness !

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand ; I hate the sins of unfaithfulness : there shall no such cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

v. 1. *O be joyful*, &c., is properly, "make a joyful noise" (as in Ps. lxxxi. 1).

v. 2. *And not we ourselves.* The best rendering is (as in R.V.), "and we are His." The idea of the verse is a repetition of Ps. xcv. 7; but it is singularly notable that, if it applies especially to Israel, yet by implication it is extended "to all lands," as destined to be drawn hereafter into the covenant of God. Hence, perhaps, the note in the Syriac Version, "a Psalm for (on) the conversion of the heathen to the true faith." In the sense of alienation from God is the source of fear; in the sense that He is ours and we are His, is the secret of joy (comp. Rom. xiv. 17; Phil. iv. 4).

v. 3. Thanksgiving and praise are the higher elements of worship, and so the essence of the worship of heaven; confession and prayer belong to the imperfection of earth, and are here for the time put out of question.

v. 4. *For the Lord is gracious*, &c. These words, as we read in 2 Chr. v. 13, formed the chorus of thanksgiving at the consecration of the Temple. Naturally they recur as the keynote of many of the later Psalms of the restoration of the Temple-worship (comp. Ps. cvi. 1; cvii. 1; cxviii. 1, &c.). They dwell, moreover, not only on the goodness of God, but on the continual recurrence of His mercy in all generations. Its forms of manifestation continually change, but itself never.

PSALM CI.

This Psalm—the celebrated vow of a king seeking earnestly for righteousness, but seeking it in the fear and love of God—is ascribed to David; and though it occurs in the midst of far later Psalms, it is in all probability from his hand. In this later collection it is embedded as a fragment of antiquity. By himself it may not have been intended for public use; probably it was canonized by the reverence of succeeding generations, perhaps as the pattern for the restored government of Israel after the Captivity. Hence its comparatively prosaic and meditative form, breathing (as has been noted) much of the spirit of the Book of Proverbs. We may well compare it with Solomon's prayer (1 Kings iii. 6—9); noting that this is especially for wisdom, as David's prayer for integrity of heart.

Taking it to be a Psalm of David, we must refer it to an early period in his royalty—probably (see *v.* 3) at the time when he desired, yet feared, to bring up the Ark (2 Sam. vi. 9)—possibly, but less probably, when, having brought up the Ark, he felt deeply the requisite qualifications for "ascending to the hill of the Lord" (comp. Ps. xv.).

The vow is two-fold: (*a*), in *vv.* 1—4, of seeking righteousness for himself; (*b*), in *vv.* 5—11, of punishing sin and fostering righteousness in others.

v. 1. To "sing of mercy and judgment"—the union of righteousness and love—is the resolution of every true and noble ruler; to "sing of them unto the Lord," finding in His nature their original, and in His grace the power to imitate Him in them, is the distinguishing mark of the godly life.

v. 2. *O let me have*, &c. This verse is properly not a prayer, but a resolution, "I will give heed to a perfect way."

v. 3. *When wilt thou come unto me?* The cry comes out as an interjection between the Psalmist's two resolutions, in *v.* 2, and in the latter clause of this verse. It shews the strength, in which he trusts to fulfil them. Certainly the most natural reference would be to the prospect, not yet realized, of the coming of the Ark to Mount Zion.

In my house. In his own private and domestic life he would make the needful beginning, before he begins the greater, yet hardly more arduous, work of righteous kingship.

v. 4. *Wicked thing* is properly (as in Ps. xli. 8) "a thing of Belial," or "lawlessness."

Unfaithfulness is "turning aside," or transgression. What David, therefore, disclaims is the reckless self-will, acknowledging no law of right, which is the temptation of despotic royalty, and was hereafter the secret of his own great sin.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the LORD.

THE TWENTIETH DAY.

Morning Prayer.

PSALM 102. *Domine, exaudi.*

HEAR my prayer, O LORD : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ear unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow : that sitteth alone upon the housetop.

8 Mine enemies revile me all the day long : and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled my drink with weeping ;

Cleave unto me. The expression is remarkable. Temptations and sins of frailty there might be; but they should not cleave to him and become a part of his nature.

vv. 5—7 pass from the resolution of the man to the vow of the king, who has the dread responsibility of power. The evils which he resolves to put down are the two, of which we find special mention in other undoubted Psalms of David—the "froward heart" of guile (opposed in Prov. xi. 20 to "the upright"), especially venting itself in malignant slander, and the "proud look and high stomach" (literally, "puffed up heart") of arrogance.

vv. 8, 9 go on to dwell on more positive action—the vigilant support of those who have the temper of faithfulness and the instinct of perfection, "walking in a perfect way" ("leading a godly life"). The phrase "my eyes shall be on them," is used more often of God (Ps. xxxiv. 15; lxvi. 6); here of the king as His vicegerent.

v. 11. *Soon*, literally, "morning by morning," indicating energetic and systematic work.

The city of the Lord. In this phrase the characteristic motive of the Psalm comes out. It is because his capital is "the city of the Lord," and he himself the anointed of the Lord, that he will not tolerate in it the existence of evil.

PSALM CII.

This Psalm is strikingly noted in the heading as "the Psalm of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." It is a Psalm of intense pathos; but its sorrow has in it no touch of doubt or repining, and it is accordingly a sorrow cheered by hope and solemnized by rest on the eternal goodness of God. It has naturally been used in the Church on ASH-WEDNESDAY as one of the Penitential Psalms; for no Psalm brings out more clearly the "godly sorrow which worketh repentance unto salvation," as distinct from "the sorrow of the world, which worketh death."

From *vv.* 13, 14 it seems clearly to belong to the close of the Captivity, when the appointed hour of restoration, after the seventy years of prophecy, was known to be at hand. It breathes the spirit, and even uses the words, of the prophets of the Captivity themselves (comp. Jer. xxv. 11; xxix. 10; Dan. ix. 2).

The Psalmist (*a*), in *vv.* 1—11, pours out his own personal complaint of sorrow, sickness, decay, under the chastening hand of God; (*b*), on this, his dark hour, there rises (*vv.* 12—22) a gleam of comfort in the sure and certain hope of the approaching deliverance of the captives; he forgets his own suffering in prospect of the renewed glory of Jerusalem; only (*c*), in *vv.* 23—28, he prays that he may be spared to see that happy consummation, in virtue of the unchanging promise to His servants of the unchanging God. Like most of the Psalms of this period, the Psalm is full of the thoughts and the words of earlier Psalms; but these are made the free living expression of personal experience. Thus, for example, in *vv.* 1, 2, we trace reminiscences of Ps. lv. 1, 2; xxvii. 8; lxix. 17, 18; lxx. 1; lxxxviii. 1, 2; and similar reminiscences may be perceived throughout.

vv. 3—5 evidently describe the condition of one almost exhausted by combination of bodily sickness and mental suffering, each reacting on the other—his days passing "into smoke," his bones (comp. Ps. vi. 2; xxxi. 10; Job xxx. 30) burnt with fever, his heart faint, as though withered like grass in the sun, his whole frame pining away under the pressure of suffering.

v. 5. *My bones will scarce*, &c. It should be (as in A.V. and R.V.), "my bones cleave to my flesh" (or "skin")—*i.e.* apparently the bones stand out through the emaciated body.

vv. 6, 7. The images of solitary mourning are distinct from each other, rising to a climax—the pelican of the marshy wilderness, the owl of the desolate "ruins" ("desert"), the sparrow, bereft of its mate, mourning on the housetop, alone though in a crowd.

vv. 8—10 describe the Psalmist's condition of suffering as aggravated,

10 And that, because of thine indignation and wrath : for thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered like grass.

12 But thou, O Lord, shalt endure for ever : and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones : and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all the kings of the earth thy majesty ;

16 When the Lord shall build up Sion : and when his glory shall appear ;

17 When he turneth him unto the prayer of the poor destitute : and despiseth not their desire.

18 This shall be written for those that come after : and the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion : and his worship at Jerusalem ;

22 When the people are gathered together : and the kingdoms also, to serve the Lord.

23 He brought down my strength in my journey : and shortened my days.

24 But I said, O my God, take me not away in the midst of mine age : as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning hast laid the foundation of the earth : and the heavens are the work of thy hands.

first, by the hatred and scorn of men, who "make his name a curse" (for so the last clause of *v.* 8 should be rendered; comp. Isa. lxv. 15; Jer. xxix. 22); next, by the sense of the well-deserved indignation and wrath of God, lifting him up on high in order to "cast him away" (comp. Dan. ix. 4—14; Lam. iii. 39—50).

v. 9. *Ashes as it were bread* (comp. Lam. iii. 16). It is a strengthened form of a not unfrequent phrase, the "bread of affliction" (comp. Ps. xiii. 3; lxxx. 5). The ashes, scattered on the head, are the emblem of mourning; to make these his bread is significant of sorrow beyond all ordinary sorrow (Lam. i. 12).

vv. 12, 13 dwell first on the unchangeableness of the Eternal God, and then on that which alone makes the unchangeableness of His will a ground of comfort—His gracious promise of deliverance of Zion, now that (see *v.* 13) "the set time" is come. Comp. the prayer of Daniel (Dan. ix. 2) "when he understood by the books the number of the years."

v. 14. *It pitieth them*, &c. The original is even more striking, "They delight in her" scattered "stones"; they pity her very dust—with that intense love which still hallows the "wailing-place" under the walls of Jerusalem.

vv. 15—22 plead for the manifestation of the Divine glory by the restoration, against all probability or precedent, of the people of God—both for the grateful remembrance of succeeding generations of Israel, and for the homage of all the ends of the earth. The stress laid upon the lowliness, the poverty, the destitution (literally the "nakedness") of the people, is characteristic of the era of the Captivity. Nor is the *shall be written* less characteristic; for then it was that the written word of Holy Scripture came into a prominence and reverence before unknown. The plea in regard to the heathen had also its historical fulfilment; for the age of the Restoration was the beginning of that pervading influence of Judaism, which was a preparation for the universal kingdom of the Lord.

v. 20. *The children*, &c., literally, "the children of death" — those doomed to die.

vv. 23, 24 mark an abrupt transition of thought. The Psalmist feels as if at the point of death. He prays to be spared to see the deliverance; then he will sing his *Nunc Dimittis*.

vv. 25—28. In these verses there is a close though subtle connection of thought with the preceding. The feeling of his own weakness and decay suggests the changeableness of all earthly things—even the great frame of nature, which is the vesture of God's majesty; from this follows naturally the contrast of the unchangeableness of the Creator Himself and of His word of promise. That promise keeps His people safe from the national decay and destruction which are the law of humanity; may it not keep from premature individual death the servant who trusts in Him?

These verses are quoted in Heb. i. 10—12 as descriptive of the eternity of the true Son of God—the manifestation of Godhead upon earth. It does not follow from this that the Psalm is consciously and directly Messianic. But in all the Psalms and Prophecies of that period, the expectation of the new manifestation of the Lord Jehovah recognises that manifestation very clearly as perfected in the kingdom of the Messiah.

PSALM CIII.

This exquisitely beautiful Psalm stands out in glorious contrast with the pensive sorrow of Ps. cii. It seems like a burst of thanksgiving over the passing away of the dark hour there described, and the grant of the two-fold prayer for individual and national salvation there uttered. No Psalm—not even Ps. xxiii. or Ps. xci.—is so deep in its sense of God's undoubted and unclouded goodness; none widens out so strikingly from His personal mercies to His universal graciousness to all mankind. In the heading it is ascribed to David, and by the Syriac Version to the time of his old age. The ascription, especially as being in this book markedly exceptional, is not to be altogether neglected. But against it are the existence of certain

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Psalm 103. *Benedic, anima mea.*

PRAISE the Lord, O my soul : and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits :

3 Who forgiveth all thy sin : and healeth all thine infirmities;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving-kindness;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

7 He showed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

Aramaisms of diction, the apparent connection of thought with Ps. cii., and perhaps the sustained and thoughtful beauty of style, lacking the incisiveness and force of most of the Davidic Psalms.

It opens (*a*), in *vv.* 1—5, with a call of the Psalmist to his own soul to thanksgiving over the tender individual mercy of God; then (*b*), in *vv.* 6—13, he goes on to dwell on God's graciousness and mercy to His people, even in their sin; in this (*c*) he sees (*vv.* 14—18) an example of the tenderness of the Eternal, and the unchangeableness of His promises to men, who are but dust; and accordingly he ends (*d*), in *vv.* 19—22, with a call to all the angels of God and to all His creatures on earth to bless His Name.

v. 1. *All that is within me*—that is, as in the first and great commandment, "all the heart" of emotion, "all the mind" of thought, "all the strength" of practical resolution, "all the soul" of spiritual aspiration (Matt. xxii. 37; Deut. vi. 5). From all, perhaps in different degrees, must come the tribute of love and praise to God.

vv. 3—5. The blessings commemorated—forgiveness of sin, healing of sickness, salvation from death, and renewal of blessing, satisfaction, strength—stand in singularly striking contrast with the sad experiences of Ps. cii.—the sense of sin (*v.* 10), the burden of pain and disease (*vv.* 3, 4), the approach of death (*v.* 11), the desolation (*vv.* 6, 7), distaste for all natural desire (*vv.* 4, 9), exhaustion (*v.* 3). It is hard to think that the contrast is accidental.

v. 5. *Lusty as an eagle.* The A.V. and R.V. have "thy youth is renewed as an eagle's," evidently alluding to the legend of the renewal of youth and fresh beauty of plumage by the old eagle. The eagle is often taken in Holy Scripture as the type of strength and swiftness (comp. 2 Sam. i. 23; Isa. xl. 31; Prov. xxx. 19; Job xxxix. 27, &c.).

vv. 6—12. The sudden transition from individual to national mercies is another point of similarity to Ps. cii. The stress laid on God's deliverance of the oppressed with wrong (*v.* 6), on His chastisement and forgiveness of sin (*vv.* 9, 10), the verbal likeness of *vv.* 9, 10 to Isa. lvii. 16; Ezra ix. 13; Dan. ix. 9, 10, perhaps the exclusive reference to the great Lawgiver—all point to the same era of the deliverance, approaching or present, from the Captivity.

v. 7. *His ways unto Moses.* See the great vision of Exod. xxxiv. 6—10, to which *v.* 8 seems especially to refer. The reference to the Mosaic Revelation of God is evidently suggested by the thought of it as the great example of the deliverance of the oppressed.

v. 10. Comp. Ezra ix. 13; Dan. ix. 9, 10.

vv. 11, 12. The comparison is unique in the perfection with which the image is worked out. The idea of *v.* 11 is, however, illustrated by Ps. xxxvi. 5; lvii. 11; Isa. lv. 8, 9; and that of *v.* 12 by Isa. xxxviii. 17; Mic. vii. 19.

v. 13. To the sense of God's Fatherhood and man's sonship—the essence of all true religion—is here added the conception of fatherly forgiveness and mercy to His children, even in sin (comp. Ps. lxxviii. 27—34), which is the needful Gospel to a fallen world, and therefore especially revealed in the Lord Jesus Christ (Luke xv. 11—32).

vv. 14—18 have again a marked likeness to Ps. cii. 11, 12, 24—28.

v. 14. Comp. Ps. lxxviii. 40; Job vii. 7; x. 8. Man in his finiteness and weakness (though not in his wilful sin) is as God made him. God cannot require of him what is beyond his strength; He must deal tenderly with the frail creature of His hand.

vv. 15, 16. Comp. Ps. xc. 5, 6; Job xiv. 2; Isa. xl. 6, and the quotations from the passages in 1 Pet. i. 24; James i. 10. The "wind" is clearly the hot wind from the desert, before which all that is green withers up. "To-day the grass is, and to-morrow is cast into the oven."

vv. 19—22, opening with the acknowledgment of the Lord enthroned in heaven, are in brief a *Benedicite* (comp. Ps. cxlviii.); calling, first, on the angels, exulting in superhuman strength, and doing His will freely, because hearing His word with direct knowledge; next, on His "hosts," that is, on all His rational creatures, whether on earth or in heaven—perhaps all His living

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon children's children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

Evening Prayer.

Psalm 104. *Benedic, anima mea.*

PRAISE the Lord, O my soul : O Lord my God, thou art become exceeding glorious ; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with a garment : and spreadest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels spirits : and his ministers a flaming fire.

creatures—His ministers or servants consciously or unconsciously "doing His pleasure"; lastly, on all His works of inanimate Nature, which are simply instruments under "His dominion."

v. 22. With a peculiar beauty, from this wide sweep of conception, the Psalm returns to the direct personality of its beginning. Whatever other beings may do, "Praise thou the Lord, O my soul."

PSALM CIV.

This magnificent "Psalm of Creation" is apparently connected with Ps. ciii., not only by the identity of its beginning and end, "Praise thou the Lord, O my soul," but also by its expansion of the *Benedicite*, with which Ps. ciii. closes. It is, indeed, a grand conception of all orders of creation as "the works of the Lord," and of their silent praise of Him through manifestation of His glory. Like the glorious utterance of "the Lord out of the whirlwind" in the Book of Job (chaps. xxxviii., xxxix.), it follows, as a commentary, but with some freedom of variation, the record of Gen. i., colouring with the glow of wonder and adoration the sublime simplicity of that record, and bringing out, in all the vividness of poetical insight, its three-fold lesson—of the origin of all being in the Creative Will, of the continual sustentation of the world in all its developments by God's Providence, and of the essential supremacy of man as made in His image.

It first surveys (*a*) in succession the creation of light (*v.* 2), of the cloud-land of the firmament (*vv.* 3, 4), of the earth and sea (*vv.* 5—9), of the rivers watering the earth (*vv.* 10—13), of the vegetation which clothes it (*vv.* 14—16), of the animals which inhabit it (*vv.* 17—22), and of man as the lord of all (*v.* 23); then (*b*) it contrasts, in *vv.* 24—32 (much as in Psalms cii., ciii.), the transitoriness and dependence of the creatures with the changeless majesty of the Creator; and ends (*c*), in *vv.* 33—35, with an enthusiastic adhesion of loyalty to the One Eternal God, and the cry, "Praise the Lord, O my soul." In this conclusion lies the secret of the sublime calmness of tone which pervades the whole. Face to face with the vastness of Creation, the Psalmist feels continual wonder, but no terror, because his soul rests on Him, who is greater than His works.

With the cognate Psalm cxlv. this Psalm is used at the Evensong of WHIT SUNDAY, evidently with reference to the *Creator Spiritus*, "the Spirit of God moving on the face of the waters."

v. 1. *Thou art become.* It should be, "Thou art." God is what He is, from all eternity.

v. 2. The physical light—the first created thing, the first form of motion, and the first condition of life and beauty for all subsequent creation—is the "vesture" of Him who spiritually is Himself Light (1 John i. 5; 1 Tim. vi. 16), and who, as God incarnate, shews Himself to man's spiritual nature as "the Light of the world," and "the Light which is the life of men" (John viii. 12; i. 4, &c.).

vv. 2, 3 evidently refer to the firmament. Now it is spread out as "the curtain" of God's pavilion (comp. Ps xviii. 11); now it is that on which He "lays the beams (the floor) of His upper chambers" (Amos ix. 6) "in the waters"—the waters above the firmament; now it is "God's chariot" (Isa. xix. 1), moving on "the wings of the wind" (comp. Ps. xviii. 10).

v. 4. This verse may be rendered in two ways. It may be—

"He maketh his messengers winds;
His ministers the flaming fire."

Or—

"He maketh the winds His messengers,
The flaming fire (the lightnings) His servants."

(Comp. Job xxxviii. 35). In the former case there must be reference to the angels as the ministers of God in the physical sphere, and this is the sense given to the passage, as

5 He laid the foundations of the earth : that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment : the waters stand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass : neither turn again to cover the earth.

10 He sendeth the springs into the rivers : which run among the hills.

11 All beasts of the field drink thereof : and the wild asses quench their thirst.

12 Beside them shall the fowls of the air have their habitation : and sing among the branches.

13 He watereth the hills from above : the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle : and green herb for the service of men;

15 That he may bring food out of the earth, and wine that maketh glad the heart of man : and oil to make him a cheerful countenance, and bread to strengthen man's heart.

16 The trees of the LORD also are full of sap : even the cedars of Libanus which he hath planted;

17 Wherein the birds make their nests : and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats : and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons : and the sun knoweth his going down.

20 Thou makest darkness that it may be night : wherein all the beasts of the forest do move.

21 The lions, roaring after their prey : do seek their meat from God.

quoted from the LXX., in Heb. i. 7. In the latter case there need be no such reference. The winds and the fire of heaven are simply His unconscious messengers of wrath or blessing (comp. Job xxxviii. 35).

vv. 6—9 describe with almost scientific accuracy the separation of the earth and sea—the solid earth surrounded by the sphere of water, then the emergence of the land and the limitation of the water by appointed bounds (contrast Job xxxviii. 8, and the common phrase, "the water under the earth"). Some slight mistranslations obscure the sense. It should be—

"Thou coveredst it with the deep as with a garment;
The waters stood (then) above the mountains.
At Thy rebuke they fled;
At the voice of Thy thunder they hasted away.
They climb up the hills, they rush down the valleys
To the place which Thou hast appointed for them."

Many render parenthetically the last line but one—

"The mountains rise, the valleys sink
Unto the place," &c.

But the other rendering is the one usually taken.

v. 9. Comp. Job xxvi. 10; xxxviii. 10, 11; Jer. v. 22; Ps. xciii. 4, 5.

vv. 10—17 interpose, in the record of the third day's Creation, the beautiful picture (there only implied) of the calling forth of the rivers and springs, to satisfy the thirst of the beasts of the field and the wild asses of the desert, and to cause all the wealth of vegetation to come forth—the trees, springing up along the watercourses, as the covert of the birds; the grass on the hills to clothe the earth, and by its produce to sustain man and beast. The peculiar vividness and exuberance of the picture belong to the experience of eastern climate and life.

v. 15. *Oil to make*, &c.—that is, to make his face to shine (comp. Judg. ix. 13; Ps. xlv. 8). Corn, wine, and oil are the three great products of the soil, and the oil was used at feasts to anoint the head (comp. Ps. xcii. 9).

v. 16. *Are full of sap.* The words "of sap" are an erroneous insertion. It should be, "are satisfied," drinking in the water to the full.

The trees of the Lord. The cedars of Lebanon—once covering the mountains, now shrunk to a small remnant—were the special admiration in the comparatively treeless land of Palestine, and are always made types of strength, luxuriance, and beauty. As such they are regarded beyond all others as the "trees of the Lord," planted by His hand alone, without cultivation of man (comp. Ps. xxix. 5; lxxx. 10; cxlviii. 9; Isa. xxxvii. 24; Amos ii. 9, &c.).

v. 17. *The fir tree*, always mentioned with the cedar as growing on Lebanon (see 1 Kings v. 8, 10; ix. 11; Cant. i. 17, &c.), is properly "the cypress."

v. 18, breaking in upon the description of the trees and other vegetation, is suggested evidently by *v.* 17. The same God who gives the green trees to the birds finds for the wild goats and conies their rocky homes. The verse forms a transition to *vv.* 21, 22.

v. 19. Comp. Gen. i. 14. The sun and moon are regarded simply in their relation to the inhabitants of the earth. The moon in ancient times determined all seasons, both of months and years (comp. Ps. lxxxix. 36); the sun, "knowing the time of his going down," only the days and nights. But in this Psalm the idea is beautifully interwoven with the description of their relation to the life of the animal creation. For it, as well as for man, the seasons are framed.

vv. 20—23. Of the animals only the wild creatures, independent sharers of the world with man, are named. All creatures depend alike on God. But for the beasts the wilderness, for man the fruitful plain and valley; for them the darkness of night, for him the brightness of the working day.

v. 24. It is notable that, in referring to man, the Psalm breaks off from any natural mention of his superior glory (such as we find in Ps. viii. 6), to pour out the tribute of wondering adoration to God for the variety, the underlying wisdom, and the exuberant wealth of Creation.

22 The sun ariseth, and they get them away together : and lay them down in their dens.

23 Man goeth forth to his work, and to his labour : until the evening.

24 O Lord, how manifold are thy works : in wisdom hast thou made them all ; the earth is full of thy riches.

25 So is the great and wide sea also : wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that leviathan : whom thou hast made to take his pastime therein.

27 These wait all upon thee : that thou mayest give them meat in due season.

28 When thou givest it them, they gather it : and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled : when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made : and thou shalt renew the face of the earth.

31 The glorious majesty of the Lord shall endure for ever : the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him : if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live : I will praise my God while I have my being.

34 And so shall my words please him : my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end : Praise thou the Lord, O my soul. Praise the Lord.

vv. 25, 26. These verses—properly, 'Yonder is the sea great and wide," &c.—seem as it were an afterthought. To the Israelite the thought of the sea was associated mainly with mystery, desolation, danger; of delight in it there is no trace in Hebrew poetry: it was the land which was known and loved. But the eye of the Psalmist from some hill catches the distant view of the sea, and he thinks of it also as teeming with life, though of creatures unknown, from the same creating and sustaining Hand.

v. 26. *The ships* come in strangely in this context, and some would render the word as "the nautilus," contrasted in its delicate littleness with the huge leviathan. But it is likely that the Psalmist thinks of the ships simply as moving, like living creatures, over the sea.

Leviathan—mostly (see Job xli.; Ps. lxxiv. 15) the crocodile—is here any great sea monster.

vv. 27—30 lay stress at once on the dependence and the shortlived transitoriness of the creature. There is continuous life in creation, but it is life out of the death of each creature or species. The same law rules in humanity so far as it is physical (see Ps. xc. 3). It is our spiritual nature which rises above it, as made in the image of God.

vv. 31—35. From this grand but oppressive conception of perpetual change, decay, revival, the Psalmist takes refuge not simply in the eternal majesty of God, which in itself, and even in its physical manifestation (see *v.* 32), would be merely awful; but in the sense of His moral relation to man, as "our God," who takes pleasure in our words of adoration, and in whom therefore we can rejoice. In this lies, as Our Lord Himself taught (Matt. xxii. 32), the certainty of our immortality. It is only the sinner and the ungodly, as cutting themselves off from the life of God, who fall (see *v.* 35) under the law of destruction and death.

v. 32. The allusion is, as usual, to the manifestation on Sinai (Ex. xix. 18). Comp. Ps. xcix. 1; cxliv. 5, &c. Perhaps this suggests (in *v.* 35) the idea of the righteous judgment, as distinct from the goodness, of God.

v. 35. Again from this contemplation of the vastness and variety of Nature the Psalmist comes back to the individual consciousness of God—"Praise thou the Lord, O my soul." But not content with this, he calls on his brethren in the Communion of Saints to join with him, "Praise ye the Lord" (see R.V.). This is *Hallelujah*—the first Hallelujah of the Psalter.

PSALM CV.

To the Psalm of Creation succeed two Psalms (cv., cvi.) of history, following out the idea, sometimes the expressions, of Ps. lxxviii. But these later Psalms are less free and vigorous; they keep closer to the order of the sacred history; and in them the Psalmist is not so much the prophetic teacher of the people, as the spokesman of their mingled thanksgiving and confession of sin. Like Ps. civ., these are Hallelujah Psalms; and the concluding prayer of Ps. cvi. (*v.* 45) refers them to the same period, at the approach of the end of the Captivity. Ps. cv. dwells on the history from Abraham to the Exodus; Ps. cvi. takes it up from the Exodus to the time of the Judges, and there abruptly closes, with nothing more than allusion to the subsequent ages of the kingdom.

Psalm cv. has (*a*) an introduction, in *vv.* 1—8, of thanksgiving; then (*b*) it surveys, in *vv.* 9—22, the patriarchal history; and (*c*), in *vv.* 23—44, describes the Exodus, and alludes briefly to the settlement in Canaan.

We find *vv.* 1—15 quoted in 1 Chron. xvi. 8—22 (with slight variations) as a part of the song of the great day when the Ark was brought up to Mount Zion (see note on Ps. xcvi.).

v. 1. *The people* should be "the peoples." As usual in the Psalms of this time, the manifestation of God through His people to the heathen is the prominent idea. The verse coincides almost exactly with Isa. xii. 4.

vv. 1—6. Through the enthusiastic fervour of these verses runs a definite order of thought—first, thanksgiving for present mercies to us, filling the heart and inspiring the tongue (*vv.* 1, 2); then the still higher rejoicing in the manifestation of His Name in

THE TWENTY-FIRST DAY.

Morning Prayer.

Psalm 105. *Confitemini Domino.*

O GIVE thanks unto the Lord, and call upon his Name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wondrous works.

3 Rejoice in his holy Name : let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength : seek his face evermore.

5 Remember the marvellous works that he hath done : his wonders, and the judgments of his mouth ;

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and to Israel for an everlasting testament ;

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance :

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reproved even kings for their sakes ;

15 Touch not mine anointed : and do my prophets no harm.

itself (*v.* 3); next, the Psalmist leads his brethren to enquire into ("seek") —that is, to meditate upon—the strength of the Lord (*v.* 4); and, lastly, they are to look back in memory on the gradual evolution, through the past up to the present, of the covenant of the Lord with Abraham, Isaac, and Jacob (*vv.* 5, 6). Through faith and love the soul is to pass to thought and understanding. (Comp. the order of the Apostolic teaching in Eph. iii. 17—19.)

v. 7. *His judgments*, &c. Comp. Ps. xcviii. 3, 4. By His judgments of righteousness and mercy to Israel, the Lord is manifested to all the earth, as the God of all.

vv. 9—11. See Gen. xiii. 14—17; xv. 19—21 (to Abraham); xxvi. 2—5 (to Isaac); xxviii. 13, 14; xxxv. 12 (to Jacob).

v. 10. *For a law*—first, fixed as "an everlasting covenant"—"a law eternal, which God set Himself"—and then becoming, through its implied obligations, "a statute to Israel" (Ps. lxxxi. 4, 5).

vv. 13, 14. The allusion is clearly to the sojourns of Abraham and Isaac in Egypt and Philistia, and the interposition of God to protect them from the Pharaoh and the Abimelech of the day (Gen. xii. 10—20; xx.; xxvi. 6—11).

v. 15. The Psalmist looks upon the patriarchs through the medium of later associations. They were as kings and priests before God; therefore they are called "His Anointed." They had the word, and knew the Spirit of the Lord; therefore they are "His Prophets" (comp. Gen. xx. 7).

v. 17. *He had sent*, &c. See Gen. xlv. 5; l. 20.

v. 18. *The iron entered into his soul.* This beautiful rendering—taken from the Vulgate—which by its pathetic truth to nature has become proverbial, must be given up. The original is, "his soul entered into iron." But the words may well imply that his soul felt the chains which bound his limbs, and so are not very far in meaning from our celebrated rendering. The allusion must be to the first severity of Joseph's captivity before he won the heart of the keeper of the prison. See Gen. xl. 15.

v. 19 should be—

"Till the time that his word came (to pass):

The word of the Lord tried him."

"His word" is clearly Joseph's prophetic interpretation of dreams. The "word" ("oracle") of the Lord is probably the promise of His favour; it "tried him" by its delay till the appointed time.

v. 22. *Inform his princes*, &c. It should be, "to bind his princes at his will," to exercise the despotic authority of Pharaoh (comp. Gen. xli. 44); and then "to teach his elders wisdom," by guiding and civilizing them through the superior wisdom of inspiration (comp. Gen. xli. 39, 40; xliv. 15).

v. 23. *The land of Ham* (here and in *v.* 27) is emphatic—the alien land of the race on which lay the patriarchal curse (Gen. ix. 25).

v. 25. *Untruly*—properly, "subtilly" (comp. Acts vii. 19).

vv. 28—35 (like Ps. lxxviii. 45—52) glance briefly, but with vivid emphasis, at the plagues of Egypt—generally in the historic order, omitting only the fifth and sixth ("the murrain" and "the boils and blains"). The exception is the placing first the ninth plague (the darkness), which may possibly be an erroneous transposition by the scribe; for it is difficult to explain it by any other reason.

v. 28. *They were not obedient.* So reads the LXX.—perhaps to get rid of a difficulty; but the Hebrew text is undoubtedly (as in A.V. and R.V.), "they rebelled not against His word." The words are sometimes explained as referring to Moses and Aaron; but this is not only artificial and weak in itself, but also alien from the whole tenour of the passage. "They" must be the Egyptians; and the only explanation, though not free from difficulty, is the mention in Ex. x. 24 of Pharaoh's apparent submission after the plague of darkness, in which we know that he only expressed for the moment what his servants had long felt far more thoroughly (see Ex. ix. 20, 21; x. 7). If this verse came in its right historic place, after *v.* 34, the difficulty would be much diminished.

v. 36. See Ex. xii. 35. The "borrowing" was really an open exaction

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.
17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant;
18 Whose feet they hurt in the stocks : the iron entered into his soul;
19 Until the time came that his cause was known : the word of the LORD tried him.
20 The king sent, and delivered him : the prince of the people let him go free.
21 He made him lord also of his house : and ruler of all his substance;
22 That he might inform his princes after his will : and teach his senators wisdom.
23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.
24 And he increased his people exceedingly : and made them stronger than their enemies;
25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.
26 Then sent he Moses his servant : and Aaron whom he had chosen.
27 And these showed his tokens among them : and wonders in the land of Ham.
28 He sent darkness, and it was dark : and they were not obedient unto his word.
29 He turned their waters into blood : and slew their fish.
30 Their land brought forth frogs : yea, even in their kings' chambers.
31 He spake the word, and there came all manner of flies : and lice in all their quarters.
32 He gave them hailstones for rain : and flames of fire in their land.
33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.
34 He spake the word, and the grasshoppers

of tribute—the retaliation for all that the Egyptians had laid upon them.

Feeble person—properly, "none that stumbled." Their way was made smooth and plain, even to the weakest.

vv. 38—40 pass from the detailed notice of the miracles of the Exodus itself, to touch briefly on the miracles of the wilderness. They dwell especially on the three miraculous gifts of guidance, food, and water, which, in their tender care of His people, stood in marked contrast with the severity of the plagues of Egypt (Ex. xiv. 21, 22; xvi. 12—15; xvii. 6).

vv. 41—44 glance, still more cursorily, at the settlement in Canaan as the fulfilment of the covenant with Abraham (*v.* 41), and as the entrance on the special duty of obedience to God's law, laid on His covenanted people.

PSALM CVI.

This Psalm, although it is not exactly a continuation of Ps. cv., yet by similarity of style and close connection, both of subject and of idea, seems to indicate coincidence of time and authorship. The difference is that, as is natural in comment upon the history of Israel in the wilderness and after the settlement in Canaan, it adds to the emphatic enumeration of God's blessings a not less emphatic declaration of the sins of the people. The whole Psalm, like the prayer of Daniel (Dan. ix. 3—19), shews, indeed, in every line, a deep patriotic enthusiasm; but its purpose is the higher purpose which pervades the Old Testament prophecy—the shewing forth the glory of God, even in the sin and chastening of Israel.

The Psalm has (*a*), in *vv.* 1—5, a short introduction of thanksgiving and prayer; then it plunges at once into a penitent recital (*b*), in *vv.* 6—33, of the trials and sins of the wilderness; and (*c*), in *vv.* 34—44, of the disobedience and corruption of the people after the entrance on Canaan, and the sufferings and deliverances of the age of the Judges; and ends (*d*), in *v.* 45, with a prayer for deliverance from captivity and restoration to the old land.

vv. 1—5. The introduction is evidently the utterance of one who (as in Ps. cii.) looks confidently to the speedy restoration of Israel, and prays that he may live to see it. Brief as it is, it is full of compressed thought. It opens with the Hallelujah, and the familiar utterance of praise to Him "whose mercy endureth for ever," which marked the dedication of Solomon's Temple (see 2 Chron. vii. 3, and comp. Ps. cvii. 1; cxviii. 1). It passes on, next, to dwell on the impossibility of adequate thanksgiving in word, and on the offering of the only true thanksgiving by deed in "keeping judgment and doing righteousness" (*vv.* 2, 3); and then, in perfect confidence in God's favour and salvation to His people, prays that the Psalmist himself may have part in the supreme joy of the restoration.

v. 7. *Were disobedient, i.e.* unbelieving and despondent (see Ex. xiv. 10—12).

v. 8. *For His Name's sake.* See Ex. xiv. 17, "I will get me honour upon Pharaoh and upon all his host"; and Ezek. xx. 9, "I wrought for My Name's sake . . . . before the heathen . . . . in bringing them forth out of the land of Egypt."

v. 9. *Rebuked the Red sea* (comp. Ps. xviii. 15; civ. 7; cxiv. 3).

Through a wilderness, i.e. through a broad level pasture (comp. Ps. lxxviii. 53, 54).

v. 12. *Sang praise unto Him*—in the song of Ex. xv. 1—19, the first Psalm of the Old Testament.

v. 14. The lust of uncontrolled desire, even of things natural, becomes sin, when it "tempts God," by clamorously demanding His miraculous interposition (see Matt. iv. 3, 4, 7).

v. 15. *Sent leanness withal into their soul* (comp. Ps. lxxviii. 30, 31). The comment is on Num. xi. 32—34. Instead of leanness (properly "consumption" or "wasting away") the LXX. and Vulgate read "satiety." But our rendering is not only better grammatically, but deeper in spiritual meaning. The gratification of

came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the firstborn in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And gave them the lands of the heathen : and they took the labours of the people in possession ;

44 That they might keep his statutes : and observe his laws.

Evening Prayer.

Psalm 106. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or show forth all his praise ?

3 Blessed are they that alway keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favour

wilful and presumptuous desire begets only an intenser sense of want.

v. 16. *Angered* should be "envied" (see Num. xvi. 3, 12—14)—Korah and his company being jealous of the priesthood of Aaron, *the saint* (*i.e.* the consecrated priest) *of the Lord*, Dathan and Abiram of the lordship of Moses.

v. 17. It is notable that, while Dathan and Abiram are mentioned by name as swallowed up in the earthquake, Korah and his company, consumed by fire, are simply referred to as "the ungodly."

v. 19 goes back historically to an earlier period of the wanderings (Ex. xxxii.). The Psalmist evidently desires to mark a climax in the sins of Israel—unbelieving despondency (*v.* 12), rebellion and jealousy against God's servants (*v.* 16), open idolatry, dishonouring God Himself (*v.* 20), and final apostasy from the high destiny to which He called them (*v.* 24).

v. 20. *Turned.* The rendering of the LXX. is more striking, "bartered away their glory"—exchanged the spiritual glory of Jehovah (as the Psalmist says with righteous scorn) for the mere likeness of the calf that eateth grass.

v. 21. The idolatry of the golden calf was a breach of the second commandment, not of the first; for in inaugurating it Aaron said, "To-morrow is a feast to the Lord." But "forgetfulness of God" was implied in the craving for visible symbols of a carnal worship. See Ex. xxxii. 1, 4, "Make us gods to go before us," "These be thy gods, O Israel." From this to worship of the idols, as if they were really gods, is, as all experience shews, a short inevitable step.

v. 23. See Ex. xxxii. 9—14; Deut. ix. 13, 14.

v. 24. *Thought scorn*—properly, "rejected." The reference is to the great apostasy—the refusal to enter the land after the report of the spies (Num. xiv.).

v. 26. *Lift He up His hand*—that is, in an oath, that they should fall in the wilderness (see Deut. xxxii. 40; Ezek. xx. 23).

v. 28. *Joined themselves*—properly, "yoked themselves," bound themselves under licentious rites to the Moabite idolatry and idolaters (Num. xxv. 3, 5).

The offerings of the dead. "The dead" is probably to be taken literally of the worship and consultation of the spirits of the dead (see Deut. xviii. 11; Isa. viii. 19; and comp. 1 Sam. xxviii. 7—11).

v. 30. *And prayed.* This should be (as in A.V. and R.V.), "executed judgment." The error of our version perhaps comes from a misunderstanding of the rendering of the LXX., "appeased" (see Num. xxv. 11—13). Phinehas, himself probably a judge in authority, became the type of a righteous zeal, exercising summary vengeance, informal and unbidden, against outrage on decency and on reverence for God. To his example the "Zealots" of after days appealed.

v. 31. *Was counted unto him*, &c. There is evidently allusion to Gen. xv. 6. The righteous zeal for God, coming from true faith, inherited the blessing of the Abrahamic covenant.

vv. 32, 33. The Psalmist seems to dwell with a wondering sadness on the punishment of the great Lawgiver for what seemed a hasty word. But that word was the final culmination of the half-presumptuous self-reliance—the excrescence of fervent zeal—which appears again and again in the history of Moses.

v. 32. *For their sakes.* See Moses' own words in Deut. i. 37; iii. 26, &c. The meaning is, "through what was primarily their fault."

v. 33. *His spirit.* Some interpret of the Spirit of God. But our version is simplest and probably best.

vv. 34—44 pass abruptly to the apostasy in Canaan itself, after the death of Joshua, before glancing briefly at the troubled and bloody era of the Judges. The fault was a disobedience, probably of indolence and cowardice; the result corruption by vice and idolatry; the penalty slavery under the races which should have been their subjects, or the foreign enemies whom they might have defied.

vv. 34, 35. See Ex. xxiii. 31; Deut. vii. 2, 16; Judg. ii. 2. "The iniquity of the Amorites," long spared, "was

that thou bearest unto thy people : O visit me with thy salvation ;

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red Sea.

8 Nevertheless, he helped them for his Name's sake : that he might make his power to be known.

9 He rebuked the Red Sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversary's hand : and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgat his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

full" (see Gen. xv. 16); hopeless corruption is necessarily contagious.

v. 36. *Turned to their own decay* should be (as in A.V. and R.V.), "which became a snare unto them." See Ex. xxiii. 33.

Devils—evidently taken from the Song of Moses (Deut. xxxii. 17), "They sacrificed unto devils, not to God" (comp. 1 Cor. x. 20). The word used properly means "lords" (as in the name Baal and Molech)—"the gods many and lords many" of 1 Cor. viii. 5.

v. 37. The abomination of human sacrifice, here so indignantly denounced, is usually noted (see Lev. xviii. 21; xx. 2; 2 Kin. xvi. 3; xvii. 17; xxi. 6) under the form of the "passing through the fire (mainly of children) to Molech"—the god of the Phœnician idolatry, which may have pervaded Canaan. But it may well have taken other forms. It is a natural climax of false heathenish ideas of sacrifice to give "the first-born for our transgression, the fruit of our body for the sin of our soul" (Mic. vi. 7).

v. 38. *Went a whoring* (comp. Lev. xvii. 7; Num. xv. 39; Judg. ii. 17; Ezek. xx. 30). The phrase signifies more than unfaithfulness; it implies a reckless plunge into many and inconsistent idolatries.

vv. 40—42 refer especially to the troubled history of the Book of Judges—a weary succession of sin and idolatry, of punishment and repentance, of deliverance and of subsequent falling away—a time of retrogression, social, moral, and religious, intervening between the brighter ages of Moses and Samuel. The description may, however, be extended more widely to the subsequent history, even up to the great Captivity itself.

v. 44. *He made all those,* &c. (comp. 1 Kings viii. 50). These words must certainly be suggested by the recent experiences of Israel. As Jeremiah had foretold (xlii. 12), the Persian king had shewn compassion and even reverence for the captive people (Ezra ix. 9; Neh. i. 11; Dan. i. 9).

v. 45. The historical summary ends abruptly, and leads on to the final prayer that God would hasten His deliverance—the prayer of all the exiles at that critical time of suspense and hope. As always, the prayer is not merely for Israel's happiness, but for God's glory.

v. 46 is the doxology closing the Fourth Book of the Psalter. To the forms previously used, is added (see A.V. and R.V.) the HALLELUJAH ("Praise ye the Lord").

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgat God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red Sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word ;

25 But murmured in their tents : and hearkened not unto the voice of the LORD.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then stood up Phinees, and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the LORD commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

This Book, undoubtedly compiled at a period subsequent to the Restoration from the Captivity, probably includes both Psalms of the post-Exilian time, and others of older composition, which for some reason had not previously been used in the regular Temple worship. It contains forty-four Psalms (Ps. cvii.—cl.), nearly a third of the whole Psalter. Of these, fifteen Psalms (cviii.—cx., cxxii., cxxiv., cxxxi., cxxxiii., cxxxviii.—cxlv.) are ascribed to David; one (cxxvii.) to Solomon; the rest are anonymous. There are in it two remarkable groups (see *Introduction*, sect. III.)—the GREAT HALLEL (Ps. cxiii.—cxviii.), and the SONGS OF DEGREES (Ps. cxx.—cxxxiv.). The last five Psalms —all Hallelujah Psalms—seem also to form a group, possibly by one hand.

PSALM CVII.

In spite of the division between the Fourth and Fifth Books, it is impossible not to connect this most beautiful Psalm in idea with the Psalms cii.—cvi., which precede it. It is the "Psalm of Life," as Ps. civ. is "the Psalm of Creation," and Ps. cv., cvi. the "Psalms of History." While in all probability suggested by the history of Israel—perhaps mainly by the recent history of the return from the Captivity—it presents to us, first, a magnificent series of pictures of various crises of human life, of the distress which throws men at such times on God in prayer, and of His gracious answer of deliverance; and, next, a more thoughtful contemplation of God's government of the world by blessing and chastisement, by exaltation of the meek and humiliation of the proud. If it speaks especially to Israel, it speaks also to man as man, both in its literal sense and as a parable of the higher spiritual experience of humanity.

Its parts, up to *v.* 32, are marked by the refrain of thanksgiving, varied in each section to suit the subject. After the opening verse, identical with the first verse of Ps. cvi., it draws successive pictures (*a*), in *vv.* 2—9, of pilgrims in a barren land of thirst and distress; (*b*), in *vv.* 10—16, of captives languishing in a captivity, which is the punishment of sin; (*c*), in *vv.* 17—22, of foolish men, smitten by God's hand with sickness, even unto death; (*d*), in *vv.* 23—32, of sailors in extremity of danger on the sea; and describes in each case their cry of supplication, answered by a blessing of deliverance from God. Then (*e*), in *vv.* 33—43 (changing its style to a graver and less poetic strain), it bids men trace thoughtfully God's varied Providence of blessing and chastisement, of trouble and deliverance, and to understand that in all these alike there is "the lovingkindness of the Lord."

vv. 2—7. The first section is evidently suggested by the return of the exiles—"redeemed," "delivered," "gathered from all lands"—in weary and dangerous pilgrimage through the great Eastern desert. The Psalmist may well have felt what he so graphically describes. But the words come home to all human experience—often in their literal sense—oftener still in application to our pilgrimage through the wilderness of life. Like Israel's first journey through the wilderness (1 Cor. x. 11), this return through a similar experience is typical.

v. 3. *The South.* If the Hebrew text be correct, this is properly "the sea." Evidently the general sense must be as in our version. If so,

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the LORD kindled against his people : insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity : he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O LORD our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the LORD God of Israel, from everlasting, and world without end : And let all the people say, Amen.

THE TWENTY-SECOND DAY.

Morning Prayer.

PSALM 107. *Confitemini Domino.*

O GIVE thanks unto the LORD, for he is gracious : and his mercy endureth for ever.

"the sea" cannot be the Mediterranean, which is always the western boundary, but the Red Sea or Persian Gulf, perhaps as viewed from Babylon.

v. 7. *The city where they dwelt.* It should be, as in *v.* 4, a "city of habitation"—any city of men, contrasted with the desolation of the desert.

vv. 8, 9. The refrain of this Psalm (and of this alone) is beautifully varied at each repetition. Its first verse is always a call to thanksgiving to God for His goodness shewn wondrously to man; the second adapts itself to the subject of each section. Here it naturally looks to God as to Him who "satisfieth men with bread in the wilderness"—the Giver to fainting humanity of strength and refreshment, both for body and soul.

vv. 10—16. The second example of God's goodness is equally suggested by the recent history of Israel. The picture is of a captivity of gloom and severity, brought on by "rebellion against God's Words" (of commandment), and neglect of the "counsel" of His teaching. Out of it He gives deliverance, before which the prison doors and bars fall down. Nothing could describe more accurately the return from the great Captivity—all material obstacles at once giving way, when "the Lord stirred up the spirit of Cyrus, king of Persia" (Ezra i. 1). Yet again nothing is clearer than that the words come home to such experience of spiritual bondage as that so terribly described by St. Paul (Rom. vii. 14–25).

v. 16, looking to God as emphatically the Deliverer from bondage, is almost literally coincident with Isa. xlv. 2.

vv. 17—22. In the third section the connection with the history of Israel is not obvious, unless we suppose that there had been some visitation of pestilence among the restored exiles. From the distress of want and the gloom of captivity, it passes on to the anguish of positive affliction—sickness of body and soul, such as the Psalms so often describe—bringing men to the brink of the grave. It paints, therefore, literally a third great form of suffering—metaphorically a third aspect of the power of sin, as not only exhausting and enslaving, but poisoning the life of the soul.

v. 20. *His word*—the word of His deliverance, fulfilling itself, and so personified as a living agent of His will. Naturally Christian thought has recognised here a dim foreshadowing of the true "Word of God."

Destruction should be (more strikingly) "their graves" (comp. Ezek. xxxvii. 13).

vv. 23—32 contain a picture—fuller of detail and more graphic than any other, and almost unique in the Old Testament—of the seafaring experience, so rare in Israel that we only know of it (in connection with the famous Tyrian seamanship) in the reigns of Solomon (1 Kings ix. 26, 27; x. 22) and Jehoshaphat (1 Kings xxii. 48, 49). The sea is, as usual, a terror in its stormy and irresistible might; but God's hand is recognised both in the storm and the calm, which follows His command, "Peace, be still." It seems almost impossible to doubt that the Psalmist draws this terribly vivid picture from his own personal experience (comp. Jonah ii. 2—6), yet here also it is not hard to read a parable of the "sea of troubles" encompassing the soul.

v. 29. *He maketh the storm,* &c.—properly, "He husheth the storm to a gentle air."

v. 32. *That they would exalt Him,* &c. The verse seems to imply the return of the saved mariners to the cities of men, and their thankful recital of the story of their deliverance, both to the crowds of the people, and before the seat of authority.

vv. 33—43 exchange the simplicity of the preceding pictures of God's merciful deliverance for the contrasts in His government of chastisement and mercy—the turning fruitfulness into parched desolation (*vv.* 33, 34), and the change of the wilderness into a place of fruitfulness and plenty (*vv.* 35—38)—the pulling down of the mighty oppressor (*v.* 40), and the deliverance of the afflicted out of oppression.

v. 40. Our Prayer Book version is perhaps a gloss, to bring this verse into closer coherence with the preceding. The translation should be as in A.V. and R.V., "He poureth contempt upon princes, and causeth them to wander in the pathless waste." The verse is identical with

2 Let them give thanks whom the LORD hath redeemed : and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in.

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the LORD in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

8 O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron;

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the Most Highest;

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the LORD in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at death's door.

19 So when they cried unto the LORD in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters ;

24 These men see the works of the LORD : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wit's end.

28 So when they cry unto the LORD in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the LORD for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren : for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in ;

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesseth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague or trouble ;

40 Though he suffer them to be evil entreated through tyrants : and let them wander out of the way in the wilderness ;

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise, will ponder these things : and they shall understand the loving-kindness of the Lord.

Evening Prayer.

Psalm 108. *Paratum cor meum.*

O God, my heart is ready, my heart is ready : I will sing, and give praise with the best member that I have.

2 Awake, thou lute and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

Job xii. 21, and appears (by some abruptness in its insertion here) to be a quotation from that passage. The idea is that of 1 Sam. ii. 7, 8; Luke i. 52. The special application of it is to the interchange of fortune between the oppressed people of God, wandering in the wilderness, and the great ones of the earth, who had been their oppressors.

v. 41. *Maketh him,* &c.—properly, "settleth them in families, like flocks of sheep"—gathers them (that is) out of loneliness and isolation into companionship.

v. 43. *Whoso is wise,* &c. As in the Book of Job, to which this Psalm has many resemblances, the signs of God's government are described as clear, but only to the "wise," thoughtfully pondering what the thoughtless pass by. To them it is notable that the predominant revelation is of mercy and loving-kindness.

PSALM CVIII.

This Psalm, called a "Psalm of David," is made up (with slight variations) from two earlier Psalms ascribed to him, viz., Ps. lvii. 8—12; lx. 5—12. Probably it was an adaptation for Liturgical use, in some later crisis corresponding to the occasion of the original Psalms. Being an exultant Psalm of adoration of God's glory, and triumph in His victory, it has been appropriated as a Psalm of ASCENSION DAY.

v. 9. *Upon Philistia will I triumph* ("shout aloud"). This is the most important variation from Ps. lx. 8, where it runs, "Philistia, cry thou aloud for me" (see note there).

PSALM CIX.

This Psalm, also ascribed to David, is the last and most terrible of the "Imprecatory Psalms" (xxxv., lxix., cix.), on which see *Introduction*, sect. v. It is evidently directed against some individual leader of the enemies of the Psalmist, not merely on the personal ground of that enmity, but on the moral ground of oppression, cruelty, and malignity; and, terrible as its denunciations are, there certainly runs through them a tone of solemn judicial authority, which made St. Chrysostom describe the Psalm as "prophecy under the form of imprecation." In Acts i. 20, *v.* 7 (with Ps. lxix. 26) is applied by St. Peter to Judas, as the extreme type of that treacherous outrage against the Righteous of which the Psalm speaks; but there is no reason on that account to treat the Psalm as consciously Messianic. On the contrary, the spirit, which breathes in it, is the spirit of Elias rather than the spirit of Christ—differing widely even from the sternest denunciations of Matt. xxiii. 13—33. By us the Psalm can be used only with the reservations which His Gospel has taught us—directed against the sin, not against the sinner, denouncing our enemies only so far as they are manifestly enemies of God and of good, and desiring retribution on them, simply for their chastisement, and for the encouragement of the servants of righteousness.

The Psalm opens (*a*), in *vv.* 1—4, with a cry to God under cruel and unrighteous enmity; then (*b*), in *vv.* 5—19, it pours out a series of stern denunciations and anticipations of God's righteous vengeance upon those who persecute the innocent and the helpless; next (*c*), in *vv.* 20—25, it turns to a pathetic prayer for deliverance out of the depths of affliction; and ends (*d*), in *vv.* 26—30, in confident expectation of an answer to that prayer, which shall bless the good and shame the evil.

v. 1. *O God of my praise.* The expression (with which comp. Deut. x. 21; Jer. xvii. 14, "He is thy praise") is unusual, and especially striking in the affliction and perturbation of the Psalmist. In spite of all, God is still the God whom he praises and will praise for ever.

vv. 2—4. Compare the similar descriptions in Ps. xxxv. 11—16; lxix. 4, 5, 10—12, of mingled hatred and falsehood in the enemies, aggravated by ingratitude against one who had done them nothing but good.

v. 5. *Satan*—probably used, not as a proper name, but simply as "an adversary," standing on the right

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth ;

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ;

9 Judah is my lawgiver ; Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

Psalm 109. *Deus, laudem.*

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my goodwill.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

hand to accuse. In Zech. iii. 1 we have the same idea, but the word is there used with the article, "the Adversary." The curse against the enemy is that he may have "an ungodly (wicked) man" as his judge, and a successful adversary to accuse him; that accordingly he may be condemned in judgment, and his prayer for mercy be counted a fresh offence; (*v.* 6) that his life be cut short, and his office be given to another (*v.* 7).

v. 7. This verse (with lxix. 26) is the one applied by St. Peter to the extreme case of Judas (Acts i. 20). The "office" here is the "charge," of oversight under supreme authority; in the Greek the *Episcope:* hence the rendering in the A.V. "his bishopric."

vv. 8—14 extend this curse, so that (as in Ex. xx. 5) his father's sin may be visited on him (*v.* 13), and his sin on his children, till the doomed race shall starve in misery, and be cut off root and branch. This visitation of the evil (as of the good) of the father upon the children—in its effect, not (see Ezek. xviii.) in its guilt—is, indeed, a necessary law, coming from the very unity which binds a family together. In all ancient law, this solidarity of responsibility in the family was a fundamental principle. In our Christian civilization the individual is always treated, as far as possible, distinctively. Therefore the prayer that the law of solidarity may be fulfilled to the utmost, extending the desire of vengeance from the guilty to the innocent, is peculiarly that from which Christianity would bid us shrink.

v. 15 shews emphatically that the denunciation is not uttered in mere personal enmity, but is the indignant sense of the oppression, the cruelty, and the malignity, of the enemy.

vv. 16, 17. *It shall happen . . shall it be far . . it shall come.* All these should be in the past tense, declaring as an actual fact God's righteous retribution on the wicked, before praying (in *vv.* 18, 19) that it may be exemplified more and more.

v. 17. *He clothed himself,* &c.—the graphic picture of what is implied in our word "habit," but going beyond that metaphor in the idea of actual penetration into the very flesh and bones (as in the old legend of the poisoned robe of Nessus). The whole metaphor thus completed is but too true. Evil habit first changes the outward life of action, then pervades and poisons the inner nature.

vv. 20—23, in an exquisite change of tone, turn from fierceness against unrighteous man to pathetic and trustful rest on the unfailing goodness of God—pleading successively helplessness and anguish (*v.* 21), transitoriness (*v.* 22), weakness and suffering (*v.* 23), desertion and contempt of men (*v.* 24).

v. 22. *Driven away,* &c.—properly, "tossed away like the locust" on the strong wind (see Ex. x. 19).

v. 23. *Weak through fasting*—the fasting perhaps of penitence, more probably of sickness; as in Ps. cii. 4, "My heart is smitten down . . . so that I forget to eat my bread."

vv. 26—30 are a striking conclusion of perfect confidence; for *v.* 27 may well be rendered—

> "They curse, but Thou blessest;
> They stood up, and were ashamed (by failure);
> Thy servant rejoices."

As always, the deliverance of God's servant is not for himself alone; it is proclaimed to the multitude, because it witnesses to God's goodness to them as well as to him.

v. 28. There is an evident allusion to *v.* 17. The garb of his cursing against others becomes the garb of shame and confusion to himself. The curse returns on his own head.

v. 30. Here also is a contrast with *v.* 5. God is not, as usual, the righteous Judge. He stoops to be our Advocate, identifying Himself with our cause (comp. Zech. iii. 2). In this it is impossible not to trace a foreshadowing of the great future mystery of Mediation.

PSALM CX.

This glorious Psalm—by all ancient Jewish interpreters accepted as a Messianic Psalm, distinctly quoted as such by Our Lord Himself to the Pharisees (Matt. xxii. 44; Mark xii. 36; Luke xx. 42), and accordingly applied to Him again and again in the New Testament (Acts ii. 34; 1 Cor. xv. 25; Heb. i. 13; x. 12; 1 Pet. iii. 22)—stands out in contrast with the

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth ;

15 And that, because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment : and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloak that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

Messianic Psalms generally in this, that it does not realize the Messiah typically from the Psalmist's own experience, but describes Him from without in the language of direct prophecy. "David *in the Spirit* calleth Him Lord" (Matt. xxii. 43). (Psalms ii. and xlv. may be in this respect classed with it.) That it is a Psalm of David, according to the traditional ascription, even if it were not assumed necessarily in Our Lord's argument upon it, might have been inferred from the style and thought of the Psalm, from the evident reference to the prophecy of Nathan (2 Sam. vii. 12—14), and from the imagery of the warlike triumph and slaughter of the enemy, naturally drawn out of David's own experience. In the strength of the word of the Lord, proclaimed by Himself, David looks forward prophetically to his Son, who should be also his Lord—priest at once and king for ever—associated with Jehovah Himself upon His Throne. Comp. the great vision of Daniel (Dan. vii. 13, 14). No lower interpretation can be thought of which is not forced and unnatural, even if the New Testament authority could be put out of the question. Hence the Psalm is naturally used as a Psalm of CHRISTMAS DAY, in connection with the prophecies of Isaiah (Isa. vii. 14; ix. 6, 7) in the Proper Lessons.

The Psalm falls into two sections: (*a*), in *vv.* 1—3, the first oracle of Jehovah to "the Lord," as an exalted King, and the comment of the Psalmist, describing the promised kingdom over unwilling enemies and willing subjects; (*b*), in *vv.* 4—7, the second oracle of Jehovah on the Priesthood of the future king, followed by a second description, in more vivid detail, of triumph over all enemies.

v. 1. *The* LORD (*Jehovah*) *said unto my Lord* (*Adonai*). The clear understanding of this verse is obscured to the English reader by the unfortunate use of the word "Lord," both for the supreme name *Jehovah* and the more general title of Lordship, *Adonai*. The word "said" is the word always used of the Divine utterance to the prophets. There seems an obvious allusion to the oracle of the Lord, given through Nathan (2 Sam. vii. 12—16), of the perpetual kingdom of the Son of David, to which the succeeding words of this verse are a virtual equivalent.

On my right hand—the place of honour (as in 1 Kings ii. 19; Ps. xlv. 10)—in this case obviously from the context implying an assumption of the Messiah into the Divine royalty, similar to that described in relation to the "Son of Man" in Dan. vii. 13.

Until I make, &c. The original conception of the Psalmist is clearly of a victorious kingdom, centred (see *v.* 2) in Zion. St. Paul's explanation of its full Messianic meaning in relation to all humanity is given in 1 Cor. xv. 28, "When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God may be all in all." The Mediatorial kingdom here described is to pass after the Great Day into some still higher dispensation of God.

v. 3 should probably be rendered—

> "In the day of Thy might Thy people offer themselves freely
> In the vestments of holiness;
> As from the womb of the morning
> Is the (copious) dew of Thy youth
> (young men).

As verse 2 describes the victory of the "rod (sceptre) of the king's power" over his foes, so this verse describes the glad offering of themselves by His people as warriors, yet clad in the robes of holiness (like the armies of the Apocalypse in Rev. xix. 14; comp. Isa. xiii. 3, 4). They come, innumerable and fresh in inexhaustible strength, as dewdrops from "the womb of the morning."

v. 4 adds a new oracle of the Lord Jehovah—"confirmed (see Heb. vi. 13—20) by an oath," as in the covenant with Abraham (Gen. xxii. 16, 17)—investing the Messiah not only with royalty, but with the royal priesthood, "after the order of Melchizedek," the priestly king of Salem (Gen. xiv. 18—20). David himself, as at the bringing up of the Ark, and Solomon, as at the consecration of the Temple, had some shadow of the priestly office, typical of that priesthood of Melchizedek in the Messiah, on which Heb. vii. is the inspired commentary, bringing out both its mysterious significance of

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shaked their heads.

25 Help me, O Lord my God : O save me according to thy mercy;

26 And they shall know how that this is thy hand : and that thou, Lord, hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude;

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

THE TWENTY-THIRD DAY.

Morning Prayer.

Psalm 110. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

eternal righteousness and peace, and its absolute superiority to the Levitical priesthood. That royal priesthood, which was in degree the privilege of all Israel (Ex. xix. 9; 1 Pet. ii. 9), is concentrated in perfection upon the Messiah.

v. 5. *The Lord* (*Adonai*) *upon thy right hand.* It is difficult to say whether this is to be applied (with most authorities) to the Lord Jehovah, according to its general use, or to the exalted Lord (*Adonai*) of *v.* 1. In favour of the former is the common use of *Adonai* and the preservation of the application of the word "Thy," as in the rest of the Psalms, to the Messiah; in favour of the latter the repetition of the phrase, "on Thy right hand," in the sense in which it is used in *v.* 1, and the better coherency with *vv.* 6, 7.

In either case *vv.* 5—7 return to the description of the victorious kingdom of the Messiah over "kings" and "heads of countries," and the destruction of all who rise against it (comp. Ps. ii. 9, 12). The imagery is naturally suggested by the experience of David as a man of war and blood; for its fulfilment we look not to the First Advent of the Son of David in peace and salvation, but to the Second Advent of Judgment (see Rev. xiv. 19, 20; xix. 11—18), completing the victorious progress, which "puts all things under His feet."

v. 7. *He shall drink*, &c. The obvious idea is of the victorious pursuer, staying only to drink hastily, and then continuing the pursuit. But perhaps there is suggested also the notion of condescension to the wayside brook, of which the humblest might drink, as the means of "lifting up His head" for ever (comp. Phil. ii. 9, 10; Heb. ii. 9; xii. 2, &c.).

PSALM CXI.

This Psalm stands in close connection with Ps. cxii. Both are "Hallelujah Psalms," beginning with a Hallelujah, omitted in our Prayer Book version, and may be considered as introductory to the GREAT HALLEL, cxiii.—cxviii. (see *Introduction*). Both are strictly acrostic, not (as usual) in successive verses, but in successive clauses. Both are of a thoughtful and meditative cast, resembling in tone, and often in expression, the Book of Proverbs. Probably they are of late date and of common authorship. As a thanksgiving for the Eternal Covenant of redemption, this Psalm is made a Proper Psalm for EASTER DAY.

The alphabetical arrangement interferes with sectional division. But after the introductory verse we may trace (*a*), in *vv.* 2—6, the adoration of the greatness of God's works, especially shewn in His visible care for His people and His conquest of the land of Canaan for them; (*b*), in *vv.* 7—10, of the righteousness of His works in the eternal Law and unfailing Covenant which He has revealed.

v. 1. *Secretly among the faithful*—properly, "in the (private) assembly of the faithful," distinguished, by an unusual distinction, from the congregation as a whole.

v. 2. *Sought out*—that is, "searched into" by serious thought. The natural delight in God's works is in germ the best incentive to such thoughtful search, and in fuller measure its sufficient reward. To it alone their greatness is so revealed, as to call forth praise and honour to the Creator.

v. 3. *His righteousness.* It is on the greatness and wondrousness of God's work that the main stress is laid in this verse and the next; but not even for a moment are these thought of in the Psalms, or in the Old Testament generally, except in relation to His higher moral attributes of righteousness and compassion.

v. 4, as here rendered, is an explanatory paraphrase of the original—

> "He hath made a memorial of His wondrous works:
> Gracious and full of compassion is the Lord."

vv. 5, 6 evidently allude specially to the history of Israel. The word "meat" is properly "prey" or "spoil," but is often used in the general sense of "food." The former verse may therefore probably refer to the miraculous food of the wilderness, as the latter evidently refers to the conquest of Canaan.

vv. 7—9 dwell explicitly on the higher aspect of God's works, al-

3 In the day of thy power shall thy people offer thee free-will offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent : Thou art a Priest for ever after the order of Melchizedech.

5 The Lord upon thy right hand : shall wound even kings in the day of his wrath.

6 He shall judge among the heathen ; he shall fill the places with the dead bodies : and smite in sunder the heads over divers countries.

7 He shall drink of the brook in the way : therefore shall he lift up his head.

Psalm 111. *Confitebor tibi.*

I WILL give thanks unto the Lord with my whole heart : secretly among the faithful, and in the congregation.

2 The works of the Lord are great : sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance.

5 He hath given meat unto them that fear him : he shall ever be mindful of his covenant.

6 He hath showed his people the power of his works : that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment : all his commandments are true.

8 They stand fast for ever and ever : and are done in truth and equity.

9 He sent redemption unto his people : he hath commanded his covenant for ever ; holy and reverend is his Name.

ready touched upon in *vv.* 3, 4. To all men they are "faithful" ("true") and "endure for ever," because "done in truth and equity," being, indeed, the eternal standard of both. To Israel they embody themselves in the promised "redemption" of His people and the covenant "commanded for ever."

v. 10. *The fear of the Lord*, &c.—the motto of the Book of Proverbs (Prov. i. 7; ix. 10). In Job xxviii. 28 and Eccles. xii. 13 the fear of the Lord is itself wisdom, and "the whole duty of man." Here more accurately the fear of God, keeping His revealed commandments, is the key to "wisdom,"—that is, to the knowledge of the true end and purpose of the life which He gives and orders for man.

A good understanding, &c. Comp. John vii. 17, "If any man will do His will, he shall know," &c. By doing His will, so far as we know it, we come to know it, and understand it more and more.

The praise of it—properly, "His praise"—the glory of God, not in itself, but as recognised by man through the growing knowledge here described.

PSALM CXII.

This Psalm, the companion to Ps. cxi., describes—much in the tone of the Book of Job or the Book of Proverbs—the character and fortunes of one who lives in the knowledge and adoration of God, described in that Psalm. It is simply the personal embodiment of the general principle.

As in Ps. cxi., the alphabetical arrangement makes sectional division difficult. But the Psalm seems to dwell (*a*), in *vv.* 1—4, on the visible blessing on the godly man of prosperity and light; (*b*), in *vv.* 5--7, on the goodness and graciousness of his character, as bringing safety and confidence in trouble; (*c*), in *vv.* 8—10, on his triumph over the unavailing enmity of the wicked.

v. 1. *He hath*, &c., should be, "that hath"; adding to the fear of God the higher spirit which loves and so "delights in His commandments,"—the spirit so largely expressed in Ps. cxix.

vv. 2—4 describe (much as in Job v. 19—27; xi. 13—19; Ps. xxxvii. 23—37, &c.) the temporal happiness, and light even through darkness, shed upon the path of godliness. This is, of course, the natural order; for godliness is obedience to the law of our being. That it is not perfectly carried out is the main teaching of the Book of Job; but the imperfection comes simply from the contradiction of sin, in the godly man himself needing chastisement, in the wicked hating and persecuting godliness. Still, however imperfect in its fulfilment here, the law remains true, and will be in the end perfectly vindicated.

v. 4. *He is merciful*, &c. The words "he is" are not in the original, and the phrase, as interpreted in our version, comes in abruptly. It is not improbable that the words "merciful, loving, and righteous," elsewhere mostly applied to God, should be so applied here—"There ariseth up light in the darkness—He who is merciful," &c. (comp. Ps. xxvii. 1, "The Lord is my light").

v. 5. *A good man*, &c. This should be, "Happy is he who is merciful," &c. The stress laid here and in *v.* 9 (as also in Ps. xxxvii. 21, 26; Job xxix. 11—13; xxxi. 16—20) on mercy to the poor—both in lending (without usury, as commanded in Ex. xxii. 25; Deut. xxiii. 19, 20), and in giving—is especially characteristic of the morality of the Old Testament, as afterwards of the New. The recognition of God as a God of mercy necessarily exalts the quality of mercy in the conception of human goodness, as co-ordinate with righteousness, if not a diviner thing still. The principle is that of Eph. iv. 32, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Will guide his words, &c., should be, "He will maintain His cause in judgment." The idea, continued in the next verse, is that he shall emerge successfully from trial, unshaken and established in grateful remembrance of men (comp. James ii. 12), and therefore triumphing over his enemies.

vv. 7, 8. The ground of his con-

10 The fear of the LORD is the beginning of wisdom : a good understanding have all they that do thereafter ; the praise of it endureth for ever.

Psalm 112. *Beatus vir.*

BLESSED is the man that feareth the LORD : he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness : he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth : and will guide his words with discretion.

6 For he shall never be moved : and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings : for his heart standeth fast, and believeth in the LORD.

8 His heart is stablished, and will not shrink : until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor : and his righteousness remaineth for ever ; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him : he shall gnash with his teeth, and consume away ; the desire of the ungodly shall perish.

Psalm 113. *Laudate, pueri.*

PRAISE the LORD, ye servants : O praise the Name of the LORD.

2 Blessed be the Name of the LORD : from this time forth for evermore.

3 The LORD's Name is praised : from the rising up of the sun unto the going down of the same.

fidence, however, is not in man, but in God, though He may work through men's gratitude and reverence. To shew mercy is to fulfil God's Law, and to be like Him; such obedience must maintain righteousness and secure exaltation in glory.

v. 9 is quoted in 2 Cor. ix. 9, in St. Paul's exhortation to Christian liberality, with the same emphatic reference to the blessing of God upon it.

v. 10. The one jarring note in the music of the Psalm (anticipated in *vv.* 7, 8) is the enmity of the wicked, gnashing the teeth (comp. Ps. xxxv. 16; xxxvii. 12) in hatred, both of goodness itself and of the favour which it wins. Yet even this discord is to be futile and transitory—perhaps even bringing out more strikingly the harmony which it seeks to break.

PSALM CXIII.

This Psalm is the first of a group of Hallelujah Psalms (cxiii.—cxviii.), commonly called the GREAT HALLEL—although some Jewish authorities give that name to Ps. cxxxvi.—sung at the three great Festivals, the New Moons, and the Feast of Dedication. All are anonymous, and probably belong to the period of the Restoration from Exile. At the Passover Ps. cxiii., cxiv. were sung before the second festal cup, and Ps. cxv.—cxviii. after the filling of the fourth cup "after supper," as by Our Lord and His Apostles (Matt. xxvi. 30; Mark xiv. 26). It will be seen that, while all are Psalms of Thanksgiving to the God of Israel, each has its own special phase of significance.

This Psalm, after (*a*) the introduction of praise offered to the Lord everywhere and for ever (*vv.* 1—3), goes on (*b*) (in *vv.* 4—8) to dwell especially on His condescension to the lowly, in a strain remarkably resembling the Song of Hannah (1 Sam. ii. 1—10) and the *Magnificat*, of which that song probably suggested the language. The reference may especially be to Israel, as lowly in itself, yet exalted in spiritual dignity above the proudest nations of the world (see *v.* 4). But the words are general, applying to humanity as such, both in individual and in corporate life. Hence the use of the Psalm on EASTER DAY, in commemoration of the glorification of Him who had stooped to the great humility.

v. 1 should be (as in A.V. and R.V.), "Praise, O ye servants of the Lord—praise the Name of the Lord."

vv. 2, 3. The emphasis laid on the praise of the Lord, as offered through all ages, and from the rising to the setting of the sun, is an anticipation of the promise running through Prophecy and brightening in its later books (see, for example, Isa. ii. 2—5; xi. 9; Mic. iv. 1—5; Hab. ii. 14; Mal. i. 11, &c.). At the era of the restoration from the Captivity, to which this Psalm probably belongs, the diffusion of the knowledge of the God of Israel to the heathen had already begun.

v. 4. *All heathen* should be, "all nations" of humanity; *the heavens* may therefore be taken (as the parallelism suggests) for the hosts of heaven. The Lord is exalted equally over men and angels.

v. 5. *Yet humbleth himself*, &c. There is a striking significance in the fact, that heaven and earth are not here contrasted (as usual), but placed on the same level, immeasurably below the majesty of God (comp. Job iv. 18; xv. 15; xxv. 5). The sense of His infinite greatness is the source of adoration; in the sense of His condescension to His creatures lies the secret of love.

vv. 6, 7 are a quotation from the Song of Hannah (1 Sam. ii. 8); *v.* 8 (not unlike 1 Sam. ii. 5) seems to clench the quotation by allusion to her history. The whole is evidently applied to the "daughter of Israel," exalted out of the dust and mire of her discrowned captivity, and fruitful after her desolation in a multitude of children (comp. Isa. xlix. 20—23).

PSALM CXIV.

This most striking Psalm is simply an adoring reminiscence of the creation of the nation of Israel by the strength of God's miraculous power, in that Exodus which is so constantly paralleled with the return from Captivity. It glances (*a*), in *vv.* 1—6, successively at the division of

4 The Lord is high above all heathen : and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high : and yet humbleth himself to behold the things that are in heaven and earth!

6 He taketh up the simple out of the dust : and lifteth the poor out of the mire;

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyful mother of children.

Evening Prayer.

Psalm 114. *In exitu Israel.*

WHEN Israel came out of Egypt : and the house of Jacob from among the strange people,

2 Judah was his sanctuary : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rams : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rams : and ye little hills, like young sheep?

7 Tremble, thou earth, at the presence of the Lord : at the presence of the God of Jacob;

8 Who turned the hard rock into a standing water : and the flint-stone into a springing well.

Psalm 115. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercy, and for thy truth's sake.

the Red Sea as its beginning, the drying up of the Jordan as its close, the mountains trembling before the presence of the Lord, and the rock riven at His word; and then (*b*), in *vv.* 7, 8, bids the earth tremble, as of old, before the same God of Jacob.

Applied metaphorically to the deliverance from the bondage of sin to the spiritual life on earth—entered through the waters of Baptism (see 1 Cor. x. 2), closed by the passage through the Jordan of death into the heavenly Canaan—conquering earthly power by the in-dwelling presence of God, and "drinking of the spiritual Rock which is Christ" (1 Cor. x. 4)—it is naturally used as a Psalm of EASTER DAY.

v. 1. *Strange people*—properly (as in A.V.), "people of a strange language."

v. 2. *His sanctuary.* This is evidently poetic anticipation of the future glory of Judah, already promised as his birthright (Gen. xlix. 10). Israel is simply the kingdom of the Lord; Judah the shrine of His special presence.

v. 3. The allusions to the two great miracles have a vivid exactness. The sea "fled" before the strong wind, which was the breath of the Lord (Exod. xiv. 21; xv. 10); Jordan was dried up by the checking of the upper waters, which "stood and rose up upon an heap" (Josh. iii. 16).

v. 4 alludes probably to the manifestation of God on Mount Sinai (Exod. xix. 18), before which not only the mountain itself, but the lower heights surrounding it are seen to quake. But the figure is common in all references to God's manifested presence (comp. Ps. xviii. 7; xxix. 6; Amos ix. 5; Mic. i. 4; Nah. i. 5, &c.).

v. 8 refers, of course, to the miracles of Exod. xvii. 6; Num. xx. 11. The call to the earth to tremble still before God, shews that the Psalmist realizes, as still present, the old miraculous gifts of the God of Jacob. What He was of old to His people, He will be again.

PSALM CXV.

This splendid Psalm—the famous *Non nobis Domine*—seems to carry on the idea of the preceding Psalms—the distinction of God's chosen people, blessed and delivered by Him, from the nations around them. But it emphasizes this by what is characteristic, as it is most natural, in the Psalms of the Restoration—a scornful denunciation of the idolatry of the heathen (comp. Ps. xcvi. 5; xcvii. 7; cxxxv. 15—18); and contrasts with it the reality of the knowledge and the blessing of the true God.

It falls readily into sections, perhaps taken up alternately by priests and people in Liturgical use: (*a*), in *vv.* 1—8, a pleading of the whole congregation with God to vindicate His majesty over the nullity of the heathen idolatry; then (*b*), in *vv.* 9—11, a song of trustful faith from the Levites and the people; answered (*c*), in *vv.* 12—15, by the promise of blessing to Israel, uttered (probably by the high priest) in the Name of the Lord; and (*d*), lastly, in *vv.* 16—18, a responsive chorus of thanksgiving and praise.

vv. 1, 2—pleading with God, not for His people's sake, but for "His Name's sake" (comp. Ps. xxv. 10; xxxi. 3; lxxiv. 10, 18, 21; lxxix. 9; cix. 21, &c.)—quote (in *v.* 2) the very words of earlier Psalm and Prophecy (Ps. xlii. 13; lxxix. 10; Joel ii. 17). The reliance is always not only on God's mercy, but on His "truth," as pledged to the covenant with Israel.

v. 3. *He is in heaven* is the answer to the wondering question of those who cannot worship the Invisible. His glory, seen only by faith, is contrasted with the carnal visible presence of the idol. The title "the God of heaven" is especially applied to Him, both by Israelites and by heathen, in the era of the Captivity (Ezra i. 2; v. 11, 12; vi. 9; vii. 12, 23; Neh. i. 4; ii. 4; Dan. ii. 18, 19, 44).

vv. 4—8 (repeated almost exactly in Ps. cxxxv. 15—18) breathes the very spirit of the later portion of the Book of Isaiah (see especially Isa. xli. 6, 7, 24, 29; xliv. 9—20)—expanding that which is implied in the application of the word "vanities" to the idols of the heathen (Deut. xxxii. 21; 1 Kings xvi. 13, 26; Jer. viii. 19). Idolatry is viewed, not with loathing, but with scorn, as a sense-

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the work of men's hands.

5 They have mouths, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not ; feet have they, and walk not : neither speak they through their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lord's : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

less worshipping of a senseless thing. For even if in the first instance the idol is but a symbol, all experience shews that it becomes to the mass of men substantially an object of worship.

vv. 9, 10 seem to form a responsive anthem, the first clauses of the two verses alternating between priests and people, while the burden, "He is," &c., and the whole of *v.* 11, are sung in full chorus. It is at once a mutual exhortation to trust in the Lord, and a common expression of such trust.

vv. 12—15 form the answer (probably by the high priest) to this utterance of Levites and people.

vv. 12, 13 correspond exactly to *vv.* 9—11, in the confident promise of blessing to "the house of Israel," "the house of Aaron," and to both together, as "those who fear the Lord"; and *vv.* 14, 15 go down to the ground of this confidence, in the promise that the seed of Abraham shall be "increased" as the stars of heaven (Gen. xv. 5), and the solemn covenant, in which Israel is already "the blessed of the Lord."

v. 17 seems to come in as a discord in the final hymn of praise. The dim and dreary idea of the condition of the dead as of those who (so far as we know) have no scope for the praise and service of God—closely resembling Ps. lxxxviii. 4, 10—12; Isa. xxxviii. 18, 19—belongs to the twilight of the Old Testament, as contrasted with the full light of the New; and even there must be read in contrast with such gleams of bright faith as Ps. xvi. 10—12; xvii. 16. But it is at least probable that the reference here may be metaphorical—contrasting, as in the celebrated passage in Ezekiel (xxxvii. 12—14), the new life of the restoration "calling God's people out of their graves," with the dreary deadness of exile and exclusion from His favour.

PSALM CXVI.

This Psalm, although one of the Hallel group, and ending with the Hallelujah, differs much from those going before; first, in having its rejoicing more chequered by remembrances of past sorrow and danger, and next in exchanging the collective expression of national thanksgiving for a strong individuality of personal experience. It is a thanksgiving of great pathos and beauty, from one who has been brought out of sorrow and pain, and rescued from danger of death. (Hence its use in our Service for the CHURCHING OF WOMEN.) A Jewish tradition refers it to Hezekiah, whose experience it would well suit; and this tradition has been supported by tracing verbal resemblances between it and Isa. xxxvii., xxxviii. Against it, however, is the existence of Aramaisms in the Psalm, indicating a later date, probably referring it, like other Psalms of this group, to the era of the restoration from Captivity.

First (*a*), in *vv.* 1—9, the Psalm dwells on the remembrance of past trouble and danger, and the grateful joy in deliverance; next (*b*), in *vv.* 10—16, it contrasts the vanity of all earthly reliance with the graciousness of God's salvation, and, asking what return can be made to Him, breaks out into the vow of thankfulness and devotion as the only return which man can make or God accept. (In the LXX. translation the two sections (*a*) and (*b*) are made two distinct Psalms.)

v. 1. *I am well pleased*, &c., should be (as in A.V. and R.V.), "I love (the Lord), for the Lord heareth," &c. On the belief in God's gracious love to the soul, hearing its supplication, and on this alone, can any possibility of love, as distinct from fear or adoration, be based. "Thou that hearest prayer, to Thee shall all flesh come."

vv. 3, 4. Comp. Ps. xviii. 3—5, of which these verses are almost a quotation.

v. 4. *I shall find*, &c., is a most unfortunate error. The right rendering (as in A.V. and R.V.) is, "I found" . . . "I called," describing the sorrowful past, now exchanged for deliverance and joy, in answer to the prayer uttered, *O Lord, I beseech Thee, deliver my soul.*

v. 7. *Turn again to thy rest.* God Himself is the rest of the believer. He had seemed afar off, and so the soul wandered; now He is revealed

THE TWENTY-FOURTH DAY.

Morning Prayer.

Psalm 116. *Dilexi, quoniam.*

I AM well pleased : that the Lord hath heard the voice of my prayer ;

2 That he hath inclined his ear unto me : therefore will I call upon him as long as I live.

3 The snares of death compassed me round about : and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous : yea, our God is merciful.

6 The Lord preserveth the simple : I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

8 And why ? thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

9 I will walk before the Lord : in the land of the living.

10 I believed, and therefore will I speak; but I was sore troubled : I said in my haste, All men are liars.

11 What reward shall I give unto the Lord : for all the benefits that he hath done unto me ?

12 I will receive the cup of salvation ; and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people : right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant : I

in graciousness, and the soul "returns" to Him in infinite relief.

Rewarded thee should be (as in A.V. and R.V.), "dealt bountifully with thee." The Psalmist pleads no human desert, but simply his own need and God's goodness, delivering him (see *v.* 8) from death, sorrow, and sin.

v. 9. Comp. Ps. xxvii. 15; lvi. 13. The contrast is, as so often, between the land of the living, which we know, and the unknown mystery of Hades. So in Ps. lxxxviii. 10—12; cxv. 17. Compare the words of Hezekiah's thanksgiving (in Isa. xxxviii. 18, 19).

v. 10. *I believed*, &c. This is the version of the LXX. (adopted in 2 Cor. iv. 13). But the true rendering seems to be, "I believed, when I spake," referring apparently to the trustful declaration of *v.* 9. The Psalmist's faith was troubled but not destroyed by the experience of sorrow and faithlessness of man, which follows.

In my haste (comp. Ps. xxxi. 24)—in that sweeping and precipitate generalisation of bitter experience, despairing of humanity, which is a sign of our own human frailty.

vv. 11, 12. There is in these verses an exquisite beauty of idea. The impulse of thankfulness is to desire to make return for what we have received from God. But the one return is to receive more, and that with deeper thankfulness; only after this leading on to the vow of self-devotion. In relation to man, it is more blessed to give; in relation to God, to receive. In this belief lies the whole conception of "salvation by grace." Out of it grows the glad sacrifice of *v.* 15.

v. 12. *The cup of salvation.* In itself this is only a natural metaphor (comp. Ps. xvi. 5; xxiii. 5, &c.). But in the Paschal use of the Psalm there seems clear allusion to "the cup of blessing" (Matt. xxvi. 27; 1 Cor. x. 16) at the feast.

v. 13. *Right dear*, &c. The words come in somewhat abruptly, but are connected with the verse following, "Behold, Lord," &c., which pleads for a place among His true servants. The death of God's saints is to Him no light thing; only when it is good does He suffer it, and then it is more precious than even the service of life. The verse was sung at funerals in the early Church (Apost. Const. vi. 30).

vv. 15, 16. In these verses (compared with *vv.* 12, 13) there is the natural reiteration of thankful joy. But the Psalmist now goes on to desire his thanksgiving to be a witness of God's goodness to others. Hence the emphasis on the presence of "His people," and the "courts of His house."

PSALM CXVII.

This short Psalm is itself a kind of doxology, beginning and ending with the Hallelujah. Its speciality (on account of which it is evidently quoted in Rom. xv. 11) is the call to all the nations to praise God, for the manifestation of His mercy and truth to Israel; because this, being a revelation of His true Nature, declares His dealing with all His creatures (comp. Ps. cxv. 1). Israel was (so to speak) a trustee of blessing for "all the families of the earth."

PSALM CXVIII.

This magnificent Hosanna Psalm is obviously a Psalm of solemn entrance into the Temple on some great Festival (see *vv.* 19, 20, 24). In the ritual of the Second Temple it was appropriated to the Feast of Tabernacles; the Hosanna of *v.* 25 was then sung on compassing the altar; the seventh day of the feast was expressly named "the great Hosanna," and even the palm branches borne on that day were called "Hosannas." It can hardly, therefore, be doubted that it was originally used at some special celebration of that Feast. Various dates have been assigned to it; but its position in this Fifth Book seems to refer it to the period of the Restoration, and accordingly either on the first sacrifice under Zerubbabel (Ezra iii. 4), or, more probably, as the Temple appears to have been complete, to the great celebration under Nehemiah (Neh. viii. 13—18). The Psalm is vividly dramatic, representing the leader of Israel with his train coming to the Temple,

am thy servant, and the son of thine handmaid; thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.

Psalm 117. *Laudate Dominum.*

O PRAISE the Lord, all ye heathen: praise him, all ye nations.

2 For his merciful kindness is ever more and more toward us: and the truth of the Lord endureth for ever. Praise the Lord.

Psalm 118. *Confitemini Domino.*

O GIVE thanks unto the Lord, for he is gracious: because his mercy endureth for ever.

2 Let Israel now confess that he is gracious: and that his mercy endureth for ever.

3 Let the house of Aaron now confess: that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess: that his mercy endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: than to put any confidence in man.

9 It is better to trust in the Lord: than to put any confidence in princes.

calling for the gates to be opened to his triumphal entrance, and going in to worship the Lord. The use of *vv.* 25, 26 by the Jews on Our Lord's triumphal entry implies their acceptance of it as typically a Messianic Psalm; and the express application of *v.* 22 to Our Lord by Himself and by His Apostles (Matt. xxi. 42—46; Acts iv. 11; 1 Pet. ii. 7) sanctions this interpretation. Hence it is used as a Psalm of EASTER DAY, as the day of Our Lord's triumph over the "principalities and powers" of evil.

The Psalm is dramatically distributed to different actors. In *vv.* 1—4 we have (*a*) the opening chorus of thanksgiving from the train of the leader without, and the priests within; then (*b*), in *vv.* 5—9, the leader thankfully records his deliverance and confidence in the Lord, and his thanksgiving is taken up by a response of like trust from his people; next (*c*), in *vv.* 10—16, he again exults in his sure victory over the heathen in the Lord's Name, in spite of fierce opposition and danger, and is answered similarly by a chorus of triumph; on this (*d*), in *vv.* 17—20, follows his summons to open the gates, answered by consent from within; then (*e*), in *vv.* 21—24, entering the Temple, he pours out his thanksgiving; and all alike, priests and people, glorify the Lord on the "day that He has made"; finally (*f*), in *vv.* 25—29, he prays, "Save, I beseech Thee" (*Hosanna*), and is "blessed as coming in the Name of the Lord"; and the whole Psalm ends with a chorus of universal praise to God.

vv. 1—4, strongly resembling Ps. cxv. 9—12, seem to form a responsive chorus—*vv.* 1 and 4 sung by the whole congregation, *v.* 2 by the priests from within, *v.* 3 by the people without—with that continual refrain (as in Ps. cxxxvi.), "His mercy endureth for ever," which was sung in earlier days at David's bringing up of the Ark, and at the dedication of the First Temple (1 Chr. xvi. 34, 41; 2 Chr. v. 13).

vv. 5—7, the utterance of the leader or king, suit well the experience of Nehemiah (see Neh. iv., vi.), sensible of continual danger, and yet resting on the Lord. So the response in *v.* 9, disclaiming "trust in princes," might well have in view the Persian king and his princes (comp. Ezra viii. 22).

v. 5 should be—

> "I called on the Lord in straitness;
> The Lord heard, and set me at large."

Comp. xviii. 36; xxxi. 9.

vv. 6, 7 are obviously taken from Ps. lvi. 9, 11; liv. 4, 7.

vv. 8, 9 are the response from the people, or the priests, or from both alternately, taking up his confidence in no arm of man, but in the Name of the Lord—in the same tone which predominates so strikingly in the Books of Ezra and Nehemiah.

vv. 10—12 similarly express, with vividness and reiterated emphasis, the sense of hostility on every side, which appears in the same books, as weighing heavy on the restored exiles (see especially Neh. iv. 1—11; vi. 1—14), though swallowed up in confidence of power to defeat and destroy the enemies in the Name of the Lord.

v. 12. *The fire among the thorns* (comp. Ps. lviii. 8)—proverbial for sudden blaze and sudden extinction.

v. 13 suddenly changes to an evidently personal reference to some special leader of enmity—possibly Sanballat or Tobiah (see Neh. vi. 2—14).

v. 14 is a reminiscence of the first Psalm of Israel (Exod. xv. 2), similarly taken up in Isa. xii. 2.

vv. 15, 16, the response of the people, have clearly the same reference to Exod. xv. 6, 12. Naturally the thoughts of the exiles, restored from the Captivity, go back to the era of the first deliverance from bondage, with which that restoration is so often compared (see Jer. xvi. 14, 15; xxiii. 7, 8).

v. 15. *Health*—that is, salvation. The joy is the joy of the redeemed.

vv. 17—19 are again the utterance of the leader. In the spirit of the frequent confession of the restored exiles he acknowledges past trouble

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength, and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the Lord's doing : and it is marvellous in our eyes.

24 This is the day which the Lord hath made : we will rejoice and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the

as the Lord's well-deserved chastening—a sorrow, but "not unto death." Then in the full sense of the righteousness, given by God's grace, he calls on them to open the "gates of righteousness"—that is (see *v.* 20), the gates into which only the righteous shall enter (comp. Isa. xxvi. 2—4).

v. 20 is clearly the answer of the priests from within (comp. Ps. xv. 1—6; xxiv. 3—5), as they throw the gates wide open, that the whole train may sweep in.

vv. 21, 22 are the leader's thanksgiving, as he stands before the altar; taken up in *vv.* 23, 24 by priests and people, in full chorus, both of wonder and gladness.

v. 22. *The same stone*, &c. These words are best explained by Isa. xxviii. 16, "Behold! I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste" (comp. Rom. ix. 33; x. 11; 1 Pet. ii. 6, 7, 8). The corner stone, considered as the uniting stone both of foundation and superstructure (as in Eph. ii. 20), is here the leader of Israel, as the type of the true Messiah (Matt. xxi. 42; Mark xii. 10; Luke xx. 17; Acts iv. 11)—rejected by those who claim to be "the builders" of the world, but chosen by God, and "precious." "This is the Lord's doing, marvellous in the eyes of men," as "choosing the weak things of the world to confound the strong." The clearer vision of the Messiah was the gracious and needful comfort of the troubled time of the Restoration (see Haggai ii. 6—9; Malachi iii. 1—4).

v. 25. *Help me now*, &c.—properly, "Save, I beseech Thee" (*Hosanna*)—a phrase of prayer (as in Ps. xii. 1; xx. 9; xxviii. 10, &c.), turned, through confidence in the grant of the salvation asked for, into a cry of joy and thanksgiving. Here it is probably the prayer of the leader, to which *v.* 26, "Blessed be he," &c., is the responsive welcome of the priests (for the latter clause should be (as in A.V. and R.V.), "we have blessed you out of the house of the Lord"). In Matt. xxi. 9 both were taken up by the rejoicing people at the Messiah's triumphant entry.

vv. 27—29 are again the responsive utterance of the leader (*v.* 28) and his train (*vv.* 27, 29), preparing for the sacrifice.

v. 27. *Hath shewed us light.* Compare the formula of blessing in Num. vi. 25, and the fragment of Christian Hymn in Eph. v. 14.

Bind the sacrifice, &c.—that is, "bind the victim (and lead it) even to the horns of the altar," on which the blood was to be sprinkled. Another rendering (less probable, though supported by some ancient Versions) is, "Deck the feast with boughs even up to the horns of the altar" (alluding to the ceremonial of the Feast of Tabernacles).

v. 28. Comp. Exod. xv. 2; Isa. xxv. 1.

v. 29 takes up again with fresh enthusiasm the opening Thanksgiving, which through all the ages had been the response of God's people in His Temple.

PSALM CXIX.

This Psalm—the greatest of the Acrostic Psalms, arranged in sets of eight verses, each beginning with one of the letters, taken in succession, of the Hebrew alphabet—is the "Psalm of the Law," shewing how that Law had, indeed, written itself on the hearts of God's faithful people. Perhaps in its largest view "the Law" may (according to a well-known Scriptural usage) include the whole of the Old Testament revelation; but the words used shew that the phrase has chief reference to the Law properly so called—as the clear decisive revelation of God's will in statutes and commandments for the moral and spiritual guidance of His people. It is on this, in all its various aspects, that the Psalmist, obeying to the utmost the injunction of Deut. vi. 3—9, dwells with reverence, and, indeed, with awe, but also with infinite delight, and with the love which, obeying it freely and gladly, is the true fulfilling of the Law. This attitude of soul towards the Law marks the era after the Restoration from the Captivity. Then for the first time was the Law multiplied in written form, so as to be (as in this Psalm) the theme of daily private study; then recited solemnly

Lord : we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath showed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Evening Prayer.

Psalm 119. *Beati immaculati.*

BLESSED are those that are undefiled in the way : and walk in the law of the Lord.

2 Blessed are they that keep his testimonies : and seek him with their whole heart.

3 For they who do no wickedness : walk in his ways.

4 Thou hast charged : that we shall diligently keep thy commandments.

5 O that my ways were made so direct : that I might keep thy statutes !

6 So shall I not be confounded : while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corrigit ?

WHEREWITHAL shall a young man cleanse his way : even by ruling himself after thy word.

10 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

(Neh. viii. 1—12) to the people, and made the basis of an elaborate teaching, covering the whole area of life and thought. In that enthusiastic trust in the Law, simply as Law, lay the germ of the exaggerated Pharisaism of the future, against which in its Christian form St. Paul so earnestly protests, as ignoring the need of salvation and the grace of the Spirit. But in itself it expressed simply the consciousness of the unique power, which in all ages of Jewish history it has exercised, as the great safeguard against idolatry and ungodliness—a safeguard naturally regarded with almost exclusive reverence, now that Prophecy ceased, that the royalty of Judah was under eclipse, and that the Temple was shorn of its ancient glory.

The Law is viewed under various aspects, indicated by the ten different words used again and again to describe it. Its general title, as a complete system, is the "Law" (*v.* 1); as a witness of God's nature, and of true humanity as accordant to that nature, it is His "testimony" (*v.* 2); in its didactic and directive power, independent of all enforcement, and accepted freely in the spirit, we learn from it His "ways" (*v.* 3) and His "precepts" (*v.* 4); in its sterner aspect, as a code of definite rules guarded by sanctions of reward and punishment, it contains His "statutes" (*v.* 5), His "commandments" (*v.* 6), His "judgments" (*v.* 7); in all these ways it is His "word" (*v.* 9), the revelation of Himself to the soul, and of this general revelation the "promise" (*v.* 11) and the "faithfulness" (*v.* 30) indicate the two attributes of graciousness and constancy. These last titles are less frequently and technically used.

So also in the successive sections, though there is no formal system, we can trace a method; it will be seen that there is a true variety of idea rising above mere repetition. In all the varied experiences of life, even under persecution from without, and temptation from within, the soul, "hungering and thirsting after righteousness," glories in the discovery of it in the stern, clear, authoritative supremacy of God's Law.

ALEPH. *The blessedness of unreserved obedience to the Law of God.*

The whole section is a comment of resolution and prayer on "the first and great Commandment" of Deut. vi. 5, and thus a fit general introduction to the whole Psalm.

vv. 1—3 describe the three elements of obedience to the Law—purity of intention (*v.* 1), reverence in treasuring up ("keeping") God's word with the whole heart (*v.* 2), and, as a result, freedom from the power of sin (*v.* 3).

vv. 4—6 acknowledge, as from God alone, the power to keep what He ordains (*v.* 4), and the certainty of blessing, in which we cannot be disappointed ("ashamed"). In this acknowledgment all self-righteousness is renounced.

v. 7 goes beyond the promise of obedience to enthusiasm of thankfulness for the knowledge of His righteous judgments — rising thus from godly fear to "the more excellent way" of love.

BETH. *The security in it from error and sin.*

The emphasis here is on guidance in the early choice of life; but it seems an error to suppose from it that the Psalmist was young. The whole tone is of matured experience in the way of God—looking back with special remembrance of the power of youthful temptation and sin, and of the need of guardianship against it.

vv. 9—11 evidently acknowledge from the first opening of life, corruption from which we need to be cleansed (*v.* 9), blindness in which we go astray (*v.* 10), and positive sin into which we fall (*v.* 11). Against all these God's Law written "in the heart" (see Jer. xxxi. 31) is the safeguard. He alone (*v.* 12) can write it there.

vv. 13, 14 describe what the Psalmist already has done—in bearing constant witness to God's Law without (*v.* 13), and in unreserved delight over it, as a treasure within (*v.* 14); *vv.* 15, 16 express his resolution to advance in the same path, by

11 Thy words have I hid within my heart : that I should not sin against thee.

12 Blessed art thou, O LORD : O teach me thy statutes.

13 With my lips have I been telling : of all the judgments of thy mouth.

14 I have had as great delight in the way of thy testimonies : as in all manner of riches.

15 I will talk of thy commandments : and have respect unto thy ways.

16 My delight shall be in thy statutes : and I will not forget thy word.

Retribue servo tuo.

O DO well unto thy servant : that I may live, and keep thy word.

18 Open thou mine eyes : that I may see the wondrous things of thy law.

19 I am a stranger upon earth : O hide not thy commandments from me.

20 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgments.

21 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

22 O turn from me shame and rebuke : for I have kept thy testimonies.

23 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

24 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me, according to thy word.

26 I have acknowledged my ways, and thou heardest me : O teach me thy statutes.

thoughtfulness of mind (*v.* 15) and devotion of heart (*v.* 16). The emphasis on the joy of obedience, which implies love, is notable throughout.

GIMEL. *Support in it against weakness and persecution.*

In this section there is a deeper sense of struggle—against weakness and transitoriness in ourselves, against persecution from the world without—and accordingly a more pervading tone of prayer.

vv. 17—20 are a fourfold cry of earnest supplication—for sustenance of strength and life (*v.* 17), for gift of insight into the depths of God's will (*v.* 18), for comfort in this world's pilgrimage (*v.* 19), for satisfaction of "hunger and thirst after righteousness" (*v.* 20). The first and third belong to man's consciousness of weakness; the second and fourth to the instinct of perfection, which marks his higher nature and capacity.

vv. 21—24 contrast the painful sense of persecution from the proud and the princes of the world, with the two great supports under such persecution—a confidence in God's final retribution, and present inward peace in resting on His will—the two implying and strengthening each other.

DALETH. *Rest on it in the dark hour of sorrow.*

This section goes further still into the depths. It is an anticipation of the *De Profundis* (Ps. cxxx.); yet throughout the soul feels firm ground in resting on the true Rock.

v. 25 (comp. Ps. xliv. 25). The dust is the "dust of death" (Ps. xxii. 15); for the prayer is "quicken me" with life (comp. *v.* 17). The sorrow is one in which "the soul melteth away" (*v.* 28), and even faith fears lest it should be "confounded" (*v.* 31). It is the hour of darkness, yet never wholly losing the Light.

v. 26. *I have acknowledged*, &c. Sorrow brings forth confession, laying the whole life before God, with prayer, both for teaching, and for the grace to learn what through sorrow God may teach us.

vv. 29—32, alternate avowal of faithfulness with prayer for greater faithfulness. The Psalmist has chosen "the way of truth," yet prays to have taken from him "the way of lying." He "cleaves to God's commandments" to lift him up from cleaving to the dust (see *v.* 21), yet he prays for strength to advance in them, and for enlargement of heart.

HE. *The Law the security of single-hearted stedfastness in life.*

The Psalmist passes here out of the hour of darkness. Conflict there still is, but certain hope of triumph. He feels in himself the love of God's Law; he only prays that he may understand it better, and keep it to the end in a thoughtful stedfastness.

vv. 33—35. The prayer is for light to the understanding. If only the soul can see God's will as it is, there should follow (*v.* 1) stedfastness, (*v.* 2) unreserved devotion, and (*v.* 3) the delight of obedience. So is it in man, as far as he follows his higher nature; so would it be perfectly, but for the power of sin.

vv. 36, 37 recognise the disturbing forces which mar that happy consummation — the "covetousness," whether of lust or avarice within, and the "vanity," perhaps of the literal idols (as in Deut. xxxii. 21; Ps. xxxi. 6, &c.), perhaps of the idols of the world without. From both God's grace alone can save.

v. 38 should be rendered—

"Stablish to Thy servant Thy promise,
Which is granted to fear of Thee"; or
"Which issues in fear of Thee."

v. 39. *The rebuke* or *reproach* is here the shame of sin, before the conscience or before men.

vv. 38—40 look on to the end of the conflict between man's higher and lower nature—unshaken stedfastness (*v.* 38), freedom from the reproach of sin (*v.* 39), spiritual life in God (*v.* 40).

VAU. *Witness for God's Law before the world.*

The Psalmist, having now laid firm hold of God's Law for himself, desires to witness for it to others, against the positive antagonism, and in face of the imposing greatness, of the world.

v. 41. *Thy word*—properly, "Thy promise." The prayer suits well the time of restoration from the Captivity. The Psalmist waits for the

27 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

28 My soul melteth away for very heaviness : comfort thou me according unto thy word.

29 Take from me the way of lying : and cause thou me to make much of thy law.

30 I have chosen the way of truth : and thy judgments have I laid before me.

31 I have stuck unto thy testimonies : O Lord, confound me not.

32 I will run the way of thy commandments : when thou hast set my heart at liberty.

THE TWENTY-FIFTH DAY.

Morning Prayer.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and I shall keep it unto the end.

34 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

35 Make me to go in the path of thy commandments : for therein is my desire.

36 Incline my heart unto thy testimonies : and not to covetousness.

37 O turn away mine eyes, lest they behold vanity : and quicken thou me in thy way.

38 O stablish thy word in thy servant : that I may fear thee.

39 Take away the rebuke that I am afraid of : for thy judgments are good.

40 Behold, my delight is in thy commandments : O quicken me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord : even thy salvation, according unto thy word.

42 So shall I make answer unto my blasphemers : for my trust is in thy word.

43 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgments.

44 So shall I alway keep thy law : yea, for ever and ever.

45 And I will walk at liberty : for I seek thy commandments.

46 I will speak of thy testimonies also, even before kings : and will not be ashamed.

47 And my delight shall be in thy commandments : which I have loved.

48 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto verbi tui.

O THINK upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

50 The same is my comfort in my trouble : for thy word hath quickened me.

51 The proud have had me exceedingly in derision : yet have I not shrinked from thy law.

52 For I remembered thine everlasting judgments, O Lord : and received comfort.

53 I am horribly afraid : for the ungodly that forsake thy law.

54 Thy statutes have been my songs : in the house of my pilgrimage.

55 I have thought upon thy Name, O Lord, in the night season : and have kept thy law.

56 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

58 I made my humble petition in thy presence with my whole heart : O be merciful unto me, according to thy word.

59 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

60 I made haste, and prolonged not the time : to keep thy commandments.

61 The congregations of the ungodly have robbed me : but I have not forgotten thy law.

62 At midnight I will rise to give thanks unto thee : because of thy righteous judgments.

63 I am a companion of all them that fear thee : and keep thy commandments.

64 The earth, O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O LORD, thou hast dealt graciously with thy servant : according unto thy word.

66 O learn me true understanding and knowledge : for I have believed thy commandments.

67 Before I was troubled, I went wrong : but now have I kept thy word.

68 Thou art good and gracious : O teach me thy statutes.

69 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

70 Their heart is as fat as brawn : but my delight hath been in thy law.

promised mercy and salvation of God.

vv. 42—45 contemplate reproach from "his blasphemers" (slanderers, *v.* 42), challenge to give an answer in God's truth (*v.* 43), and straitness of difficulty or persecution (*v.* 45). All these belonged to the experience of the restored exiles; in the knowledge of God they found the secret of victory over reproach, confidence in answer, enlargement from trouble.

v. 46. *Before kings* (comp. *v.* 23)—evidently the kings or princes of the heathen. Their greatness cannot overawe the servant of the King of kings (see Neh. ii. 1—4; and compare Matt. x. 18—20).

v. 48. *My hands will I lift up*—in the attitude, either of prayer or of solemn vow (see Gen. xiv. 22). If the former, it is a strong expression of worship of the Law as revealing God; if (as is perhaps more likely) the latter, of solemn vow of observance, publicly made before the world. In either case the spring of action is not fear, but love.

ZAIN. *The conflict of such witness against pride and wickedness.*

The idea of the preceding section is continued, but with deeper sense of the conflict, which witness for God implies, against affliction, pride, and wickedness.

vv. 49, 50 dwell again, with more pathos of supplication, on the promise ("word"), which has been hope and comfort in trouble—the promise (that is) that God will look upon His servants and remember them (comp. Dan. ix. 17—19).

vv. 51, 52. "The proud" (the "blasphemers" of *v.* 42) deride the trust in a promise which seems to linger as to fulfilment (see Neh. iv. 1—5). The servant of God remembers that "His judgments are everlasting"—"a thousand years being to Him as one day"—and so receives comfort (comp. 2 Pet. iii. 3, 4, 8, 9).

v. 53. *I am horribly afraid.* This should be, "horror (of indignation) has seized me." The idea is not of fear, but of righteous indignation.

v. 54. The servant of God is not content to comfort himself silently; but in the face of this abhorred wickedness he makes the Law of God the public "song" of his daily "pilgrimage" (*v.* 54), as well as the private meditation of the night watches (*v.* 55).

v. 56. *This I had, because,* &c.—probably, "This I had" (as God's gift) "that I have kept Thy statutes." Out of the conflict he emerges by God's grace victorious.

CHETH. *God Himself the all-sufficient portion of his servant.*

From the sense of conflict the Psalm now passes to the deeper sense of peace, for one who has made the Lord his portion, in all the phases of a godly life—prayer (*v.* 58), meditation (*v.* 59), active obedience (*v.* 60), fortitude under persecution (*v.* 61), thanksgiving (*v.* 62), communion with the saints (*v.* 63), sense of the pervading presence of God (*v.* 64).

v. 57. *Thou art,* &c.—properly, "Jehovah is my portion" (comp. Ps. xvi. 5; cxlii. 5). This is his watchword, the open profession of his life. There is clear allusion to the blessing on the family of Aaron and on the tribe of Levi (Num. xviii. 20; Josh. xiii. 33). The servant of God is a priest before God; the portion of the world is nothing to him, to whom God is all in all.

vv. 58—60. The order in these verses is significant. The first step in godliness is prayer for God's promised blessing (*v.* 58), then come self-examination and conversion to Him (*v.* 59); out of this springs the "haste" of enthusiastic devotion (*v.* 60).

vv. 61, 62. There is an equally instructive contrast in these verses. The wrong and persecution are not only borne, but borne with joy. Like Paul and Silas at Philippi (Acts xvi. 25), the sufferer even at midnight sings praises to God, and thanks Him that he is thought worthy to suffer.

vv. 63, 64. Here the Psalmist, victorious over persecution, goes out of himself, first to enjoy the Communion of Saints, then to rest on the larger conception of the presence of God in mercy "filling the whole earth" (comp. Isa. vi. 3). Through both he feels that, in the face of trouble, he is not alone.

71 It is good for me that I have been in trouble : that I may learn thy statutes.

72 The law of thy mouth is dearer unto me : than thousands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

74 They that fear thee will be glad when they see me : because I have put my trust in thy word.

75 I know, O Lord, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.

76 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

77 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

78 Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

79 Let such as fear thee, and have known thy testimonies : be turned unto me.

80 O let my heart be sound in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

82 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

83 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

TETH. *The blessing of suffering accepted as God's will to us.*

To the sense of comfort under suffering succeeds naturally the consciousness of the actual use and blessing of suffering, as a discipline of instruction (comp. Prov. iii. 11, 12; Heb. xii. 5—13). To the faithless the sorrow of life is the "sorrow of the world which worketh death"; for the faithful it worketh "repentance not to be repented of" (2 Cor. vii. 10).

vv. 65, 66. Suffering is felt to be a discipline of God's graciousness; the prayer is that He will teach us by a true insight to see its meaning, and so make use of it to the full.

vv. 67, 68. Here and in *v.* 71 the key to that meaning is found. Prosperity had brought self-will and forgetfulness of God; adversity now taught reverence and knowledge of His will (comp. Ps. xxx. 6—8). In sending His chastisement "He is good and therefore doeth good" (see R.V.). No words could better express the effect on the restored exiles of the suffering of the great Captivity.

vv. 69, 70. By a contrast singularly true to human nature, there comes in here a sudden flash of indignation against the falsehood and sleek self-sufficiency of the enemy. Wickedness is overruled to God's gracious purpose; but it is wickedness, and hateful wickedness, still.

v. 70. *Fat as brawn*—that is, steeped in self-indulgence, so as to be incapable of higher knowledge and love (comp. Ps. xvii. 10; Isa. vi. 10; Matt. xiii. 15).

v 72 (comp. Ps. xix. 10; Prov. viii. 10, 11, 19; Job xxviii. 15—19). The loss of the "gold and silver" of worldly prosperity only brings out the preciousness of the riches, which the world cannot give or take away.

JOD. *God's Law the law of human nature and life.*

The key to this section is in its opening words. Man is God's creature; God's Law must be the law of his being. Therefore His judgments must be ordained to work out this law; therefore proud resistance to it cannot but be ashamed, and the obedience of godly fear must triumph.

v. 73. The prayer is of great beauty and meaning. The Psalmist pleads with God as being His creature. He has made man; He will surely teach him the knowledge of His will, since without this it were better for man not to have been born. (Compare a similar plea, though of different tone, in Job x. 8—13.)

v. 74. Here, and in *v.* 79, the Psalmist turns from himself to his fellow-servants in the fear of God; he desires to help them by his trust in God, seen to be justified (*v.* 74); he desires (*v.* 79) their sympathy as a help against his persecutors.

vv. 75—77 breathe the tone of an assured faith, which has found out the secret of God's dealings, seeing that even in chastisement they are not only right but guided by His "very faithfulness" to His covenant. Only it prays for a fuller consciousness of God's loving-kindness and tenderness of mercy.

vv. 78, 79 (like *vv.* 21, 23, 42, 51, 61, 69) shew virulence of persecution by worldly power. The Psalmist trusts in God, and God only, against it; yet he naturally desires the secondary comfort of human sympathy. Even before God "it is not good for man to be alone."

v. 80. *Ashamed.* The word is the same as "confounded" in *v.* 78. Pride will have a fall; firm obedience to God must stand.

CAPH. *The longing for perfect retribution.*

There is here a sudden change to a plaintive tone, not unlike that of the fourth section (*vv.* 25—32). But in this case it is the cry of longing for perfect retribution—salvation to the faithful, vengeance on the persecutors—like the "How long?" of Ps. vi. 3; xiii. 1—4; Rev. vi. 10. The triumph of evil is not only a present sorrow, but a sore trial of faith, under which the soul cries out.

vv. 81, 82. The original is stronger, "My soul faints for Thy salvation" (comp. *v.* 20), "mine eyes fail (in looking) for Thy promise" (comp. *v.* 123). Yet there is still "good hope" and confident prayer for comfort. It must come, but the longing is that it may come speedily.

v. 83. *A bottle in the smoke.* The idea is probably of an old disused wine skin, shrivelled in the smoke of the chimney, where it has hung.

84 How many are the days of thy servant : when wilt thou be avenged of them that persecute me ?

85 The proud have digged pits for me : which are not after thy law.

86 All thy commandments are true : they persecute me falsely ; O be thou my help.

87 They had almost made an end of me upon earth : but I forsook not thy commandments.

88 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O LORD, thy word : endureth for ever in heaven.

90 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

91 They continue this day according to thine ordinance : for all things serve thee.

92 If my delight had not been in thy law : I should have perished in my trouble.

93 I will never forget thy commandments : for with them thou hast quickened me.

94 I am thine, O save me : for I have sought thy commandments.

95 The ungodly laid wait for me, to destroy me : but I will consider thy testimonies.

96 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi !

Lord, what love have I unto thy law : all the day long is my study in it.

98 Thou, through thy commandments, hast made me wiser than mine enemies : for they are ever with me.

Some interpreters, looking to the custom of mellowing wine by hanging it in the smoke, explain this passage of the ripening effect of trouble upon the soul. The idea is a striking one; but it hardly suits the tone of the whole passage.

vv. 84—87, like other passages in this Psalm, unite the ideas of treacherous enmity (*v.* 85)—the "pits digged" for the prey—with open persecution—"consuming" as by fire (*vv.* 84, 86, 87). Nothing could better accord with the condition of things disclosed in Neh. ii., iv., vi.

v. 88. *Quicken me.* The prayer indicates the extremity of trial, before which life itself seems to tremble in the balance (comp. *vv.* 17, 25, 50).

LAMED. *The eternity and universality of God's Law.*

From the conflict of soul described in the preceding section, the Psalmist finds rest in contemplating God's Law in Nature, as eternal, unchangeable, universal. However present trials and dangers may try faith, they have their appointed limit, and cannot overthrow His universal Law.

vv. 89—91. The idea is exactly that of Ps. cxlviii. 5, 6. The "word" here is the creative word, fulfilling itself unceasingly in heaven and earth; the "truth" is the pledge of fixity (as in Gen. viii. 21, 22), on which all action of man depends; the "ordinance" is the sustaining and ruling Law of God, through which all creation lives. From the confusion of man's frailty and disobedience the Psalmist takes refuge in the unswerving and unceasing obedience of Nature.

vv. 92—95 turn from the stately course of the great stream of Nature to the troubled sea of humanity. There the servant of God finds trouble (*v.* 92), exhaustion of strength (*v.* 93), danger (*v.* 94), persecution even to death (*v.* 95). Yet God's Law must still prevail, conquering and overruling evil—as truly, though not as simply, as in the realm of Nature. On it he rests for life, salvation, and triumph.

v. 96. *I see that all things,* &c. The literal rendering is (as in A.V. and R.V.), "I have seen an end (or limit) of all perfection." This may mean that there is a limit either to all that claims perfection on earth, or (as apparently in our Version) to the whole sum of visible things. In either case the idea of the verse is not of the transitoriness but the finiteness of all that is earthly, in contrast with the infinite scope of God's Law as exceeding broad—not only pervading, but transcending the bounds of His creation.

MEM. *Love of God's Law our wisdom and our joy.*

The tone of this section rises from faith to love, from comfort to enthusiastic delight. The Psalmist turns from God's Law seen without to God's Law written in the heart; in it he finds first wisdom, next righteousness, then sweetness of delight. "The fruit of the Spirit is righteousness, and peace, and joy in the Holy Ghost."

vv. 98—100. The emphasis throughout is on the gift of wisdom—that is, the knowledge of the true end of life—through the revelation of the will of God. Those who look into the essence of the Law by the insight of love, rise above the self-reliant wisdom of the proud ("the enemies") (*v.* 98), the study of the learned (*v.* 99), the experience of the aged. The idea is that which pervades the whole Book of Proverbs.

vv. 101, 102 describe this wisdom as a practical wisdom, shewing itself in both negative (*v.* 101) and positive obedience (*v.* 102)—an obedience not enforced by fear of punishment or hope of reward, but arising from simple knowledge of and delight in the truth (*vv.* 102—104).

v. 103 (with which comp. Ps. xix. 10; Prov. viii. 11) forms the climax. God's Law is not only the source of teaching and the spring of obedience, but by its intrinsic righteousness a joy and delight.

NUN. *God's Law a light of guidance and comfort.*

The same idea is here pursued, but with some recognition still of affliction and of persecution from without. God's Law is the light of life; against temptation a light of guidance; in trouble a light of comfort.

v. 105 (comp. Prov. vi. 23). The "lamp" is kindled specially for the hours of darkness; the "light" is

99 I have more understanding than my teachers : for thy testimonies are my study.

100 I am wiser than the aged : because I keep thy commandments.

101 I have refrained my feet from every evil way : that I may keep thy word.

102 I have not shrunk from thy judgments : for thou teachest me.

103 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth !

104 Through thy commandments I get understanding : therefore I hate all evil ways.

THE TWENTY-SIXTH DAY.

Morning Prayer.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

106 I have sworn, and am stedfastly purposed : to keep thy righteous judgments.

107 I am troubled above measure : quicken me, O Lord, according to thy word.

108 Let the free-will offerings of my mouth please thee, O Lord : and teach me thy judgments.

109 My soul is alway in my hand : yet do I not forget thy law.

110 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

111 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

112 I have applied my heart to fulfil thy statutes alway : even unto the end.

the natural light for all time (comp. Rev. xxii. 5, "They need no light of lamp or light of the sun; for the Lord God shall give them light"), Yet both need the gaze of "stedfast purpose" (*v.* 106); otherwise they shine in vain.

v. 107. *Quicken me.* Comp. *v.* 88. The trouble above measure threatens even the spiritual life; the prayer is, not that the trouble be taken away, but that the life be "quickened" to sustain it.

v. 108. *The free-will offerings of my mouth*—"the calves of my lips" (Hos. xiv. 2). Worship here takes the place of the "free-will" or "thank-offering" (as in Heb. xiii. 15). It is notable that it is this which is offered in the hour of "trouble beyond measure."

v. 109. *Alway in my hand* (comp. Judg. xii. 3; 1 Sam. xix. 5; xxviii. 21; Job xiii. 14). In almost all cases the reference is to struggle in war; the original metaphor is therefore probably of the life resting on the prowess of the right hand. In this verse the Psalmist has to strive against violence; in *v.* 110 to avoid a snare.

v. 111. *My inheritance* (comp. *v.* 57)—the only portion which is needed, because in it is the "joy of the heart."

SAMECH. *The single-heartedness of true devotion.*

The leading idea is of the impossibility of double-minded service. The servant of God separates himself from sinners (*v.* 115), rests wholly on God's will (*vv.* 116, 117), watches the course of His judgment with reverence and godly fear (*vv.* 118—120).

v. 113. *That imagine evil things.* It should be (as in R.V.), "of a double mind." The word used here is akin to the "two opinions" of 1 Kings xviii. 21.

vv. 114—120 give a vivid picture of struggle and victory. In *v.* 114 the servant of God enters the battle of good and evil under the shield of faith: in *v.* 115 he challenges the wicked to give ground; in *vv.* 116, 117 the battle rages, and he cries out to God to uphold and save him; then in *vv.* 118, 119 he sees the Divine judgment on vain deceit and open wickedness, and trembles as he gazes upon it (*v.* 120).

v. 118 describes the discomfiture of the false wisdom wandering from God's statutes; its "deceit is falsehood" (see A.V. and R.V.)—that is, its subtle device is exposed and shown to be false; *v.* 119 deals with open wickedness, tried in the furnace, and found to be but dross (Jer. vi. 28—30; Ezek. xxii. 18—20; Mal. iii. 3). In both cases the main idea is of the hollowness and certain failure of ungodliness, in contrast with the stedfastness of godly devotion.

v. 120. The transition of thought is striking and unexpected. Instead of triumph at the sight of the fallen enemy, there comes over the Psalmist—over "the flesh" of his frail humanity—a thrill of godly fear, in the sense of the awfulness of God's judgment and of his own liability to fall (comp. Hab. iii. 16).

AIN. *A cry to the Lord to defend His Law and its servants.*

Still in the ardour of conflict against evil, the Psalmist cries out for the speedy interposition of the Lord, not only to ensure the safety of His servant, but to vindicate His outraged Law. It is the cry, not of doubt that He will shew Himself, but of longing that He may "come quickly."

v. 121 carries on the consciousness of singlehearted devotion, expressed in the last section, and prays that it may be saved from oppression.

v. 122. *Make Thou,* &c. This is a mistranslation, marring the sense. It should be (as in A.V. and R.V.), "Be surety to Thy servant for good"—pledge Thy word, which cannot fail, for my salvation. It is for this salvation (as the Psalmist touchingly pleads) that he strains his eyes (*v.* 123) in earnest expectation (comp. *vv.* 81, 82).

vv. 124, 125 glide into the habitual prayer for deeper knowledge of God's Law and Dispensation. If our hearts fail in its longing for speedy retribution, "it is our own infirmity"; fuller conception of the mind of God would take away perplexity and impatience.

v. 126. The cry is for God's own visible working, not so much for salvation of His servant, as for vindication of God's righteous Law—like the constant plea with God "for His Name's sake" (comp. Isa. lxiv. 1).

vv. 127, 128 (comp. *vv.* 72, 104). It

Iniquos odio habui.

I HATE them that imagine evil things : but thy law do I love.

114 Thou art my defence and shield : and my trust is in thy word.

115 Away from me, ye wicked : I will keep the commandments of my God.

116 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

117 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

118 Thou hast trodden down all them that depart from thy statutes : for they imagine but deceit.

119 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

120 My flesh trembleth for fear of thee : and I am afraid of thy judgments.

Feci judicium.

I DEAL with the thing that is lawful and right : O give me not over unto mine oppressors.

122 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

123 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

124 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

125 I am thy servant ; O grant me understanding : that I may know thy testimonies.

126 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

127 For I love thy commandments : above gold and precious stones.

128 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

130 When thy word goeth forth : it giveth light and understanding unto the simple.

131 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

132 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

133 Order my steps in thy word : and so shall no wickedness have dominion over me.

134 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

135 Show the light of thy countenance upon thy servant : and teach me thy statutes.

136 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

RIGHTEOUS art thou, O Lord : and true is thy judgment.

138 The testimonies that thou hast commanded : are exceeding righteous and true.

139 My zeal hath even consumed me : because mine enemies have forgotten thy words.

140 Thy word is tried to the uttermost : and thy servant loveth it.

141 I am small and of no reputation : yet do I not forget thy commandments.

142 Thy righteousness is an everlasting righteousness : and thy law is the truth.

143 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

144 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

Evening Prayer.

Clamavi in toto corde meo.

I CALL with my whole heart : hear me, O Lord, I will keep thy statutes.

146 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

147 Early in the morning do I cry unto thee : for in thy word is my trust.

148 Mine eyes prevent the night watches : that I might be occupied in thy words.

149 Hear my voice, O Lord, according unto thy loving-kindness : quicken me, according as thou art wont.

150 They draw nigh that of malice persecute me : and are far from thy law.

151 Be thou nigh at hand, O Lord : for all thy commandments are true.

152 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever.

Vide humilitatem.

O CONSIDER mine adversity, and deliver me : for I do not forget thy law.

154 Avenge thou my cause, and deliver me : quicken me according to thy word.

155 Health is far from the ungodly : for they regard not thy statutes.

156 Great is thy mercy, O Lord : quicken me, as thou art wont.

157 Many there are that trouble me, and persecute me : yet do I not swerve from thy testimonies.

the word "therefore" there is a peculiar beauty. The violation of God's Law by the wicked only brings out more intensely in His servants the love of its preciousness and the enthusiasm of devotion to it.

PE. *The wondrousness of God's dispensation.*

The keynote of this meditative section is struck in its first words. God's dispensation is wonderful; "As the heaven is higher than the earth, so are His ways higher than our ways." Therefore His word gives light only to simple faith (*v.* 130); it satisfies only those who long for it and love it (*vv.* 131, 132); it saves from oppression only those who rest on His promise and are willing to be taught (*vv.* 133—135); for those who will not bow their hearts to it, there is no understanding of it; over them we can but weep (*v.* 136).

v. 130 should be (as in R.V.)—

"The opening (or revelation) of
Thy word giveth light;
It giveth understanding to the
simple."

The emphasis is on the words "the simple." The revelation is "a light that shineth in a dark place;" but it is "hid from the wisdom of the world" and "revealed unto babes" (comp. Matt. xi. 25; 1 Cor. ii. 6—10).

v. 131. *Drew in my breath*—that is (as in A.V. and R.V.), "panted" in eager search after God (comp. Ps. xlii. 1).

v. 132. *As Thou usest to do*—properly, "as is Thy rule" (or "covenant"). "God is faithful and just" to save those who trust in Him.

vv. 135, 136 are closely connected. It is because "the eyes ran down with rivers of water" (see R.V.), in the infinite sorrow over evil and evil-doers (comp. Jer. ix. 1, 18; xiv. 17) that the Psalmist prays for the cheering light of God's face, lest it should lead to doubt and despondency. In this sorrow, swallowing up indignation, we trace the spirit of the Gospel—an anticipation of the tears shed over Jerusalem.

TSADDI. *The eternal reality of Righteousness.*

The soul takes refuge in the sense of the eternity of righteousness, both against all transitory forgetfulness and denial of it, and against all weakness and changeableness of those who love it. The Law is "right for evermore"; its righteousness must shine out in the end.

vv. 137, 138. God is Himself eternal righteousness, or He is not God. Hence His "judgments" shewing His government (*v.* 137), His "testimonies" revealing His nature (*v.* 138), His "Law" expressing His will (*v.* 142), must be righteous.

v. 139 (comp. Ps. lxix. 9; John ii. 17). Zeal burns by its very nature; but it "consumes" the soul, only when that soul is self-reliant and so faithless.

v. 140. *Tried*—that is, in the furnace of conflict; seeking to consume it, but only purging away from its essential truth all dross of human error in the conception and declaration of it (comp. Ps. xii. 6).

v. 141. *I am small*, &c. God's "strength is made perfect in weakness"; His truth shines brighter in "the foolishness" of those who utter it (comp. 1 Cor. i. 26—30).

vv. 142—144. The reiteration in *vv.* 142 and 144 is significant. In the conflict of trouble and anguish the Psalmist comforts himself with repeating again and again as his watchword, "Thy righteousness is everlasting." "The things that are seen are temporal; the things that are not seen are eternal."

KOPH. *The constancy of true faith in that Eternal reality.*

The conception of this everlasting righteousness leads naturally to unreserved and unwearied devotion of heart. The soul thus catches some reflection of the unchangeable nature of Him whom it worships. To such devotion, through all the battle of life, God's presence is felt to be nigh; His Law to be true and eternal.

vv. 145, 146. The emphasis lies first on the devotion of the whole soul to God, craving simply an answer, to shew that it is accepted; then on its direct access to Him, and Him alone, as its salvation, seeking not His blessings, but Himself.

vv. 147, 148. Comp. Ps. v. 3; lxiii. 7; lxxxviii. 13; cxxx. 6. The morning is for earnest prayer, the night for calm meditation. Both rest simply on trust in God's promise.

vv. 150, 151 stand in beautiful contrast. The enemy draws near, but God is nearer already. "Alone, yet

158 It grieveth me when I see the transgressors : because they keep not thy law.

159 Consider, O Lord, how I love thy commandments : O quicken me, according to thy loving-kindness.

160 Thy word is true from everlasting : all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

PRINCES have persecuted me without a cause : but my heart standeth in awe of thy word.

162 I am as glad of thy word : as one that findeth great spoils.

163 As for lies, I hate and abhor them : but thy law do I love.

164 Seven times a day do I praise thee : because of thy righteous judgments.

165 Great is the peace that they have who love thy law : and they are not offended at it.

166 Lord, I have looked for thy saving health : and done after thy commandments.

167 My soul hath kept thy testimonies : and loved them exceedingly.

168 I have kept thy commandments and testimonies : for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord : give me understanding according to thy word.

170 Let my supplication come before thee : deliver me according to thy word.

171 My lips shall speak of thy praise : when thou hast taught me thy statutes.

172 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

not alone, because the Father is with us."

v. 152 returns to the keynote of the last section. But the declaration now is not merely that God's righteousness is grounded for ever, but that His servant has "known this long since" with a perfect assurance.

RESCH. *Such faith unshaken in trouble.*

The same idea continues through this section, which returns (in *v.* 160) to the delight in the eternal righteousness. But there is throughout a deeper sense of struggle; faith is not only constant against weakness within, but unshaken, even if saddened, by all forces of evil from without.

vv. 153—156. The Psalmist has a threefold experience of trouble—affliction (*v.* 153), enmity (*v.* 154), and the horror of ungodliness (*vv.* 155, 158). It brings him even to the gates of death. Twice he cries (*vv.* 156, 159) "quicken me"; once in reliance on God's love, next pleading his own unswerving love of God's will. "We love Him, because He first loved us."

v. 158. *Grieveth* (comp. *v.* 136). The word does not exclude indignation, but its main idea is sorrow. "Why will ye die, O ye house of Israel?"

v. 160. *True from everlasting* is a mistaken rendering. It should be, "the sum" (as in Ps. cxxxix. 17) "of Thy commandments is truth." All in various forms embody the one principle of righteousness, and so "endure for ever."

SCHIN. *The end of conflict in peace and love of God.*

Still the persecution exists; but it is almost forgotten, as the soul, beginning in awe (*v.* 161), passes on to joy (*v.* 162), love (*v.* 163) and devotion (*v.* 164), and rests at last in peace (*v.* 165). The Psalmist has watched for God's salvation, and has found it.

v. 161. Comp. *vv.* 23, 46, 78, 85.

vv. 161—163. The sense of contrast runs through these verses. Against the fear of man he sets the greater awe of God (comp. Matt. x. 28; Acts v. 29; 1 Pet. iii. 14, 15); next, to the delight in the spoils of this world, he opposes the joy of finding out the will of God (comp. *v.* 127); and finally contrasts the lie, which he hates, with the truth of God, which he loves. After this the sense of contrast is lost in simple praise and joy.

v. 164. *Seven times a day.* "Seven times" is only the expression of reiteration (as in Ps. xii. 7; Prov. xxiv. 16). But in the attachment of the phrase to prayer there may be reference to seven as the sacred number. In the Christian Church this verse in all probability suggested the use of the seven Canonical hours of prayer.

v. 165. *They are not offended at it.* The words "at it" are an error, obscuring the sense. It should be simply "They have no occasion of stumbling" (comp. 1 John ii. 10) through error, through opposition of evil, or through sin. Hence the "peace," which swallows up all pain and struggle.

vv. 166—168. The emphasis is on the word "kept," *i.e.* treasured up and grasped firmly through all struggle and difficulty. The servant of God has looked eagerly for Him and His salvation; but the search has been blessed, and now in confidence he lays "all his ways before Him."

TAU. *The conclusion of Prayer and Praise.*

The closing section seems to gather up briefly, in a tone of earnest and yet confident supplication, all the ideas which have already been brought out in detail—prayer for deeper insight into God's Law (*vv.* 169, 170), praise for the insight already given by His teaching (*vv.* 171, 172), longing for His salvation (*vv.* 173, 174), and rest upon Him for life and guidance (*vv.* 175, 176).

v. 169. *Complaint* should be simply (as in A.V. and R.V.) "cry"—the "supplication" of the next verse, both for light and for deliverance.

vv. 171, 172 pass from prayer to the utterance of praise, called out by the simple knowledge of God through His Law, and by the delight in His word as the essential righteousness.

vv. 173, 174 return once more to prayer—the longing for salvation and the earnest cry for spiritual life, to be given thankfully to God's service.

v. 176. *I have gone astray*, &c. There is something especially strik-

173 Let thine hand help me : for I have chosen thy commandments.

174 I have longed for thy saving health, O Lord : and in thy law is my delight.

175 O let my soul live, and it shall praise thee : and thy judgments shall help me.

176 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

THE TWENTY-SEVENTH DAY.

Morning Prayer.

Psalm 120. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

4 Woe is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar !

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace ; but when I speak unto them thereof : they make them ready to battle.

Psalm 121. *Levavi oculos.*

I WILL lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

ing and instructive in the humility of this final confession after all the outpouring of faith and love for God and for His Law. It shews that the fullest knowledge and highest spiritual aspiration only bring out most vividly the sense of personal frailty. In themselves the truest servants of God best know that they are but straying sheep; the Good Shepherd "seeks" them, and they yield gladly to His hand.

PSALM CXX.

With this Psalm begins the series of the "Songs of Degrees" (or "Ascents"). On the probable meaning of the title and the general character of the Psalms, see *Introduction*, sect. III.

Ps. cxx., cxxi., cxxii. appear to form a group, rising from sense of trouble and danger to exulting thanksgiving to God.

This Psalm is a cry to God out of the trouble of persecution, at once by treachery and by open violence. It suits well the condition of the restored exiles, as described in the historical books; but in itself it has nothing to mark it distinctively as one of the "Songs of Degrees."

It contains (*a*), in *vv.* 1, 2, a prayer for deliverance; (*b*), in *vv.* 3, 4, a prophetic denunciation of evil against the false tongue; (*c*), in *vv.* 5—7, a complaint of one who loves peace in the midst of savage rapine and war.

v. 3. The verse is difficult, but should probably be rendered—

> "What shall be given unto thee,
> And what shall be done more unto thee,
> O thou false tongue?
> Sharp arrows of the mighty,
> And coals of juniper" (or "broom").

The first two lines have been compared with the phrase, "God do so unto me, and more also." In the last two is conveyed the idea that wickedness shall be returned on the head of the wicked; for the lying tongue is itself a sword or arrow (Ps. lii. 3; lvii. 5), and burns like a fire. Comp. Ps. cxl. 10, 11.

The *coals of broom*, rendered in A.V. "juniper" (see 1 Kings xix. 4; Job xxx. 4), are said to retain heat for an almost indefinite time.

v. 4. *Mesech* (see Ezek. xxxviii. 9, 15, 16) appears to be the name of a half-barbarous people living on the north on the mountains south of Caucasus; *Kedar* (Gen. xxv. 13; Isa. xxi. 17; Ezek. xxvii. 21) represents the warrior tribes of Arabia far to the south-east. The two names mark the extreme of savagery, from the far North to the South, although it is possible that they may have some historical connection with gathering hostility against the restored exiles.

vv. 5, 6 express that longing for peace, belonging to the servants of God, but perhaps especially felt by the remnant of Israel at the time of the Restoration—as naturally regarded with suspicion and jealousy by the neighbouring peoples, and knowing that peace, even for a time, was the one thing needful for their complete reoccupation of the land.

PSALM CXXI.

This Psalm breathes a wholly different spirit of perfect confidence and peace in God. It contains allusions appropriate to the experience of the march of the pilgrims, and it might well be a song of the first arrival in sight of the holy hills of Jerusalem.

The change of persons seems to divide it into two parts: (*a*), in *vv.* 1, 2, the lifting up the eyes and looking for help; (*b*), in *vv.* 3—7, the answer (by the Psalmist himself, or by some other speaking in the name of God) of trust in the unsleeping guardianship and the unceasing care of the Lord. The sense of His "keeping" of His people is the constantly recurring keynote of the Psalm.

v. 1. *The hills*—evidently the "holy hills" (Ps. lxxxvii. 1), on which Jerusalem and the Temple are built. The pilgrims look up to them gladly on the eve of their arrival, and hail the deliverance which God's Presence gives from Zion (comp. Isa. lii. 7). The last clause is perhaps best rendered with R.V. as a question, "From whence shall my help come?" to which *v.* 2 is the answer.

v. 2. *Who hath made heaven and earth* (comp. Ps. cxv. 15; cxxiv. 7; cxxxiv. 4). The title is emphatic. The Lord's presence is visibly manifested in the Temple, yet the Psalm acknowledges in it the universal presence of the God of all creation.

v. 3. *To be moved*—to slip or wander.

vv. 3, 4 clearly allude to the experience of the pilgrims, in the danger and hardships of their journey. They had lain down in the desert to rest; their own sentinels may have failed; but over them was the watchful Eye, which neither slumbers nor sleeps. For they are "Israel," the chosen people of His covenant.

vv. 5, 6 similarly recall the wandering through the desert. The Lord is not only their keeper, but also their "shade" ("defence") against the burning sun, and against the rays of the Eastern moon, traditionally, and with reason, held to be noxious to the sleeper.

vv 7, 8 are more general in tone, acknowledging this protection of their pilgrimage, as simply one exemplification of God's guardianship of His people in all their ways (see Deut. xxviii. 6).

PSALM CXXII.

This singularly beautiful Psalm is ascribed in the heading to David; but this ascription is wanting in the LXX. and other ancient versions, and is in itself questionable, for the Psalm seems clearly to imply (*v.* 9) the existence of the Temple. Probably, like the other Psalms, it is best referred to the time of the Restoration, when the old glory of Jerusalem and of the House of David seemed to be revived. In itself it follows naturally on Ps. cxxi.; the pilgrims are now actually entering the Holy City in a transport of rejoicing over its beauty and prayer for its peace.

It contains (*a*), in *vv.* 1—5, the outburst of joy at having reached the goal of their pilgrimage at last, and of exultation over the glory and beauty of the Holy City; (*b*), in *vv.* 6—9, an utterance of prayer for its prosperity and its peace, and of devotion to the House of the Lord.

v. 2. *Shall stand* should be, "are standing." The pilgrimage, gladly begun and carried out, is over. It only remains to "go into the House of the Lord."

v. 3 should be rendered, "O Jerusalem, that art built as a city, that is compact together." The allusion is evidently to the physical position of the city, closely covering its hills, and shut in on almost every side by deep ravines. But it may well be that this compactness is taken as a type of the higher national unity, described below, of which it was the centre.

v. 4. *To testify unto Israel.* This phrase should be parenthetical—"for a testimony unto Israel." The reference is to the law of assembly three times a year (Exod. xxiii. 17; xxxiv. 23; Deut. xvi. 16), which is here spoken of as a testimony to the Divine Covenant with Israel. "The tribes of Israel" is a phrase properly belonging to the old times of Israel's glory; but, now that the division of the after time was over, and the distinct kingdom of Israel had ceased to be, it was Judah which inherited all the old promises and titles of Israel. See Neh. viii. 17; ix. 1, 2, 3, &c.

v. 5 dwells on the other great secret of unity—the hallowed royalty of David, restored, though shorn of its ancient glory, under Zerubbabel.

vv. 6—9. Through the passionate and impressive prayer of these verses runs continual allusion to the name

Jerusalem (as "the vision of peace"). The prayer is both for temporal plenty and prosperity, and for the higher gift of true peace; the inspiration of that prayer is, first, the love of the brethren, then the deeper devotion to the House of the Lord. The love of the Psalmist for his country was patriotism, but it was a patriotism consecrated by the consciousness of a special mission and blessing of God.

PSALM CXXIII.

This Psalm seems again to form, with Ps. cxxiv., cxxv., cxxvi., a second group of the "Songs of Degrees," somewhat sadder in tone, but shewing an even deeper sense of confidence and thankfulness for "the turning of the Captivity of Zion."

The Psalm itself is simply a cry of patient humility, waiting confidently for the pity of the Lord towards His despised people. We see in Neh. ii. 19; iv. 4; ix. 36, 37, the description of the depressed condition of the time after the Return.

vv. 1, 2 have given to the Psalm its old name of the *Oculus sperans*. But its hope is tinged with awe and deep humility. In Ps. cxxi. 1 the eye is raised in thankfulness to the holy hills; here to Him "who dwelleth in the heavens" in humble sense of His infinite Majesty, and the utter lowliness of those who are His despised servants on earth. The eye of the slave is fixed humbly on the hand of his master to see what it may give; so the eye of longing waits on the hand of the Lord, till He sends mercy in His own good time.

vv. 3, 4 are even stronger and more closely connected in the original. "Our soul is exceedingly filled with contempt, exceedingly filled with the scorn of those that are at ease" (comp. Zech. i. 12—15), "and the contempt of the proud." The history shews us very strikingly the truth of this sorrowful complaint. The returned exiles were a feeble folk, a despised remnant, in the eyes of the strong heathen nations around them. Their cry was continually to the Lord for His mercy and protection; their strength in the belief that the cry was heard.

PSALM CXXIV.

This Psalm is called a "Psalm of David"; but the ascription is not found in the ancient Versions. The style certainly has much of the vigour and terseness of his earlier Psalms; and it is possible that some Psalms of David may have been incorporated with the later "Songs of Degrees," and adapted to the later experience of the restored exiles. It follows in natural connection on Ps. cxxiii. That Psalm was the cry for God's pity; in this the cry has been answered. There has been (see *vv.* 1—4) overwhelming trouble, but deliverance out of it (see *vv.* 5—7) has come, and anxiety is lost in praise to God.

vv. 1—4 may allude either to the overwhelming calamity of the Captivity itself, or—perhaps more probably—to the burst of hatred and jealousy from all sides against Israel after the Restoration—compared in its fury to the devouring fierceness of the wild beast, and in its irresistible power to the torrent in flood.

v. 2. Comp. Ps. lvi. 1, 2; lvii. 3; Prov. i. 12; Lam. ii. 5, 8.

v. 4. *The deep waters of the proud* should be (as in A.V. and R.V.), "the proud waters," conscious of overwhelming force.

vv. 6, 7 shew the mixture of metaphor, common in all impassioned poetry. The fury of the enemy is that of the wild beast, and the prey is snatched out of the jaws of danger; the craft is like the snare of the hunter, and that snare is broken.

v. 7. *Who hath made*, &c. (comp. Ps. cxxi. 2). The title is emphatic. He is the Almighty; how can the proudest stand against Him?

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in : from this time forth for evermore.

Psalm 122. *Lætatus sum.*

I WAS glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls : and plenteousness within thy palaces.

8 For my brethren and companions' sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

Psalm 123. *Ad te levavi oculos meos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

Psalm CXXV.

This Psalm carries on the sequence of thought from Ps. cxxiii., cxxiv. The first joy of deliverance has passed into calm trustful confidence. The Psalmist is in sight of Jerusalem; he lifts up his eyes to it, and sees in the strength and security of its position a type of safe establishment under the sure guardianship of God, against tyranny from without and backsliding from within. Nothing can better accord with the condition disclosed in Neh. iv.—vi., xiii.

vv. 1, 2. The ideas of these two verses stand in contrast. In *v.* 1 (as in Ps. lxxviii. 70; lxxxvii. 1) the idea is of the impregnable strength of the Holy City in itself, typical of its establishment on high by the unchangeable covenant of the Lord. In *v.* 2, on the contrary, the circle of heights round Jerusalem—as seen, for example, from the Mount of Olives—suggests the encompassing care of the lowly by a higher power (comp. Zech. ii. 4, 5). In the one is the secret of confidence, in the other of a trustful humility (comp. Ps. xxx. 6—8).

v. 3. *The rod*—that is, "the sceptre" of ungodly and heathenish power, tempting the righteous to forsake the Law of God.

vv. 4, 5. The emphasis is on truth of heart and stedfastness, as against the turning back, directly or indirectly, to the old wickedness of idolatry, which had drawn down God's righteous anger (comp. Ezra ix. 6—15; Neh. xiii. 17, 18, 25—27). The backsliders, of whom there were evidently many in Israel, desired to cast in their lot with the ungodly; that desire should be fulfilled to their ruin.

v. 5. *But peace shall be*, &c. This is properly a concluding ejaculation, "Peace be upon Israel."

Psalm CXXVI.

This Psalm seems the last of the second group. The calm sense of present confidence in Ps. cxxv. suggests here thought of the past and of the future. The one yields (*vv.* 1—4) a burst of wondering thanksgiving over the return of the exiles; the other (*vv.* 5—7) prayer for a complete restoration, so that the tears of the sowing may be lost in the joy of the harvest. (It must be remembered that the era of the Restoration, from Zerubbabel to Nehemiah, was about a hundred years.)

v. 1. *The captivity*—properly, "the returned" or "restored."

Like unto them that dream. The restoration of Judah after seventy years—in a true national unity, contrasted with the absorption into Assyria of the greater kingdom of Israel—was a fact unique in history. Naturally it was beyond all human hope, and even to faith seemed like the experience of a dream, in which wonderful things are accepted without wonder.

v. 2. *Joy*—properly (as in A.V. and R.V.), "singing."

vv. 3, 4. *The Lord hath done great things* (see Joel ii. 21). The impression made on the whole empire by the character and fortune of the Jews, favoured by the sympathy of the Persians (who were themselves originally Monotheists), is indicated in many ways in the history. It was the beginning of that diffusive influence over heathendom in the future, which was to be the preparation for Christ.

v. 5. *Our captivity*—that is, our captives. The word is not the same as in *v.* 1.

The rivers in the south—the torrents of the desert south of Judæa. The dry bed is turned by sudden rain in a few hours to a full torrent: so let the desolation of Israel be in a moment turned to populousness and prosperity.

vv. 6, 7. The time of sowing in the East is apt to be one of anxiety and despondency (after the exhaustion of the stores of the year), contrasted with the joyful plenteousness of harvest time. Hence the metaphor: the time of affliction is the sowing time of God's seed in the softened heart; the joy, that no man takes from us, belongs to the harvest, in measure here, in perfection hereafter (comp. John xvi. 22; 2 Cor. iv. 17, 18; 1 Pet. i. 6).

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Psalm 124. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

Psalm 125. *Qui confidunt.*

THEY that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

Psalm CXXVII.

This Psalm (noted in the heading as "of" or "for Solomon") and Ps. cxxviii. represent an entirely new phase in this series of Psalms. They are both Psalms of a meditative trust and thankfulness, not unlike the tone of the Book of Proverbs; both deal with the blessings of domestic life; in neither can we trace any special characteristic of "the Songs of Degrees."

This Psalm—the famous *Nisi Dominus*—is simply the utterance of the faith, which "takes no thought" or anxiety. In the expressions "build the house" (comp. 2 Sam. vii. 5), in the reference to a gift given in sleep (1 Kings iii. 5—14), in the emphasis on praying as the gift of the Lord, some have traced, not improbably, indications of the connection with Solomon.

vv. 1—3. It is, of course, obvious that in these verses human labour and watchfulness are not for a moment deemed superfluous in their right sphere. On the contrary, men are to work and watch, just because God works and watches for them, and then their "labour is not in vain in the Lord" (comp. Phil. ii. 12, 13). It is only when they neglect that higher trust that "their labour is lost."

v. 3. *So he giveth*, &c., should probably be rendered (as in R.V. *marg.*), "So He giveth to His beloved in their sleep," without toil of their own. This verse goes a step beyond the last; the restless over-carefulness is contrasted with that trustful and passive reception of God's blessings, which in so large a sphere of human life is all of which we are capable. When we have worked, as far as our strength goes, we rest peacefully, and leave all else to come to us freely, if it is His Will. This is clearly the sense of Our Lord's own teaching (Matt. vi. 25—34).

vv. 4—6. It should be (as in R.V.)—

"Lo! children are an heritage of the Lord,
And the fruit of the womb His reward."

The transition of thought here is somewhat abrupt; unless, indeed, the link be a reference to the common idea that they who have children have "given hostages to fortune," and so have greater need or excuse for anxiety. The Psalmist, on the contrary, declares them to be not only God's gift, but also the strength and armour of earthly life. It is in this connection that the Psalm is used in the Churching of Women.

v. 5. *The young children* should be, "the children of a man's youth," who will be grown men to protect his age, both in war (*v.* 5) and in peace (*v.* 6).

v. 6. *In the gate*—that is, at the place of trial (Deut. xxi. 19; Josh. xx. 4; Ruth iv. 1, 2; Job xxix. 7), where a father, supported by stalwart sons, might fare better than the childless (see Job xxxi. 21).

Psalm CXXVIII.

This is a beautiful companion Psalm to Ps. cxxvii.—a picture of the home of a God-fearing father, blessed with wealth and offspring, and with long life to see God's blessing upon Jerusalem. Its promise (as so often in the Old Testament) is the simple recognition of what should be the natural law, and which (although marred by the existence of evil) is the law of God's dealing still, except when it pleases Him to set it aside, with a view to spiritual discipline and higher spiritual blessing. Most appropriately it is used as the first Psalm of our Marriage Service.

v. 1. Comp. Ps. exii. 1; cxv. 13; cxix. 1.

v. 2. The first gift of God is the fruit of labour, without plague or hindrance, such as is denounced against the ungodly (Lev. xxvi. 16; Deut. xxviii. 15; Ps. cxxvii. 3). Needing man's labour, it is God's gift still.

O well is thee, i.e. "to thee."

v. 3. *On the walls*, &c. The connection of these words is erroneous, for vines in the East are not as a rule trained on the walls. The verse should be—

"Thy wife, in the inner chamber, is like the fruitful vine;
Thy children, round thy table, like the young olive shoots."

The "inner chamber" is the women's quarter of the house—the right sphere of the wife's influence.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil doers; but peace shall be upon Israel.

Evening Prayer.

Psalm 126. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Psalm 127. *Nisi Dominus.*

EXCEPT the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

The "olive shoots" are the young shoots rooting themselves in the ground round the parent tree.

v. 6. There is a peculiar beauty in this recognition of national blessing as the crown of all domestic blessing, lest home love and joy should be (as they may be) only an extended selfishness. The blessing comes "from Zion," and its sphere is the whole life of Israel. The father is to live long to see it, as well as to "see his children's children."

v. 7. *And peace*, &c. The original is (as in Ps. cxxv. 5) a concluding ejaculation, "Peace upon Israel!"

PSALM CXXIX.

This Psalm, with Ps. cxxx., cxxxi., forms another group of sadder and more penitential tone, expressing the sense of conflict (Ps. cxxix.), the cry out of the depths of trouble (Ps. cxxx.), and the submission of a lowly humility (Ps. cxxxi.). As pilgrim-songs they represent the humbler phase of self-abasement and penitence in access to God.

This Psalm is not unlike Ps. cxxiv. in its general substance, but the tone brings out more emphatically the intensity of the struggle against evil. It is (*a*), in *vv.* 1—4, a picture of the fierceness of the enemy; and (*b*), in *vv.* 5—8, a prayer for his defeat and confusion.

v. 1. *Many a time.* The retrospect is of the many invasions, conquests, and devastations of the history through all the ages of the decline and fall of the kingdom. But through all there is the consciousness that "they have not prevailed," because God's covenant with Israel remained sure.

v. 3. The image here is not of war, but of the captivity which follows; when the scourge of the cruel master furrows deeply the back of the slave.

v. 4. Comp. Ps. cxxiv. 6.

v. 6. Comp. Isa. xxxvii. 27, "They were . . . . . as the grass on the housetops, and as corn blasted before it be grown up." The grass grows out of the crevices, and has no depth of earth.

Afore it be plucked up. This reading may stand with the original, and is supported by some ancient versions; but the reading (followed in A.V. and R.V.) "before it groweth up" is probably more correct, as it is certainly more striking.

vv. 7, 8 are simply an expansion of the idea of fruitlessness, by contrast with a bright picture of the gathering in of the harvest with blessing and thanksgiving.

v. 8 is the harvest blessing itself. Comp. Ruth ii. 4, "Boaz said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee."

PSALM CXXX.

This Psalm, the famous *De Profundis*—the sixth of the Penitential Psalms, used on ASH WEDNESDAY—is a cry out of the depth, both of suffering and of the heavy consciousness of sin, like the bitter cry of Rom. vii. 24; but through its darkest sorrow there shines the trust in God's mercy and in His certain blessing of those who wait for Him, eagerly and yet patiently. The attitude of mind is exactly that of 2 Cor. iv. 8—10 ("perplexed but not in despair").

It seems to fall into four equal stanzas: (*a*), in *vv.* 1, 2, the cry out of the depth; (*b*), in *vv.* 3, 4, the rest on the mercy of God; (*c*), in *vv.* 5, 6, the watching eagerly for His deliverance; (*d*), in *vv.* 7, 8, the exhortation to trust in the Lord's unfailing mercy.

vv. 1, 2. Comp. Lam. iii. 55; Jon. ii. 2.

v. 3. Comp. Ps. lxxvi. 7; cxliii. 2; Job x. 5—9. The original is here even stronger, "If Thou, Lord, shouldst mark iniquity," &c. There is in these words, not only the confession of inability to stand strict judgment without mercy, but the implied trust that God will not so judge, because "He knoweth whereof we are made; He remembereth that we are but dust."

v. 4. *Therefore shalt Thou be feared,*

4 Lo, children, and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Psalm 128. *Beati omnes.*

BLESSED are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

7 Yea, that thou shalt see thy children's children : and peace upon Israel.

Psalm 129. *Sæpe expugnaverunt.*

MANY a time have they fought against me from my youth up : may Israel now say ;

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

or (as in A.V. and R.V.), "That Thou mayest be feared." God's mercy is, with striking truth to nature, made a ground for godly fear. Were there no hope of His forgiveness, man would simply "curse God and die," and the very terror of His Law would (see Rom. vii. 9—13) call out the resistance of sin and so bring death. In the sense of His mercy we know best the exceeding "sinfulness of sin." Therefore, so far as we feel that sin still clinging to us, we must fear with godly fear; while so far as we feel its chains broken, "fear is cast out by love."

v. 5. Comp. Ps. xxvii. 16; xxxiii. 19, 20; xl. 1. The stress is on the word "wait"—the expression at once of patience and of hope—and in this verse and the next the emphasis is marked by reiteration.

v. 6. *Before the morning watch* should be, "more than watchers wait for the morning"—in the weary longing of sickness or distress, or in the sacred vigils of prayer.

vv. 7, 8. Comp. Ps. cxxxi. 4. The Psalmist turns his own experience into exhortation to God's people, "comforting them with the comfort with which he himself is comforted of the Lord"; and at the same time draws fresh confidence to himself by resting on the covenant with Israel. The true redemption, both of the soul and of the Israel of God, is "from sins"—not from the punishment of sin, but from sin itself (comp. Tit. ii. 14).

PSALM CXXXI.

This Psalm, ascribed to David, has something of the simplicity of his earlier Psalms, and certainly breathes his spirit of absolute humility and faith. It may well have been borrowed by exiles after their restoration to express their own spiritual experience. It forms a natural sequel to Ps. cxxix., cxxx. Out of struggle and agony of prayer comes the weary, but quiet, rest of humility.

v. 2. *I do not exercise myself*, &c. Evidently the Psalmist is weary of the attempts to search out to their depths the reasons of God's dealings, through which perhaps his soul had passed in the hour of trial; he feels now (comp. Ps. cxxxix. 5) that "they are too high" ("wonderful") "for him" (comp. Isa. lv. 8, 9; Eccles. xii. 12, 13). From even reverent speculation on such high things, the soul comes back with relief to the old childlike faith. We must, indeed, thoughtfully inquire what God's laws are; in measure we may see some of their reasons; but for much we must fall back on faith.

v. 3. *Refrain my soul, and keep it low*, &c., should be (much as in A.V.), "I have composed and quieted my soul." The image is strikingly simple and true, of natural desire stayed, and of a subdued quietness of rest rather than delight.

v. 4. Comp. Ps. cxxx. 7. The words form a natural burden of these Psalms of the restored captives.

PSALM CXXXII.

This Psalm—the grandest of all the "Songs of Degrees"—appears to have been included in this series at the time of the Restoration, when Israel looked back fondly to the glories of the first Temple; and claimed for their new Temple, in accordance with prophetic promise (Haggai ii. 3—9), all, and more than all, "the glory of the former house." By some it is supposed to have been composed at that time, with special reference to Zerubbabel as the representative of David's house. But for many reasons it seems far more likely to be a Psalm of earlier date, applied, perhaps adapted, to the later occasion. By the stress laid on the desire of David to build the House of the Lord, on his actual bringing up of the Ark, and on the great promise given to him—as well as by the absence of all allusion (as in Ps. lxxxix. 37—44) to subsequent times of disaster and apparent failure of that promise—it seems probably to belong to the time of David or of Solomon. Yet the want of any ascription to David, and the reference to him (*vv.* 1, 10, 11) in the third person, preclude the idea of its being from his hand. The topics of the Psalm, moreover, are prominent in the prayer of

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the housetops : which withereth afore it be plucked up ;

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The LORD prosper you : we wish you good luck in the Name of the LORD.

PSALM 130. *De profundis.*

OUT of the deep have I called unto thee, O LORD : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, LORD, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the LORD ; my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the LORD, for with the LORD there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

PSALM 131. *Domine, non est.*

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

Solomon (1 Kings viii. 15—26) at the dedication of the Temple, and *vv.* 8—10 are actually embodied in that prayer in 2 Chr. vi. 41, 42. Hence it seems best to refer the Psalm to that occasion, and possibly to the authorship of Solomon himself. It might have been sung most appropriately at the solemn bringing up of the Ark from Zion to the new Temple (1 Kings viii. 3—6).

It first (*a*), in *vv.* 1—5, pleads for God's remembrance of the longing of David to find a resting-place for the Lord; then (*b*), in *vv.* 6—10, it introduces the glad cry of the people, rejoicing to bring up the Ark, and praying for God's acceptance; to this succeeds (*c*), in *vv.* 11—14, a solemn memorial before God of the promise to David; answered (*d*), in *vv.* 15—19, by the voice of the Lord in fulness of blessing.

The Psalm is used as a Proper Psalm for CHRISTMAS DAY. For on that day we commemorate the final fulfilment of the great promise to David, and the coming of Him, whose Presence was to make the higher glory of the second Temple.

v. 1. *Lord, remember David*, &c., should be, "Lord, remember for David all his trouble," accepting it as a sacrifice, and fulfilling the promise which rewarded it. So in 2 Chron. vi. 42, "Remember the mercies of David Thy servant." Comp. Neh. xiii. 14, 22, 31.

vv. 2—5. This vow is evidently connected with the words of David to Nathan, recorded in 2 Sam. vii. 2. In these words the same idea is implied, that it is unseemly for the king to have rest, till he has found a resting-place for the Ark of the Lord.

v. 2. *Almighty God*, &c.—properly, "the mighty One of Jacob" (comp. Gen. xlix. 24).

v. 6. This beginning of the joyful cry of the people involves some difficulty. It is evidently a reminiscence, natural to the occasion, of David's bringing up of the Ark (2 Sam. vi.) to Mount Zion; and the words "in the wood"—properly, "in the fields of the wood"—must refer to *Kirjath-jearim* ("the city of woods"), where the Ark had been twenty years (1 Sam. vii. 2) in the days of Samuel, and whence (2 Sam. vi. 2; Josh. xv. 9, 60) David brought it up. But the clause, "we heard of it at Ephratah," is not so easy to explain. Ephratah is, no doubt, Bethlehem (Gen. xxxv. 16, 19; xlviii. 7; Mic. v. 2); and in the history there is no allusion to Bethlehem in the bringing up of the Ark. But it is possible that David may have made his native city a place of assembly for the starting of the festal procession, so that the people "heard" the summons at Ephratah, and "found" the Ark at Kirjath-jearim.

vv. 7—10 are the prayer of the people on the solemn bringing of the Ark into the Temple by the priests (1 Kings viii. 3—6); declaring delight in His worship (*v.* 7), inviting Him to accept His "resting place" (*v.* 8; comp. 1 Kings viii. 13), praying for His blessing on priests and people (*v.* 9), and pleading His promise to David (*v.* 10).

v. 9 may be responsive, between the priests and the people ("the saints" of God). The white garment of the priest is the symbol of the clothing of righteousness (see Zech. iii. 3, 4; Rev. xix. 8). The verse forms the third pair of versicles in the Shorter Litany of our Morning Service.

v. 10. *Turn not away the presence* (the face), &c.—that is, "reject not the prayer of Thy Anointed." The same phrase is used in this sense in the Hebrew of 1 Kings ii. 16, 17, 20, and in a somewhat similar sense in 2 Kings xviii. 24. "The Anointed" is clearly Solomon, pleading (see 1 Kings viii. 15—20) the promise to David; though symbolic interpretation sees in the name One greater than Solomon.

vv. 11—13 are a free quotation (as in Ps. lxxxix. 3, 4, 20—34) of the promise through Nathan (2 Sam. vii. 12—15), "confirmed by an oath, in which it was impossible for God to lie" (Heb. vi. 17, 18).

v. 14. The choosing of Jerusalem ("Zion") for the resting-place of the Ark is similarly connected in Solomon's prayer with the fixing for

4 O Israel, trust in the Lord : from this time forth for evermore.

THE TWENTY-EIGHTH DAY.

Morning Prayer.

Psalm 132. *Memento, Domine.*

LORD, remember David : and all his trouble :
2 How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob :
3 I will not come within the tabernacle of mine house : nor climb up into my bed ;
4 I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest ;
5 Until I find out a place for the temple of the Lord : an habitation for the Mighty God of Jacob.
6 Lo, we heard of the same at Ephrata : and found it in the wood.
7 We will go into his tabernacle : and fall low on our knees before his footstool.
8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.
9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.
10 For thy servant David's sake : turn not away the presence of thine anointed.
11 The Lord hath made a faithful oath unto David : and he shall not shrink from it :
12 Of the fruit of thy body : shall I set upon thy seat.
13 If thy children will keep my covenant, and my testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

ever of the royalty of David (1 Kings viii. 16—21).

vv. 15—18 are the answer of the Lord, corresponding to each point of the prayer of the people—expressing the "desire" ascribed to Him in *v.* 14, granting the two-fold petition of *v.* 6, adding the blessing of temporal prosperity to Jerusalem (comp. the prayer of Ps. cxxii. 6, 7), and pledging His word once more to the promise to David, pleaded in *vv.* 10—13.

v. 18. The horn is the emblem of strength (comp. 1 Sam. ii. 1; Ps. lxxv. 5, 6; Ezek. xxix. 21); the lantern or "lamp" (see 1 Kings xi. 36) the light of God's favour.

v. 19. *As for His enemies*, &c. The promise was signally fulfilled in the glory of Solomon's kingdom; but it has its complete fulfilment in the greater Kingdom of Him, who is to "reign till He hath put all enemies under His feet."

PSALM CXXXIII.

This Psalm, a gem of simplicity and beauty—ascribed to David, and certainly breathing his loving spirit—may have been, like others of the "Songs of Degrees," adopted in the later era of the Restoration to express the delight in the newly-found unity, binding the scattered exiles together, and obliterating the old lines of division.

v. 1. *Brethren*, &c., should be, "for brethren to dwell together." There is emphasis on the word "brethren," as implying the duty of recognising brotherhood; and in the phrase "dwell together" there may be a reference to the joy of actual reunion, as well as to the spirit of unity.

vv. 2, 3. The characteristic idea of both comparisons is that unity is acknowledged as the gift of God, shed from Heaven upon the earth. In *v.* 2 the comparison is to the holy oil of consecration (Ex. xxx. 22—33), which symbolized the outpouring of the grace of God on the priest, as the representative of Israel; in *v.* 3 to the dew of fruitfulness, shed from the lofty snow-clad Hermon on the lowly sacredness of Mount Zion.

v. 2. *The skirts*—properly, the "edge," and probably (as in Exod. xxviii. 32) the collar or upper opening of the Ephod. The fragrant oil touched the priests' garments—which symbolize (see cxxxii. 9) righteousness—and hallowed all alike.

v. 3. The figure seems to represent the lofty mountains as collecting the moisture, and distilling it on the lower hills. The "dew of Hermon" is naturally a dew of special copiousness. Zion is here contrasted (as in Ps. lxviii. 16) with the loftier heights, above which it was exalted in sacredness. They gather God's blessing, but it falls on Zion. The union of Hermon and Zion is the union of natural grandeur and special holiness, under the blessing of God.

v. 4. *For there*, &c. "There" is emphatic. Zion is the true centre of unity, because of the special blessing of God, which is the undying spiritual life of His covenant "for evermore."

PSALM CXXXIV.

This last and brightest of the "Songs of Degrees" is clearly (in *vv.* 1—3) the greeting of the arrived pilgrims to the priests of the Temple, and in *v.* 4 the answer of blessing from within. It seems to herald the opening of the gates, and the entrance into the Temple itself.

vv. 1, 2 (comp. Ps. cxiii. 1). *By night.* The service (see 1 Chron. ix. 33) involved watching, both by night and by day. Probably the stress here laid on the night-service implies that the Psalm was sung just when that night-service was over, before the lights were put out, at or before the offering of the morning sacrifice.

v. 3. *In the sanctuary*—probably "towards the sanctuary" (as in Ps. v. 7; xxviii. 2, &c.), in prayer at the offering of incense.

v. 4. In the reply from within, the word "bless" is taken up in the higher sense—not of the adoration of man, but of the answering benediction of God. The Lord is the "Maker of heaven and earth" (as in Ps. cxxiv. 7), yet He gives special blessing out of Zion (comp. the priestly blessing in Num. vi. 24—26).

14 For the LORD hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

PSALM 133. *Ecce, quam bonum!*

BEHOLD, how good and joyful a thing it is : brethren to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the LORD promised his blessing : and life for evermore.

PSALM 134. *Ecce nunc.*

BEHOLD now, praise the LORD : all ye servants of the LORD ;

2 Ye that by night stand in the house of the LORD : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the LORD.

4 The LORD that made heaven and earth : give thee blessing out of Sion.

PSALM 135. *Laudate Nomen.*

O PRAISE the LORD, laud ye the Name of the LORD : praise it, O ye servants of the LORD ;

Psalm CXXXV.

This Psalm—a Hallelujah Psalm—though not one of the "Songs of Degrees," breathes much of their spirit. (Its opening verses are all but identical with those of Ps. cxxxiv.) It is evidently of late date, borrowing largely from other Psalms and prophetic passages, without, however, impairing its own coherence and beauty of style. It belongs evidently to the worship of the Second Temple; and it has been noted that some of its topics occur in the Levitical Address in Neh. ix. 5—38. It is obviously designed for festal use, perhaps in responsive alternation between priests and people.

It opens (*a*), in *vv.* 1—3, with a call on the priests and Levites to praise the Name of Jehovah; then (*b*), in *vv.* 4—14, follows the song of praise to Him, both as the Creator of the world and as the Deliverer of Israel; this changes (*c*), in *vv.* 15—18, to a scornful denunciation of idolatry; and the whole ends (*d*), in *vv.* 19—21, with a mutual call to worship of priests and people, obeyed in a final chorus of praise.

vv. 1—3. Cp. Ps. cxiii. 1; cxxxiv. 1; cxxxvi. 1; cxlvii. 1.

v. 3. *The Lord is gracious.* The verse, as repeated with the words, "For His mercy endureth for ever," in Ps. cxxxvi. 1, is identical with the burden of the festal song at David's bringing up of the Ark and Solomon's dedication of the Temple (1 Chron. xvi. 34, 41; 2 Chron. v. 13). To be "good"—that is, to "be true in love"—is the essence of the Divine nature, and therefore the image of Christ in those who are His (Eph. iv. 15). But the main emphasis is laid on His love; for "God is love." Hence His Name is "lovely"; "we love Him, because He first loved us" (1 John iv. 8, 19).

vv. 4—12 form the song of praise of Israel as the Lord's people; first, dwelling on the choice of Israel (*vv.* 4, 5), then glancing at His Almighty power over all the earth (*vv.* 6, 7), and returning again (*vv.* 8—12) from this to the exhibition of that power for His people in the deliverance from Egypt and conquest of Canaan.

v. 4. See Ex. xix. 6; Deut. vii. 6; xiv. 2; xxvi. 19, &c.

v. 5. Comp. Ps. xcv. 3.

vv. 6, 7. As in all the Psalms of the Restoration, there is an emphatic, though passing, reference to the Almighty hand of God in Nature—in words almost identical with Jer. x. 13, and apparently suggested by Job xxviii. 24—26; xxxviii. 22—28. It has been already noticed that the "God of heaven" is the name especially given to the Lord in the history of the Captivity and Restoration. In the Exile from His special Presence, the servants of God naturally fell back on His universal and Almighty Presence, as the "Lord of heaven and earth."

vv. 8—14 pass from this adoration of God's creative power to the remembrance of ancient mercies in the deliverance from Egypt and conquest of Canaan, using these as an encouragement to the faith that now "God will avenge His people, and repent Himself" ("be gracious") "concerning His servants"—taking away the judgment that He had laid upon them, and punishing the cruelty of their enemies, which had been overruled to His chastening purpose.

vv. 15—18, by a sudden transition of thought, suggested by the idea of the Divine vengeance on the heathen, pass to a denunciation of the vanity of idols, repeated with slight variation from Ps. cxv. 4—8.

vv. 19, 20, using a phrase which seems to have become almost a liturgical form (see Ps. cxv. 9—13; cxviii. 2—4), invite "the house of Israel," "the house of Aaron" (and "Levi"), and "those who fear the Lord," to praise the Lord. The invitations are probably responsive; and the answer of *v.* 21 sung in full chorus.

2 Ye that stand in the house of the Lord : in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why ? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

5 For I know that the Lord is great : and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the firstborn of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

10 He smote divers nations : and slew mighty kings :

11 Sehon, king of the Amorites, and Og, the king of Basan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of men's hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

Psalm CXXXVI.

This Psalm—called by some Jewish authorities "the great Hallel"—traverses much the same ground as Ps. cxxxv. 5—14, but with some amplification and with constant repetition of the traditional burden, "For His mercy endureth for ever," found in Ps. cvi. 1; cvii. 1; cxviii. 1—4, and in the historic records of 1 Chron. xvi. 34; 2 Chron. v. 13; vii. 3, 6; xx. 21. It bears evident marks of arrangement for responsive recitation of the first clauses of the successive verses, with the burden sung in full chorus.

Like the previous Psalm it dwells (*a*), in *vv.* 1—4, on the supreme Majesty of God; (*b*), in *vv.* 5—9, on His Creative power and wisdom; (*c*), in *vv.* 10—22, on His ancient deliverance of Israel; and (*d*), in *vv.* 23—26, on His recent mercies. (The 27th verse is an erroneous repetition of *v.* 3, derived from the Vulgate.)

vv. 2, 3. The title "God of gods and Lord of lords" is found in Deut. x. 17; Josh. xxii. 22, and revived emphatically in Dan. ii. 47; xi. 36. It of course expresses the exaltation of the true God over "the gods many and lords many" of heathenism; possibly it may imply also His supreme dominion over the highest created beings, called "gods," as in Ps. lxxxii. 1; cxxxviii. 1.

vv. 5—9 follow the record of Creation in Genesis, and *vv.* 7—9 agree almost verbally with Gen. i. 16.

vv. 10, 15, 18 append the burden, "For His mercy endureth for ever," to the terrible examples of God's vengeance on the Egyptians and the Canaanites. This, no doubt, primarily regards these actions of Divine Providence from an Israelitish point of view, as interpositions for the protection of His people. But, nevertheless, it is true absolutely that—the world being what it is—vengeance on oppression and corruption belongs to the "mercy," as well as the righteousness, of God.

vv. 23—25. The last section of the Psalm evidently refers to the deliverance and restoration from Captivity. Hence *v.* 25 can hardly be taken in the general sense of Ps. civ. 27, 28; cxlv. 15, 16, without breaking the coherence. Probably there is reference to famine and distress among the restored exiles (see Hag. i. 9—11; ii. 16—19), removed, like other troubles and dangers, by the blessing of the Lord.

Psalm CXXXVII.

This Psalm, which has passed into a proverbial type of infinite pathos and of an intense patriotic and reverent love of Jerusalem, is apparently the work of a returned exile, for whom the bitter remembrance of the past, and perhaps sight of the desolation before his eyes, make the iron of captivity still enter into the soul. (In one MS. of the Septuagint it is attributed, probably by a mere guess, to Jeremiah.) He sees again (in *vv.* 1—3) the despairing and insulted captivity by the waters of Babylon; he recalls (in *vv.* 4—6) the answer of pathetic remonstrance to the taunts of the enemy; and then (in *vv.* 7—9) breaks out into fierce denunciation of the unbrotherly enmity of Edom and the cruelty of Babylon. In all its phases the inspiration of the Psalm is the same love of the Holy City, as holy, which breathes in the joy of Ps. cxxii.

v. 1. *The waters*—the great rivers of the Babylonian plain, the Euphrates and Tigris, which would most forcibly impress the exile from the hill-country of Judæa.

v. 2. *The trees*—properly, the "willows" fringing the stream. The "weeping willow" is the *Salix Babylonica*.

Therein—properly, "in the midst thereof," *i.e.* of Babylon, the great city covering many square miles, famous for its parks and gardens.

v. 3. *And melody in our heaviness* should be (preserving the parallelism), "and they that wasted us (asked us) for mirth." The demand sounds like a mere taunt, but it may have been an implied exhortation to forget a lost home, and make the

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

Evening Prayer.

Psalm 136. *Confitemini.*

O GIVE thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Who only doeth great wonders : for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters : for his mercy endureth for ever.

7 Who hath made great lights : for his mercy endureth for ever:

8 The sun to rule the day : for his mercy endureth for ever;

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Who smote Egypt, with their firstborn : for his mercy endureth for ever;

11 And brought out Israel from among them : for his mercy endureth for ever;

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

best of a new country; and the answer perhaps suits best with this latter explanation.

v. 4. *The Lord's song.* The title is emphatic; the only true "Songs of Zion" were the Psalms of sacred joy, which it were profanation to sing in a strange heathen land. It is characteristic that here, as always, the love for Jerusalem is mainly not domestic or national, but religious.

v. 5. *Forget her cunning.* The last two words are an insertion; some render simply "Let my right hand forget," *i.e.* be numbed into deadness.

v. 6. *In my mirth*—properly, "above my chief joy." The remembrance, even in sadness, is sweeter than the joy, which is possible only to an unfeeling forgetfulness. "'Tis better to have loved and lost, than never to have loved at all."

v. 7. See the bitter denunciation of the unnatural exultation and cruelty of Edom which runs through the Book of Obadiah (especially *vv.* 10—15), and comp. Ezek. xxv. 12—14; xxxv. 4—15.

v. 8. *Wasted with misery*, if the true reading, may be descriptive of the destruction already coming on Babylon in the Persian conquest, or anticipatory of a doom to come. By a slight variation of text some read, "wasting (others) in misery," to the great improvement of the force of the passage.

v. 9. This terrible imprecation of the worst cruelty, which disgraced the exterminating wars of ancient times (see 2 Kings viii. 12; Isa. xiii. 16; Hos. x. 14; Nah. iii. 10), is wrung from the Psalmist—perhaps by the recollection of the cruelty which he had seen and suffered—perhaps by the sense of the insolence and oppressive wickedness which made Babylon the type of the enemies of God—fit only for absolute extermination, like the Canaanites of old time. Like the "Psalms of Imprecation," it breathes the stern spirit of the Old Testament, not the Divine love of the New.

PSALM CXXXVIII.

This Psalm is the first of a group (cxxxviii.—cxlv.) ascribed traditionally to David, in some cases bearing also other names, probably as having undergone adaptation before insertion in the last book of the Psalter. Thus in this Psalm the LXX. adds to the ascription to David the names of Haggai and Zechariah, apparently supposing that these Prophets of the Restoration period had to do with the Psalm in its present form. Certainly the Psalms themselves, while they bear no indication of date, yet in fulness of meaning, force, and occasional difficulty, resemble the earlier utterances of David far more than the smoother and easier Psalms of later date.

It falls into three sections: (*a*), in *vv.* 1—3, the song of praise and thanksgiving; (*b*), in *vv.* 4—6, the exaltation of the Lord before the nations; (*c*), in *vv.* 7, 8, the expression of confidence for the future.

v. 1. *O Lord.* The words are an insertion from the LXX. In the original the Psalmist, full of the thought of God, needs no name to designate the object of his worship.

Before the gods. The word *Elohim* is used sometimes of the angels (as perhaps in Ps. viii. 5), sometimes of the great men of the earth (as in lxxxii. 1, 6), and constantly of the false gods of the heathen. The first sense is out of place here; either of the others will suit the passage, but perhaps the last is simplest. Even in David's time, and much more in the later period, the knowledge of Jehovah was declared by worship in the face of heathenism.

v. 2. *Thy Name, and Thy Word*, &c. This rendering, following some ancient versions, is a gloss to soften the unique expression of the original, which is (as in A.V. and R.V.), "Thou hast magnified Thy Word above all Thy Name." Generally the "Name" of God is the whole manifestation of Himself; here the Word (*i.e.* the promise) of God is described as going beyond all other manifestation of His goodness (comp.

13 Who divided the Red Sea in two parts : for his mercy endureth for ever ;

14 And made Israel to go through the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red Sea : for his mercy endureth for ever.

16 Who led his people through the wilderness : for his mercy endureth for ever.

17 Who smote great kings : for his mercy endureth for ever ;

18 Yea, and slew mighty kings : for his mercy endureth for ever :

19 Sehon, king of the Amorites : for his mercy endureth for ever ;

20 And Og, the king of Basan : for his mercy endureth for ever ;

21 And gave away their land for an heritage : for his mercy endureth for ever ;

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Who remembered us when we were in trouble : for his mercy endureth for ever ;

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Who giveth food to all flesh : for his mercy endureth for ever.

26 O give thanks unto the God of heaven : for his mercy endureth for ever.

27 O give thanks unto the Lord of lords : for his mercy endureth for ever.

Psalm 137. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

v. 8). If the Psalm be David's, the reference must be to the great promise of 2 Sam. vii. 8—16. We cannot but notice that He, who was foretold, was Himself the WORD, magnified above all other manifestations of God.

vv. 4—6. This sense of the witness to Jehovah before the kings of the earth, by the exaltation of the lowly, and the turning away of His face from the proud, is thoroughly in David's spirit. But it would come back with special appropriateness to the restored exiles (see Ps. lxviii. 29; cii. 15, 16)—knowing, as they did, how striking a witness for Jehovah was borne before the heathen by the very fact of their restoration.

v. 8. *Make good*, &c., is properly (as in A.V. and R.V.), "The Lord will perfect that which concerneth me"—again a clear expression of faith in some definite and peculiar dispensation of God to Israel (comp. 2 Sam. vii. 25).

The works of Thine own hands. The plea (as in Job x. 3, 8; xiv. 15) is that, lowly and frail as man is, He who created him, and, in David's case, made him the heir of a transcendent promise, will not "despise him" (comp. in sense Isa. lxiv. 9—12).

PSALM CXXXIX.

In the whole Psalter there is no utterance which more strikingly embodies the great idea of the Psalm as such—the realization (that is) of God's Presence to the soul, as possessing, encompassing, and inspiring its inner life. The tone of this supreme consciousness is here mainly a tone of wonder and awe; the Psalmist goes so far as to conceive of a vain attempt to flee from it; even when he puts this aside, he is lost in the mystery of the creating and sustaining power, in which alone he lives; and, by an abrupt, yet natural, transition of thought, takes refuge in the moral aspect of life, which he can grasp—in the intense sense of the duty of conflict with evil, and earnest prayer for God's righteous judgment and His guidance. In this last thought he gladly accepts the searching knowledge of God before which he had previously felt himself overawed. The whole Psalm breathes exactly the spirit of Rom. xi. 33, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

It is ascribed to David, and in the Alexandrian MS. of the LXX. bears also the name of Zechariah. Some Aramaisms of style may, perhaps, indicate that in its present form it has passed under a later hand. But in substance the whole, and especially the last section (*vv.* 19—24), harmonizes so well with the spirit of David's Psalms, that it is difficult altogether to set aside the traditional ascription.

The Psalm begins (*a*), in *vv.* 1—5, with a vivid realization of God's Presence; then (*b*), in *vv.* 6—11, asking whether it could be possible to flee from it, finds it encompassing the soul in all the height and depth, in all the length and breadth, of creation; and (*c*), in *vv.* 12—18, is led by the sense of this all-enfolding Presence to dwell on the mystery of man's creation, transcending human thought; finally (*d*), in *vv.* 19—24, it turns to intense hatred of evil, as sinning against the Creative will, and prays for guidance in the "everlasting way" of God.

vv. 1—5 dwell successively on God's knowledge of deed and word and thought, on His searching trial of all human life, on His all-pervading control of human will, and contemplate all these in adoring wonder.

v. 1. *Long before.* The original is simply (as in A.V. and R.V.) "afar off." Our version here is an explanation of the phrase, probable and beautiful, but not absolutely certain.

v. 2. *Art about*, &c., should be (as in R.V.), "Thou searchest out" or "winnowest" all my ways, distinguishing the good from evil, wisdom from folly.

v. 3. The more probable rendering is, "A word is not yet on my tongue: Lo! Thou knowest it altogether"—that is, before the word is spoken Thou knowest the yet unuttered thought.

3 For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the LORD's song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O LORD, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

PSALM 138. *Confitebor tibi.*

I WILL give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth : for thou hast magnified thy Name, and thy word, above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O LORD : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD : that great is the glory of the LORD.

6 For though the LORD be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

v. 4. *Fashioned me* should be, "surrounded me," or "beset me" (as in Job iii. 23; xiv. 5, 13; xxiii. 8—10) on every side, hedging in my ways, and "laying" a controlling "hand upon me."

v. 5. should be (as in R.V.)—

"Such knowledge is too wonderful for me,
It is high; I cannot attain unto it."

(Comp. Is. lv. 9.)

v. 6. *Thy Spirit* is distinguished from "Thy presence"—the encompassing power (that is) of God's Providence. There is an evident consciousness of a Divine Spirit speaking personally to the spirit of man (comp. *vv.* 23, 24), as vivid as in the constant prophetic declaration, "The Spirit of the Lord was upon me." In consciousness of the operation of the Holy Ghost the Old Testament differs but in degree from the New; it is in the knowledge of His distinct Personality that the word of Our Lord Himself is our only guide.

v. 7. "Heaven" is opposed to "hell" (*Sheôl* or *Hades*), primarily in the sense of height as opposed to depth (comp. Job xi. 8; Isa. xiv. 14, 15; Matt. xi. 23); although perhaps there may also be allusion to the contrast of light and darkness, presence with and absence from God.

Go down, &c., should be, "make my bed in *Sheôl*"—the resting-place of the dead (comp. Job xxvi. 6; Prov. xv. 11).

v. 8. *The uttermost parts of the sea* are the extreme West; "the wings of the morning" bear the dawn swiftly thither from the horizon of the East. Over all the length and breadth of the universe God's hand reaches.

vv. 10, 11 should be (as in R.V.)—

"If I say, Darkness shall cover me
And the light about me shall be night,
Lo! the darkness," &c.

As God's Presence is universal, so His watchful Eye is inevitable (Job xxxiv. 22). Darkness is no darkness to Him who is Himself Light.

vv. 12—16 dwell with almost scientific exactness on the mystery of human birth and growth from the embryo to the full manhood—the formation of the inner structure ("the reins"), "knit together" ("covered") in the womb (*v.* 12), the growth of the hard bony framework (*v.* 14), the appointment of the fixed days of growth up to the birth itself (*vv.* 15, 16).

v. 12 should probably be—

"For Thou hast formed my reins,
Thou hast knit (or woven) me together in my mother's womb."

"The reins" (as in Ps. xvi. 7, &c.) are the inmost seat of life and feeling.

v. 13. *Fearfully and wonderfully.* The words express the general spirit of the whole contemplation—not merely wonder, but wonder passing into awe, in the sense of the inscrutable mystery of God's working, as in the great universe, so in the human nature—"the microcosm," which includes in it all the various elements of His Creation.

v. 14. *Beneath in the earth*—properly, "in the depths of the earth." The phrase (generally applied to the unseen *Sheôl*) is here probably a bold metaphor for the darkness of the womb, although it may be an allusion to the formation of man from the "dust of the earth."

v. 15. *My substance yet being imperfect* is a paraphrase of the single original word, which signifies the embryo "rolled together."

My members written. The words "my members" are supplied, probably by error. The sense seems to be—

"In Thy book were all written,
The days which were numbered,
When as yet none of them was."

In the book of God's foreseeing purpose, the days of growth were appointed. The fixed periods of growth, maturity, and decay are among the chief mysteries of the human nature.

vv. 17, 18 break out into a cry of adoring wonder, now, however, not of fear, but of grave delight; for God's creative thoughts, if transcending the conception of the mind, are "precious" to the heart.

v. 18. *When I wake up*, &c. The phrase seems to indicate the use of the Psalm as a Morning Hymn (as in Ps. lxiii. 7). The sense of God's Presence rushes back in the first freshness of waking thought.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The LORD shall make good his loving-kindness toward me : yea, thy mercy, O LORD, endureth for ever ; despise not then the works of thine own hands.

THE TWENTY-NINTH DAY.

Morning Prayer.

PSALM 139. *Domine, probasti.*

O LORD, thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spiest out all my ways.

3 For lo, there is not a word in my tongue : but thou, O LORD, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee,

vv. 19—24 pass from intellectual contemplation, in which the mind is lost, to the moral consciousness, which is within our grasp—first, in hatred of the evil (singularly characteristic of David's Psalms), and then in earnest aspiration for righteousness. The transition seems abrupt, but there is in it an underlying coherency (comp. in Ps. xix. the transition from the wonder of God's creative work in the heavens to His Law, "converting the soul" and "giving light to the eyes").

vv. 21, 22 bring out precisely the point of distinction of the Old Testament morality from the higher teaching of the Gospel. We may hate evil itself "with a perfect hatred" ("right sore"); we may even make God's enemies our own. But as the Gospel has revealed His love even to sinners, till they be utterly reprobate, so we may not hate either our enemies or His.

vv. 23, 24 accept thankfully the sense of God's searching knowledge of the soul, praying that He will use it to teach us the sin that is in us, and turn us from it to "the way everlasting" of His righteousness. The God, whom the mind cannot comprehend, the conscience delights to recognise.

PSALM CXL.

This Psalm is closely connected in style and expression with Ps. cxli., cxlii. All are ascribed to David, and, except for the occurrence here and there of peculiar words, supposed to be of later date (which may be simply a mark of adaptation), the internal evidence favours the ascription. There is similarity both in style and in idea to the earlier Psalms of David (see especially Ps. lvii. and lxiv.). In style we note the greater difficulty of interpretation, arising from force and compression of meaning; in idea we find the same combination of craft and violence against the Psalmist, and the same union in him of fierceness against the enemy and sure confidence in God. To which of the great crises of his life—the persecution of early days or the rebellion of Absalom—it is to be referred, it is hard to say. The Syriac heading, "when Saul cast the javelin at him," adopts the former.

The Psalm is divided by the *Selah*—so often found in the earlier Psalms—into four parts. There is a cry to the Lord (*a*), in *vv.* 1—3, against open violence; (*b*), in *vv.* 4, 5, against treachery; (*c*), in *vv.* 6—8, a prayer for the continuance of the salvation given in days past; and (*d*), in *vv.* 9—13, an anticipation of signal vengeance on the wicked, and triumphant safety of the servant of God.

v. 1. *The wicked man*—properly, "the man of violence," who uses, however, not the hand only, but the tongue. Compare the picture of Doeg in Ps. lii.

v. 3. There is a mixture here of the two metaphors, so often used of slander—the cruel sharpening of the tongue like a weapon (see Ps. lii. 3; lv. 22; lxiv. 3), and the deadly serpent-like poison (Ps. lviii. 4).

v. 5. Comp. Ps. xxxv. 7; lvii. 7; cxix. 110; cxli. 10. The expression suits perhaps better the early experience of David, when treachery on every side set snares for the fugitive.

v. 6. *I said*, &c. (comp. Ps. xxxi. 14). In the confident declaration of faith in God, as his God, even when He seems afar off, the Psalmist finds his strength.

v. 7. *Thou hast covered my head*—with the helmet of salvation (Isa. lix. 17; 1 Thess. v. 8; Eph. vi. 17). David's memory goes back to the days of his triumphant war in the armour of God against the enemies of Israel, and inspires hope of present deliverance.

v. 10. *Let hot burning coals*, &c.—that is, let the lightnings of God's wrath (comp. Ps. xviii. 8, 12, 13) strike them down.

Into fire and into the pit. The word "pit" is a rare word, difficult of interpretation. Probably the meaning is the "deep pits" or "floods" (as in R.V. marg.) of waters, and so the idea is of fire and water as the symbols of opposite means of destruction (comp. Ps. lxvi. 11). Some, however, refer the word to the pit of the burning

but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : Depart from me, ye blood-thirsty men.

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Psalm 140. *Eripe me, Domine.*

DELIVER me, O Lord, from the evil man : and preserve me from the wicked man ;

2 Who imagine mischief in their hearts : and stir up strife all the day long.

of refuse, and so make it parallel, and not antithetical, to "fire."

v. 11. *A man full of words*—that is (as in A.V. and R.V.) an evil speaker (comp. Ps. lii. 3—5).

Evil shall hunt, &c. The hunter of Innocence is himself hunted by Evil.

v. 13. *Continue in Thy sight*—properly, "dwell in Thy presence," under the shadow of Thy wings (comp. Ps. xvii. 8; xxxvi. 7; lxiii. 7, &c.). The description of the sufferer as helpless and afflicted, yet upright and confident in God, suits exactly the tone and circumstances of David's earlier Psalms.

PSALM CXLI.

This Psalm evidently belongs to the same time and hand as Ps. cxl. The position described is the same; many of the expressions are similar (comp. Ps. cxl. 5 with cxli. 10); the general tone and style are the same, except that Ps. cxli. is even more difficult of interpretation through the vigour and rapidity of thought. The ascription to David is strengthened by strong internal evidence, and the most probable reference is to his early days of trial.

The Psalm, after (*a*), in *vv.* 1, 2, the introduction of earnest supplication, goes on (*b*), in *vv.* 3—6, to pray for grace to turn from the allurements of the wicked, even to the severity of the righteous; and ends (*c*), in *vv.* 7—11, with a cry, earnest and yet trustful, for deliverance out of extremest peril, and for signal vengeance on the enemy.

v. 2. Incense, offered after sacrifice, is the symbol of the worship of the soul already reconciled to God (comp. Rev. v. 8; viii. 3, 4). The evening sacrifice (Exod. xxix. 39) is the regular burnt-offering of self-dedication. The Psalm is evidently an Evening Psalm, and the Psalmist, perhaps far from the worship of the Tabernacle, yet not from God's Presence, lays before Him the offering of pure worship (comp. Mal. i. 11).

vv. 3, 4 are a prayer against temptation to join in the words and deeds of the evil. The Psalmist will not "eat of their dainties" (see A.V. and R.V.), delighting in their false delights.

vv. 5, 6 are very difficult of translation. In the first sentence the general sense is clear: "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. xxvii. 6). Probably the best rendering is (as in R.V.)—

> "Let the righteous smite me, it shall be kindness;
> Let him reprove me—it shall be oil for the head;
> Let not my head refuse it."

The smiting of just severity heals while it seems to wound, and honours while it seems to dishonour.

The second clause, however, "For even in their wickedness shall my prayer continue" (see R.V.), abruptly turns to the former subject, and prays earnestly against the evil, which threatens the servant of God.

v. 7 seems to mean, "Let their judges be hurled down the sides of the rock" (comp. 2 Chron. xxv. 12); "then shall they hear my words that they are sweet." The word "sweet" is the same as "dainties" in *v.* 4. In the time of utter overthrow the leaders of wickedness shall know too late the true sweetness from the false.

v. 8 should be—

> "As (when) one furrows and cleaves the earth,
> So our bones lie scattered at the mouth of the pit (*Sheôl*)."

The verse is difficult; but probably the image is of the stones turned up by the plough, to which the bones of the slain are compared. As the text stands, the Psalmist cries to God for help over the whitening bones of his servants. Some, however, of the Ancient Versions read "their bones," and thus carry on to this verse more simply the idea of *v.* 7—the bones of those hurled from the rock left to strew the earth below.

3 They have sharpened their tongues like a serpent : adder's poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

Evening Prayer.

Psalm 141. *Domine, clamavi.*

LORD, I call upon thee, haste thee unto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

v. 11. Comp. Ps. vii. 17; xxxv. 8. The close of the Psalm, after all its intensity of complaint and supplication, is in the tone of a tranquil faith looking up with unbroken trust to His protection.

PSALM CXLII.

This Psalm, again clearly connected with the preceding, is in the heading ascribed to David, "when he was in the cave"—the cave evidently of Adullam (1 Sam. xxii. 1) or Engedi (1 Sam. xxiv. 3), during the persecution of Saul. (Compare the heading to Ps. lvii.) The tenour and style suit well with the ascription; and the Psalm, though simpler and easier of interpretation, describes much the same position as Ps. cxl., cxli.

It is (*a*), in *vv.* 1—5, a complaint to the Lord out of trouble and desolation; and (*b*), in *vv.* 6—9, a prayer of mingled distress and faith for deliverance.

v. 1. In this verse, as in the following verse, all the verbs should be in the present tense, "I cry," &c. The complaint is of present distress.

v. 3. *Thou knewest my path.* This remembrance of former mercies is a gleam, thrown from above, in the darkness. For the moment it simply enhances the sense of the surrounding troubles; for the future it is the earnest of salvation.

v. 4. *On my right hand*—the place (see Ps. xvi. 9; cix. 30; cxxi. 5) where protectors and friends should stand. The original is more graphic, "Look at my right hand and see! There is none," &c.

v. 5. *My soul* is here clearly "my life," already in prison (see *v.* 9), and doomed to death.

v. 6. *My hope* should be "my refuge"—the same word paraphrased as "place to flee unto" in *v.* 5. God is a present refuge, a home for the homeless soul; as He is also a "portion" (comp. Ps. xvi. 6; lxxiii. 25, &c.) for the destitute.

In the land of the living (comp. Ps. xxvii. 13)—the brightness of life, seen as all the brighter out of the shadow of death.

v. 9. *Out of prison*—the cave, in which David was shut up by the pursuit of Saul (1 Sam. xxiv. 3), as a prisoner condemned to die. The latter part of the verse should probably be rendered (as in R.V.)—

> "The righteous shall compass me about,
> For Thou shalt deal bountifully with me."

The deliverance of one servant of God is a rallying point of encouragement to others.

PSALM CXLIII.

This Psalm—the last of the Seven Penitential Psalms, used in our Service on ASH WEDNESDAY—belongs in style and tone to the same group as Ps. cxl.—cxlii., and bears, like them, the name of David. In some copies of the LXX. is added, "when he fled from Absalom his son." It has many resemblances to earlier Psalms; and this has been thought to indicate a later date. But, if not David's, it is wonderfully accordant with the spirit of the Psalms of his later life. For we find in it a tone of deeper pathos, a stronger conviction of sin, and a greater calmness than in the preceding Psalms—very characteristic of the utterances of the period to which the ascription refers it.

3 Set a watch, O LORD, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words ; for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O LORD God : in thee is my trust ; O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

PSALM 142. *Voce mea ad Dominum.*

I CRIED unto the LORD with my voice : yea, even unto the LORD did I make my supplication.

2 I poured out my complaints before him : and showed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path : in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O LORD, and said : Thou art my hope, and my portion in the land of the living.

It is divided by the *Selah* into two parts: (*a*), in *vv.* 1—6, the complaint of persecution without, consciousness of sin within, and intense longing after God; (*b*), in *vv.* 7—12, the cry out of this distress for God's mercy, both in spiritual light and in temporal deliverance.

v. 1. *Hearken unto me.* The rendering should be (as in R.V.)—

"In Thy faithfulness answer me and in Thy Righteousness."

Here (as in Ps. xxxi. 1; cxv. 1) the appeal is to God's promise to His servant, which He will keep in "faithfulness," because it is accordant with His eternal "righteousness." The appeal is joined in the same breath with confession (in *v.* 2) of utter inability to stand before His judgment—in words recalling some passages of the Book of Job (iv. 17—19; ix. 2, 3; xv. 14—16; xxv. 4—6). The whole breathes exactly the spirit of 1 John i. 2, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Enter not into judgment, &c. (comp. cxxx. 3). The prayer is, of course, not to escape God's judgment, which is inevitable, but to find that in judgment He will, according to His promise, remember mercy. Comp. John v. 24.

v. 3. *Darkness*—the darkness of the shadow of death, compared to the *Sheôl* of the spirits "long dead" (Ps. lxxxviii. 5).

v. 5. *The time past*—"the days of old" (comp. Ps. lxxvii. 5, 10, 11)—the times of God's blessing in the earlier years of youth and prosperity (comp. Job xxix.). Such remembrance has always a tone of mingled sadness and hope.

v. 6. Comp. Ps. xlii. 2; lxiii. 2. The "hunger and thirst after righteousness" is ultimately a thirst for God. The metaphor may well have been suggested by the flight into the desert.

v. 7. Comp. Ps. xxviii. 1; lxix. 16—18.

v. 8. *Betimes in the morning.* The phrase, of course, only signifies "early"—a speedy dawn upon the night of trouble; but it probably indicates the use of the Psalm as an Evening Psalm.

v. 9. *I flee unto Thee*, &c. The phrase is literally, "Unto Thee have I hidden"—"myself" or "my sorrow." Comp. Ps. cxlvi. 5, 6.

v. 10. *Land of righteousness* should probably be "a straight" or "level path." The sense may be as in our version, or "in a path of safety, where none can stumble" (as in Ps. xviii. 19; xxvi. 12; xxxi. 8). In either case the guidance is (comp. Ps. cxxxix. 6) not only from the Providence, but from the "good Spirit" of God.

v. 12. See note on Ps. cxxxvi. 15. Whatever of human frailty may attach to the desire of vengeance, yet the fact remains that to smite the oppressor of righteousness is a part of "the goodness" of God.

PSALM CXLIV.

This Psalm, noted in the heading as "David's," appears to bear distinct marks of a composite character. In *vv.* 1—11 it is clearly made up of earlier Psalms of David; at *v.* 12 there is an abrupt transition, and the closing verses are of marked beauty and originality. Probably the Psalm is of late date; and the Psalmist first pours out his soul in the well-known words of David, and then adds a prayer—his own, or (as some think) an ancient prayer made his own—for blessing upon Israel.

7 Consider my complaint : for I am brought very low.

8 O deliver me from my persecutors : for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Psalm 143. *Domine, exaudi.*

HEAR my prayer, O Lord, and consider my desire : hearken unto me for thy truth and righteousness' sake.

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul ; he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past ; I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : show thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee ; for thou art my God : let thy loving Spirit lead me forth into the land of righteousness.

Psalm CXLV.

This singularly beautiful Psalm is an acrostic Psalm, in which the 14th letter (*Nun*) is omitted. (The omission is supplied by a variation of *v.* 17 in the LXX., and in some versions which follow it.) It is headed "David's Psalm of praise"—the word used being the same as in the title of the whole book. The ascription may only indicate its character as a typical song of praise; but it may, perhaps, more probably point (as in other Psalms of this group) to a work originally that of David, which in its present form has passed under other hands. It is used in the Church as the last Psalm of Whit Sunday, immediately following Ps. civ., to which it bears many resemblances.

As is the case of all alphabetical Psalms, the sectional division is less marked than usual. But after the introductory verses (*vv.* 1, 2), it seems to hymn successively (*a*), in *vv.* 3—6, God's greatness; (*b*), in *vv.* 7—16, His goodness; and (*c*), in *vv.* 17—21, His righteousness.

v. 3. Comp. Ps. xlviii. 1; xcvi. 4; Job v. 9; ix. 10.

v. 5. *Of Thy worship*, &c., should be (much as in R.V.), "the splendour of the glory of Thy majesty." God's "majesty" is His inherent greatness; His "glory" is the manifestation of that majesty; and its "splendour" is the brightness of this manifestation as it is seen by the eyes of men. These (says the Psalmist) are to be seen by those who meditate upon "His wondrous works."

vv. 5, 6 represent vividly the individual praise of the inspired leader, and the responsive chorus, which it elicits from the mass of men.

v. 7 indicates the passing to the consideration of the moral attributes of God—His goodness and His righteousness—which form the leading ideas of the rest of the Psalm.

v. 8. Comp. Ps. ciii. 8, and the revelation of God to Moses in Exod. xxxiv. 6, 7.

v. 10 sets forth the double hymn of praise always going up to God—the deep inarticulate praise of "All His works" (as in Ps. cxlviii. and in the *Benedicite*), and the clear and conscious adoration of "His saints," who not only praise, but "bless" Him in thankfulness.

vv. 11—13 go back to the greatness and eternity of God's kingdom; but now, with peculiar beauty of idea, dwell on it, as shewn forth especially in His graciousness. He "declares His Almighty power most chiefly in shewing mercy and pity." The contemplation of simple majesty breathes merely awe; the sense of graciousness in majesty adds to it the glow of thankfulness.

v. 13. Comp. Dan. iv. 3, 34. What is infinite in greatness must be infinite in duration.

v. 14 turns to dwell on God's especial and personal mercy to the fallen and the lowly (comp. Ps. cxlvii. 3, 4); and the thought leads on (in *vv.* 15, 16) to the dependence of all creatures on His sustaining hand (comp. Ps. civ. 27, 28), which satisfies the special desire and need of each living thing.

v. 17. *Holy* should probably be "gracious" (as in Jer. iii. 12, the only other place where the word is used). The Psalmist dwells finally on God's relation to those who are His, as a relation both of righteousness and of mercy. They "call upon Him"; they "fear Him"; they "love Him." He hears, saves, and preserves them. Only in connection with this salvation of those who love Him does the Psalm glance at the destruction of the ungodly, who war against them and against Him.

v. 21 sums up the idea of the whole. The Psalmist leads the choir of God's praise; "all flesh" is called to join it.

strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity:

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple;

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets;

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case: yea, blessed are the people who have the Lord for their God.

Psalm 145. *Exaltabo te, Deus.*

I WILL magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be showed : and men shall sing of thy righteousness.

8 The Lord is gracious and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

Psalm CXLVII.

This Psalm, also obviously of the time of the Restoration, has been referred with much probability to the great occasion of thanksgiving after the completion of the walls and gates of Jerusalem (see *vv.* 2, 3, 13), recorded in Neh. xii. 27—43, "when the joy of Jerusalem was heard even afar off." The leading idea of the Psalm, recurring again and again, is the working out of the same twofold consciousness of God, which is touched on in Ps. cxlv. 10—16; cxlvi. 4, 5. His Almighty rule over the world, and His special and tender providence over Israel, are brought out repeatedly in singularly beautiful contrast. The Psalm is full of reminiscences of earlier Psalms, especially Ps. xxxiii., civ., and of the Book of Job; in one passage (*vv.* 3—5) it closely follows Isa. xl. 26—29; but yet it has all the force and freedom of originality.

After the introductory verses (1, 2), calling for praise to the Lord, "the builder up of Jerusalem," we have (*a*), in *vv.* 3—6, a thanksgiving to Him as at once the Creator of the great Universe and the tender Guardian of His lowest servants; then (*b*) in *vv.* 7—11, a description of His beneficence to all the earth, yet especially to those who fear Him; lastly, in *vv.* 12—20, the praise of Him, who has "made fast the gates" of Jerusalem, and who, besides the revelation of Himself through the creative word, which all Nature obeys, gives the new word of revelation to Israel.

v. 1. Comp. Ps. xxxiii. 1; xcii. 1; cxxxv. 3. The general expressions of praise are, however, here clenched by special reference to the "building up of Jerusalem" and the gathering of the "outcasts" (Isa. xi. 12; lvi. 8) from captivity.

vv. 3—6. The contrast of these verses brings out with peculiar force and beauty the harmony of the majestic sweep of God's general Providence with the tenderness of His special Providence over the afflicted and the lowly (comp. Isa. xl. 26—29). Each advance in knowledge of the vastness of the universe, represented in the starry sky, forces on us still more vividly the sense of the contrast. The intellect loses itself in the power and "infinite wisdom" of the Creator (*v.* 5); the moral nature recognises His righteousness and love to each of us, shewn, as in exaltation of the meek, so also in humiliation of proud ungodliness (*v.* 6).

vv. 8, 9 obviously recall Job xxxviii. 26, 27, 41 (see also Ps. civ. 13, 14, 27, 28). The words "herb for the use of men," inserted from the LXX., are not in the original, and break the order of thought; which is of the beneficent gift of the dew and rain on the far-off mountain pastures, "where no man is"—food for the beast grazing, and for the raven crying, in the wilderness (Job xxxviii. 41).

vv. 10, 11 pass from the beneficence of God to all His creatures, to dwell on His special love to them who fear Him. *v.* 10 is obviously a quotation from Ps. xxxiii. 15—27, which comes in here with some abruptness. The strength of the war horse and the swiftness of the warrior are nothing before the Almighty; the fear of His righteousness and trust in His mercy are everything.

v. 13 contains the clearest reference to the completion of Nehemiah's work (Neh. xii.), protecting from the enmity of man the peace and prosperity which God had given to His restored people.

v. 14. *Maketh peace in thy borders* should be, more strikingly, "maketh thy borders peace."

The flour of wheat is the "fat of wheat" (comp. Ps. lxxxi. 17, and the Song of Moses, Deut. xxxii. 14).

vv. 15—18 once more go back with abrupt emphasis to the universal power of God's creative and sustaining word, in the mysterious laws of the fleecy snow, the fine covering of hoar-frost, and the "ice-morsels" of the hail—sent in all their inclemency, yet melted into the supply which feeds the streams by the breath of the Lord (comp. Job xxxvii. 6—13; xxxviii. 22—27; Ps. xxxiii. 6, 7). Possibly the striking vividness of description may have been suggested by some remarkable exhibition of this natural phenomenon before the eyes of the Psalmist.

6 Who helpeth them to right that suffer wrong : who feedeth the hungry.

7 The Lord looseth men out of prison : the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen : the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow : as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.

Evening Prayer.

Psalm 147. *Laudate Dominum.*

O PRAISE the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

3 He healeth those that are broken in heart : and giveth medicine to heal their sickness.

4 He telleth the number of the stars : and calleth them all by their names.

5 Great is our Lord, and great is his power : yea, and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God :

8 Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men :

9 Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

vv. 11, 12 describe humanity, in all variety of rank and sex and age, as crowning the hymn of praise, not (as in *vv.* 5, 6) under invariable law, but in free recognition of the "excellency" of God's Name.

v. 13. *All His saints shall praise Him* is a paraphrase of the original, "the praise of all His saints," which may refer (as here explained) to God Himself, or to "His exaltation of the horn of His people."

That serveth Him should be (as in A.V. and R.V.) "a people near unto Him" (see Deut. iv. 7; Ps. xlvi. 1; cxlv. 18, &c.). It was this "nearness to God"—now extended to the whole Church (Eph. ii. 13) through the blood of Christ—which gave deeper knowledge of Him and therefore greater power to praise Him.

PSALM CXLIX.

This Psalm, apparently of the same date as the preceding, strikes a far narrower and intenser keynote. It is a praise of God from Israel alone in the day of deliverance; it is an exultation in the hope of renewal of the old victories, and of vengeance on the heathen oppressors. It is not easy to understand how such expectation could belong to the time of the Restoration. It would suit better with an earlier or later date. But it is possible that the reference, as in other passages of the Old Testament, may be to the expected kingdom of the Messiah. In any case its literal sense is of the older Covenant, never reproduced without spiritual anachronism under the New. "Our weapons are not carnal, but mighty through God to the pulling down of strongholds" (2 Cor. x. 4); our "two edged sword" is the "Word of God" (Eph. vi. 17; Heb. iv. 12); our "chains" bring "into captivity every thought to the obedience of Christ" (2 Cor. x. 5). There will be righteous vengeance (as the Apocalypse abundantly testifies), but it belongs to the Lord alone.

In *vv.* 1—4 (*a*) it is simply a hymn of praise; in *vv.* 5—9 (*b*) a fierce anticipation of triumph.

v. 1. *A new song* (as in Ps. xxxiii. 3; xcvi. 1; cxliv. 9) is the old song of praise, made new by newness of heart and newness of air.

v. 3. (Comp. Ps. lxxxi. 2; cl. 4.) The exultation in the new deliverance breaks out, as of old, on the shores of the Red Sea, in "timbrels and dances" (Exod. xvi. 20), and with the same intermixture of triumph over the enemies of Israel.

v. 4. *Helpeth the meek-hearted* is an inadequate rendering of the original, "He shall beautify the meek with salvation" (as in A.V. and R.V.)—clothing their unworthiness in the glorious garments of salvation (comp. Ps. cxxxii. 9, 17; Isa. lxi. 3, 10; Zech. iii. 3, 4; Rev. xix. 8).

v. 5. *In their beds* (comp. Job xxxv. 10; Ps. lxiii. 7)—in the secret thanksgiving, as well as in the public rejoicing of the former clause.

vv. 6—9. The sword, first wielded in defence (as in Neh. iv. 18), was afterwards to be an instrument of triumph and vengeance, as in the old conquest under Joshua, which is evidently alluded to throughout. The Psalmist perhaps desires to fire with some enthusiasm that broken-spirited despondency, which the history shews to have weighed so heavily on the returned exiles.

v. 9 should probably be rendered—

> "To execute on them the judgment written,
> It is the honour of His saints."

It was the thought that vengeance was the righteous retribution, written in the book of God, which made Israel glory in inflicting it.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons and all deeps;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word;

9 Mountains and all hills : fruitful trees and all cedars;

10 Beasts and all cattle : worms and feathered fowls;

11 Kings of the earth, and all people : princes, and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people; all his saints shall praise him : even the children of Israel, even the people that serveth him.

Psalm 149. *Cantate Domino.*

O SING unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands;

7 To be avenged of the heathen : and to rebuke the people;

8 To bind their kings in chains : and their nobles with links of iron;

Psalm CL.

This Psalm is an expansion of the Doxology which closes each book of the Psalter (see Ps. xli. 13; lxxii. 18, 19; lxxxix. 50; cvi. 46), crowning the last book and the whole Psalter itself. It rises once more to the great idea of Ps. cxlviii. While the main body of the Psalm (in *vv.* 3—5) echoes the music of the earthly sanctuary, it begins and ends with the universal praise of heaven and earth.

v. 1. *In His holiness* should be (as in A.V. and R.V.), "In His sanctuary." The parallelism with the second clause makes it clear that the sanctuary is the "holy Temple," of Heaven (Hab. ii. 20), *the firmament of His power* (comp. Ps. xix. 1), on which His glory is visibly written.

v. 2. *His noble acts*, seen on earth, manifest *the excellent greatness*, which fills the heaven.

vv. 3—5 refer successively to all the instruments of the sanctuary—the trumpet (or rather curved cornet of ram's horn, see Josh. vi. 6), giving the signal of worship, the lute (or psaltery) and harp accompanying the voice of song, the timbrel (or tambourine) used for the dance, the "strings" and pipe (or flute), and the clash of the cymbal (comp. Ps. xxxiii. 2; lxxxi. 3; xcviii. 6; cxliv. 9; cxlix. 3; 1 Chron. xv. 16, 19, 28, &c.) —each, no doubt, in the liturgical use of the Psalm, chiming in successively, and all joining in the final burst of praise.

v. 4. *Strings and pipe.* The "strings" must denote some particular instrument, as the lute and harp (both stringed instruments) have already been mentioned. The "pipe" with which, as a wind instrument, it is contrasted, has been thought by some to be a simple anticipation of the "organ" (by which it is rendered in the Vulgate and in our A.V.). But it is more probably a true pipe or flute.

v. 5. *The well-tuned cymbals....the loud cymbals* is properly "cymbals of clear tone and cymbals of loudness" —cymbals smaller and larger, of note high and low.

v. 6. As *v.* 1 called for the universal worship of heaven, so this verse invites the praise of all—"every thing that hath breath" on earth—both the dumb praise of the lower creatures, and the articulate praise of men. It sums up grandly the whole Psalter as the great "Book of Praises."

9 That they may be avenged of them, as it is written : Such honour have all his saints.

Psalm 150. *Laudate Dominum.*

O PRAISE God in his holiness : praise him in the firmament of his power.

2 Praise him in his noble acts : praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet : praise him upon the lute and harp.

4 Praise him in the cymbals and dances : praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals : praise him upon the loud cymbals.

6 Let every thing that hath breath : praise the Lord.

THE END OF THE PSALTER.

INTRODUCTION TO THE ORDINAL.

THE EARLY ORDINALS.—It is beyond all question that the existence of a regularly constituted Ministry dates from the first origin of the Christian Church, and must be held to be an essential part of its Constitution. To such a Ministry the Apostles were solemnly ordained and commissioned by Our Lord Himself (John xx. 22, 23); and under their supreme authority lower Orders of the Ministry were constituted in the earliest ages of the Church.

It is equally beyond historic doubt, that, while the choice of such Ministers was left to the whole body of the Church or its representatives, the Confirmation and solemn Ordination of those chosen have always belonged to the Apostles, and their successors in the Ministry, by an authority tracing itself up to Christ Himself, and not derived directly from the Congregation.

The Anglican Churches accordingly, appealing as usual to Holy Scripture and primitive antiquity, lay down in Art. xxiii., "On Ministering in the Congregation," two fundamental principles; first, that the Ministry is not merely a function, to be assumed by any Christian, but that it belongs to a regularly constituted Order of men "lawfully called and sent to execute the same"; next, that the call and mission of such men belong to those "who have public (official) authority given them in the Congregation to call and send Ministers into the Lord's Vineyard."

From very early times forms of Service for this solemn Ordination and Mission grew up in the Church, gradually developing themselves into greater fulness and elaborateness of Ceremonial, both in the East and the West. The essentials of Ordination are perfectly simple. It is universally acknowledged that they are merely what the Apostles themselves used—Imposition of hands with Prayer and Benediction, and solemn Mission in the Name of Jesus Christ. But round these, as was natural, many forms of Examination, Prayer, and Ordination, and much significant Ceremonial gathered, with considerable variety in different ages and portions of the Church. In the East we find existing the Greek, the Coptic, the Jacobite, the Maronite, and Nestorian Ordinals; all having common substance and independent varieties. In the West, the form which prevailed was that of the Roman Church, the gradual development of which can be traced in the Sacramentaries of Leo I., Gelasius, and Gregory the Great. In England, before the Reformation, the Ordinals, following this general type, varied in detail in the different Uses—the Sarum Use being the predominant form.

THE FORMATION OF THE ANGLICAN SERVICES.—The Prayer Book of 1549 contained no Ordinal; but Cranmer, with six

Bishops and six other Divines, was appointed, under an Act of Parliament, to draw up a form of Service "for Making and Consecrating Archbishops, Bishops, Priests, and Deacons, and other Ministers of the Church," and the result of their labours was published by authority in March 1550. The Service so published—confining itself to the three Orders, and taking no notice of "other Ministers of the Church" (the Minor Orders)—was taken, as usual, from the ancient form (the Sarum *Pontificale*), with much alteration, especially in the hortatory portions, and much ritual simplification. Thus in the Ordination of Deacons, the Investiture with the Stole was omitted; in the Ordination of Priests, the Investiture with Stole and Chasuble and the anointing and blessing of the hands; in the Consecration of Bishops, the anointing of the head and hands, and the delivery of the ring and the mitre. Variations were also made in the prayers and in the formula of Ordination. But substantially the order and general character of the Service remained the same.

This Service passed through two subsequent stages in the Church of England.

In 1552 it was added to the Revised Prayer Book, in a modified form, omitting in the Ordination of Priests the delivery of the Paten and Chalice, and in the Consecration of Bishops the delivery of the Pastoral Staff; and in the Ordination of Priests and Deacons the direction that the Candidates should appear in Ecclesiastical habits. Otherwise no considerable change was made.

The Ordinal remained unaltered till 1662, when it was carefully revised and some changes, generally tending to greater solemnity, were introduced. Still, however, the general structure and character of the Service were preserved, in spite of some objections and suggestions of alteration.

The English Service, thus revised, was adopted with some variations by the General Convention of the Church in America in the year 1792, and has since remained unaltered.

THE PREFACE.

In this Preface, written in 1552, and, with the rest of the Service, formally sanctioned in Art. xxxvi., the Church of England declared with unmistakeable clearness her deliberate adhesion to the ancient law of the Catholic Church, in respect of the Ministry. It has been retained with no substantial change by the Church in America. The position, taken up on the authority of "Holy Scripture and ancient Authors," is distinctly historical. It asserts unhesitatingly that "from the Apostles' time" there have been these Orders of Ministers in Christ's Church,

Bishops, Priests, and Deacons"; and that the call and mission to the Ministry have always been given, through Imposition of Hands with public Prayer "by lawful authority." That lawful authority is shewn by the Service to rest properly with the Bishops, although in the Ordination of Priests the Priests present take a subsidiary part. To this ancient rule, thus traced up to Apostolic times, and so presumably to Apostolic authority, our Church declares her steadfast obedience—in this case, as in all others, desiring to follow the guidance of the Primitive Church—and refuses to allow any to minister within her own borders, unless ordained according to that rule.

THE HISTORICAL QUESTION.—The historical assertion, on which her rule is based, is absolutely unquestioned as regards Priests and Deacons. (*a*) The existence of Presbyters in the Church at Jerusalem is recognised from the first (in Acts xi. 30 & xv. 4, 6, 23); the ordination of Presbyters in Gentile Churches is described as a matter of course (in Acts xiv. 23 & xx. 17); the Pastoral Epistles are full of the work and qualifications of the Order. No record is given of the first institution of this Order; and some ancient authorities suggest (without any historic certainty, but with much probability) that its germ was found in the Seventy, appointed by Our Lord (Luke x. 1) to a lower kind of Apostolate. (*b*) The Diaconate is clearly traceable to the Institution of the Apostles (in Acts vi. 1–6); in which the Seven—who, though not formally called Deacons, were appointed to discharge the functions always assigned to the Diaconate—were chosen by the people, but ordained by the Apostles. It also is fully described and regulated in the Pastoral Epistles; and from this beginning has continued unbroken.

The Episcopate alone has been questioned; and even here the question is confined within narrow limits, and, in spite of much controversy, its main points are now clearly ascertained. For, first, it is perfectly certain that the name "Bishop" (or Overseer) is in the New Testament attached as a descriptive title to the office of Presbyter (see Acts xx. 17, 28; Tit. i. 5–7; 1 Tim. iii. 1–7); and hence it is evident that the Episcopal Order did not appear, as a fully developed and distinct Order, so long as the Apostolate remained. It is, in the next place, clear that in the New Testament the germ of the Episcopate can be plainly traced, in the presidency of St. James over the Church at Jerusalem, in the delegated authority of Timothy, Titus, and perhaps Epaphras (see Col. i. 7 & iv. 12, 13), and not improbably in the recognition of "the Angels" of the Seven Churches of Asia in the Apocalypse. Lastly, it is equally certain that, from the early part of the 2nd century onwards, the distinctive existence of the Episcopate, as the highest Order in the Ministry, was universally recognised in every portion of the Church, and even in the heretical Sects seceding from it. The

one question therefore is, How did this rapid and universal development of the Episcopate take place? Of usurpation, or radical change of system, there is no historical trace whatever. Nor is it accounted for by a merely natural development of organization; for in the case of Archbishoprics and Patriarchates, such natural development of jurisdiction created no distinct Order. The only adequate cause, to which it can be referred, is the sanction of such natural development by distinct Apostolic authority—especially the authority of St. John, for many years the last survivor of the Apostolic band—on the approaching withdrawal of the Apostolate. This is evidently the answer implied in the Preface, and it has on its side, not only universal ancient tradition, but also an almost overwhelming preponderance of probability.

THE MINOR ORDERS.—There were in the old "Pontifical" Forms of Service for admission to the Minor Orders of the Ministry, which gradually grew up—viz., Sub-deacon, Acolyte, Exorcist, Singer, Reader, Doorkeeper. But it is universally acknowledged that these stand on a wholly different footing from the three greater Orders, as not being essential to the constitution of the Church, and not carrying with them distinct Ministerial authority. It is wholly in the power of any Branch of the Church to constitute, abolish, or revive them. They were accordingly disused at the Reformation, and, although proposals have been made to revive some of them, have never been restored. They form, indeed, a kind of link between clergy and laity, and are not in themselves incompatible with some secular employments.

THE RULE OF EPISCOPAL ORDINATION.—The clause, "or hath had formerly Episcopal Ordination," was added to the English Prayer Book in 1662. Till then that Prayer Book recognised as Ministers of the Church only those who were ordained under its own form. But it appears certain that, while the rule of the Church was clearly enunciated in the Preface and carried out in general practice, yet men having Presbyterian Ordination were in exceptional cases (especially of those ordained abroad) allowed to minister in the Church—in consideration, no doubt, of the disturbed and disorganized condition of Christendom. In 1662, however, the conditions had changed. Presbyterian Ordination had been asserted, not as an exception, but as the rule, and the Presbyterian system, in general, had been raised on the ruins of the Episcopal. The old rule was, therefore, re-enacted with this additional provision, clearly distinguishing Episcopal Ordination from all other, and all exceptions to it for the future disallowed. This rule was accepted from the first by the Church in America.

THE AGE FOR ORDINATION.—Various limitations of age for Ordination are found in different ages and different branches of the Church. In the Church of England, till the revision of the Ordinal in 1662, the minimum age for the Diaconate was

fixed in this place at 21, the ages for the Priesthood and the Episcopate being, as now, 24 and 30. This would give, in the regular condition of things, a Diaconate of at least three years before Priest's orders, and a Presbyterate of at least six years before Consecration to the Episcopate. In the Canons of 1604, however, the alteration of the age for the Diaconate to 23 is already found (Canon xxxiv.). An exception was allowed by "Faculty," that is, dispensation, apparently from the Archbishop. In the present Office the question of age is left to be determined by Canon of the Church; and the Canon has now re-affirmed the old rule, laying down 21, 24, and 30 respectively, as the minimum ages for the three Orders.

THE QUALIFICATIONS OF CANDIDATES.—The final right to judge of personal qualifications seems to rest in the discretion of the Bishop. The only requirements here laid down are simply "virtuous conversation and without crime," and sufficient instruction in Holy Scripture and such other learning as the Canons require. The method by which the existence of these requirements shall be ascertained is left to the Bishop, who is also evidently the judge of general fitness. (On this see 1 Tim. iii. 1-13.) The Canons, however, lay down the general subjects and conditions of Examination; and make a marked distinction, in respect both of its scope and its thoroughness, between those who are Candidates "for Deacon's Orders only," and those who are Candidates for the Priesthood, immediately or ultimately. They also require for Ordination a "title," or call to some post, Ecclesiastical or Academical. Every Candidate has to present Testimonials as to faith and character; and to make the following declaration, "I do believe the Holy Scriptures of the Old and New Testament to be the Word of God, and to contain all things necessary to Salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States of America." The Canons accordingly provide that the Prayer Book shall be used "on all occasions of Public Worship," and "no other prayers shall be used than have been prescribed by the said Book" (except under formal direction of Episcopal authority); and also forbid in the Service of Holy Communion the introduction of "ceremonies or practices not ordained or authorised by the Prayer Book, and setting forth or symbolizing erroneous or doubtful doctrines."

THE TIMES APPOINTED are, of course, "the Ember Seasons." (On these, see above, *Table of Fasts*, &c.) These Seasons, as seasons of periodical fasting, were gradually fixed, as appropriate and convenient for "the laying on of hands with prayer and fasting." It was probably about the 5th century that the appointment of these for Ordination became a rule in the Western Church, and this rule was accepted in the Church of England as early as the 8th century.

THE FORM AND MANNER OF MAKING, ORDAINING, AND CONSECRATING BISHOPS, PRIESTS, AND DEACONS;

ACCORDING TO THE ORDER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, AS ESTABLISHED BY THE BISHOPS, THE CLERGY, AND LAITY OF SAID CHURCH, IN GENERAL CONVENTION, IN THE MONTH OF SEPTEMBER, A. D. 1792.

THE PREFACE.

IT is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently instructed in the Holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.

THE FORM AND MANNER OF

MAKING DEACONS.

The comparison of this Service with that for the Ordination of Priests shews clearly the marked difference, which properly exists between the two offices, and which is indicated in their titles. The name "Deacon" (corresponding in Greek to the Latin word *Minister*) means simply "Servant" of Christ and of the brethren for His sake. Used of all Orders (1 Cor. iii. 5; 2 Cor. vi. 4, &c.), it is especially applicable to the lowest and humblest. The name "Presbyter" (or "Elder") is a name of dignity—properly the dignity of age—and so of authority. Applied by the Apostles even to themselves (1 Pet. v. 1), it however naturally attaches itself to the central Order—the very backbone of the Ministry—through which Pastoral authority is most widely exercised. This difference of character will be traced again and again in the Services.

(A) The Introductory Part of the Service.

The Sermon is to be addressed primarily *ad clerum*, especially to those about to be ordained, to explain the nature and the duty of the Diaconate; but secondarily *ad populum*, to enforce the necessity and accordingly the right dignity of the office. From this, as from all else, it is clear that Ordinations as a rule ought to be public.

The Presentation of the Candidates by a Priest, appointed for the purpose, represents the ancient practice of the positive "Testimony of the Clergy," after due examination and enquiry; as the notice to the people following represents the negative "testimony" (by absence of objection) "of the Laity." In the old Service the form was, "Reverend Father, the holy Church demands that these men," &c.; and this form has an evident reference to the ancient choice by clergy and people of those to be ordained to any charge.

The provision that "each shall be decently habited" is taken from the English Office of 1662. In 1549 it was expressly provided that "each should have on him a plain Alb," and that the Deacon who read the Gospel should "put on the tunicle." This was struck out in 1552. The present provision, though it does not order, seems to suggest, that the habit should be that of ordinary subsequent ministration.

THE FORM AND MANNER OF

MAKING DEACONS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, such as desire to be ordained Deacons, each of them being decently habited, saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer,*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People,*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and show what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr

The use of the Litany, though not universal, is found in most of the ancient Western Ordinals. It is natural, as a provision for carrying out the Apostolic practice (Acts vi. 6; xiii. 3), of ordaining after fasting and prayer. For the Litany is, in itself, the form of most fervent and detailed prayer, claiming emphatically the Intercession of Our Lord Jesus Christ by being addressed mainly to Him; and is made specially appropriate by the inserted Suffrage for those about to be ordained. It may be noted that it is not terminated by the Prayer of St. Chrysostom and "the Grace of Our Lord," but made distinctly an introduction to the Communion Service, of which the Ordination is a part.

(B) The Communion Service and Ordination.

The Collect (*a*) in its preamble distinctly asserts the Ministry in its various Orders (see 1 Cor. xii. 28; Eph. iv. 11) as an Ordinance of God, not of man, and claims for the Diaconate the authority of Apostolical Institution. (*b*) Its prayer is for the twofold qualification of knowledge of truth and innocence of life, and the twofold result of faithful Ministry, the setting forth God's glory and the edification of His Church.

The Epistle may be either (*a*) St. Paul's exposition of the qualifications of Deacons and of their families, and of the position of the Order, as capable of becoming a preparation for the Priesthood; or (*b*) the historic record of the appointment of the Seven (who, though not expressly called Deacons, are undoubtedly the first representatives of the office of the Diaconate), and the subsequent progress and enlargement of the Church.

The Examination of the Candidates.

Of the searching questions now put, we note—

(*a*) The Call.—The first dwells on the "Inward Call" to the Ministry by the witness of the Holy Spirit in the heart, to be sought by earnest meditation and prayer, as the first and most essential of all requirements.

Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration: so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIKEWISE must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ *Or else this, out of the sixth Chapter of the Acts of the Apostles.*

Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

¶ *Then shall the Bishop examine every one of those who are to be Ordered, in the presence of the People, after this manner following.*

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Bishop.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?

Answer. I think so.

The second, on the "Outward Call," according to the Law of Christ, in the form in which it is embodied in the Canons of the Church. This implies the willingness to accept, as accordant to Christ's Law, all the regulations under which the Ministry is to be exercised in the Church, and to submit to all constituted authority therein.

(*b*) The Rule of Faith.—The third and fourth refer to the basis of Christian doctrine and morality, as contained in Holy Scripture (see Art. vi.), and require readiness to read (and, if authorized, expound) it in the Church.

(*c*) The Duty of the Diaconate.—The fifth (enlarged from the old Sarum form) describes the proper duty of the Deacon, according to the ancient model, although in modern practice the distinction between it and the duty of the Priest is often obscured. It is, first, the duty of simple Assistance to the Priest in Divine Service, and especially in the Holy Communion; next, the duty of public Reading of Scriptures and Homilies, and of giving Catechetical instruction to the young; thirdly, the duty of acting as deputy of the Priest in ministering Baptism; fourthly (as evidently exceptional), on licence of the Bishop himself, the duty of preaching; and, lastly, that duty, out of which the Diaconate originally sprang, of visiting the poor and sick, in order that, under the direction of the parish Priest, they may be relieved by alms. It will be seen that of these duties many may be performed by laymen; that the properly ministerial duty of the Deacon is simply subordinate, carrying very little Pastoral authority; and that licence to preach is supposed to be given only when the Deacon is exceptionally qualified for it, or in case of exceptional necessity. When the Diaconate is kept strictly to these, and not necessarily regarded as a stepping-stone to the higher Orders, it is clear that a lower standard of educational and other qualifications may be accepted for it, and that it may serve as a link between the Presbyterate and the laity.

The Bishop.

DO you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Bishop.

WILL you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

The Bishop.

IT appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, to intimate their estates, names, and places where they dwell, unto the Curate, that by his exhortation they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

The Bishop.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

¶ *Then the Bishop, laying his Hands severally upon the Head of every one of them, humbly kneeling before him, shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

(*d*) The Individual Life and Obedience.—The sixth dwells on the right accordance with "the doctrine of Christ" of the lives of the Deacon and his family, as an example to the Church.

(*e*) The seventh, on Canonical Obedience to the constituted authorities of the Church, in which is, of course, included special subordination to the Priest under whom he is to serve.

The Ordination itself is notable as containing in absolute simplicity the essentials of Ordination, viz., Imposition of Hands and Mission in the Name of the Holy Trinity; and stands in marked contrast with the extreme solemnity of the Ordination of Priests. The delivery to the Candidate of the New Testament marks his main duty as a Reader of the Gospel, with power to expound it if specially licensed. In the old Sarum Service the Bishop was directed to say secretly, "Receive the Holy Ghost," and then with appropriate words to invest the Deacon (on the left shoulder only) with the stole—called "the stole of immortality," and supposed to represent the "easy yoke" of the Ministry of Christ—and deliver to him the Gospel (as now).

The Gospel, read by one of the Deacons (generally the one who has most distinguished himself in the Bishop's examination), is Luke xii. 35–38—substituted in 1662 for the Gospel of the day—containing simply Our Lord's charge of watchfulness and earnestness to all His Ministers.

The final Prayer at the close of the Communion Service, while it thanks God for His great goodness in receiving those newly ordained to their office, marks especially the humility and obedience which it implies, and prays that by strength in Christ they may so exercise it as to be found worthy of the higher Ministries of the Church.

The concluding Rubric states as a minimum of time of continuance in the Diaconate what has now become the common average.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion; and all who are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year, (except for reasonable causes it shall otherwise seem good unto the Bishop,) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.*

THE FORM AND MANNER OF

ORDERING PRIESTS.

The general plan of this Service is the same as that of the preceding, and it contains many common elements. It will be sufficient to notice the striking points of difference.

The EPISTLE (substituted in 1662 for Acts xx. 17–35 or 1 Tim. iii. 1–16) is Eph. iv. 7–13, the close of the doctrinal portion of that great Epistle, immediately following the grand passage on the Unity of the Church (see *Epistle for Seventeenth Sunday after Trinity*). It describes the variety of gifts and offices in the Church from the One glorified Lord, and their concentration on the work of the perfecting of the Saints and the collective edification of the Church. In this enumeration the extraordinary functions of Apostles and Prophets have passed away. There remains the office of the regular Ministry, to be Evangelists to the unconverted, to be Pastors and Teachers to those who have been converted already; so that both may come to fulness of growth in Christ.

The GOSPEL may be (*a*) the brief description of Our Lord's mission of His labourers into the spiritual harvest, under the impulse of the Divine compassion, which brought Him down from Heaven to seek and to save the lost. (It immediately precedes His Pastoral Charge to the Twelve.) The alternative Gospel (*b*), is the passage (John x. 1–16), of which a portion forms the Gospel for the *Second Sunday after Easter* (which see), containing the whole description by Our Lord Himself of His Office to the Church. By a mixture of metaphor He, as the One Mediator, is the Door of Entrance into the Fold of Salvation, and also the Good Shepherd, sacrificing even His life for all who have entered in, from far and near alike. The

THE FORM AND MANNER OF

ORDERING PRIESTS.

¶ *When the day appointed by the Bishop is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, all those who are to receive the Order of Priesthood that day, each of them being decently habited, and shall say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

The Bishop.

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer,*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People,*

GOOD People, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood; for, after due examination, we find not to the contrary, but that they are lawfully called to their Function and Ministry, and that they are persons meet for the same. But yet, if there be any of you who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and show what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany, with the Prayers, as is before appointed in the Form of Ordering Deacons; save only, that in the proper Suffrage there added, the word* Deacons *shall be omitted, and the word* Priests *inserted instead of it.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in the Church; Mercifully behold these thy servants now called to the Office of Priesthood; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

¶ *After this shall be read for the Gospel part of the ninth Chapter of* Saint Matthew, *as followeth.*

St. Matt. ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else this that followeth, out of the tenth Chapter of* Saint John.

St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know

not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

¶ *Then the Bishop shall say unto them as followeth.*

YE have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed

greater emphasis is perhaps on the latter Office, in which all His Ministers are shepherds under the Chief Shepherd (1 Pet. v. 4), while in the former He is absolutely alone.

The EXHORTATION of the Bishop to the Candidates, before putting the questions, is peculiar to this Service. It is a striking picture of the whole Pastoral duty and life. In accordance with this general idea, it first (*a*) brings out with great emphasis the dignity and gravity of the Office of Priesthood, as the true Pastoral Office, in which men are to be God's messengers to teach, His watchmen to premonish, His stewards to feed and provide for the Lord's family; and beyond this to seek His wandering sheep, and His children "in this naughty world"; (*b*) next, it dwells on the heavy responsibility of the Office in its solemn duty to the sheep of Christ, bought with His Blood, and to the Church as His Spouse and Body, and the need of unremitting labour to discharge it rightly, by perfecting in those under their charge both Christian faith and Christian life; (*c*) from this it passes on to the need of prayer for the Spirit of God, study of Holy Scripture, and practical conformation of life thereto; and (*d*) ends with an expression of confidence that by God's grace they who come to be ordained have resolved to give their whole hearts to His service, and to grow by these means to ripeness and strength, and a desire that by answer to the questions they will express this resolution before the "Congregation of Christ."

The QUESTIONS, while they repeat in some points those in the Ordination of Deacons, agree with the tone of this more special Exhortation.

(*a*) THE CALL.—The first dwells on the call to the Ministry—the inward call being presupposed before entering on the lower office, and the outward call alone being here brought out.

to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?

Answer. I think it.

(*b*) THE RULE OF FAITH AND PRACTICE.—The second requires acceptance (see Art. vi.) of Holy Scripture as the Rule of Faith, containing all things necessary to salvation, and therefore as the basis of their future teaching.

The third calls for adhesion, in all Ministry of the Doctrine, the Sacraments, and the Discipline of Christ, to the standard laid down by the Church (both in the Prayer Book and her Canons).

The fourth accordingly claims from them resistance to all that infringes on these standards of truth, and diligence to impress them on the people by teaching and exhortation.

(*c*) THE INDIVIDUAL LIFE.—The fifth dwells on the duty of constancy in prayer and study of Holy Scripture, and on a distinct tone of unworldliness and spirituality of life.

The sixth, on the duty of Christian example, in themselves and in their families.

(*d*) THE SUBMISSION TO ORDER AND PEACE.—The seventh requires a promise to seek for the things which make for "quietness, peace, and love among all Christian people."

The eighth, in consonance with this, demands obedience to higher Church authorities, in respect both of advice and of formal judgment.

PRAYER AND BLESSING.—The solemnity of the occasion is now marked by blessing and prayer; to which there is nothing to correspond in the other Service.

The BLESSING of the Bishop prays God, as giving power both to will and to do (Phil. ii. 13), to perfect His work in those who have now dedicated themselves to Him.

The SILENT PRAYER following is unique in the order of the Prayer Book, and marks the conviction that the faithful discharge of the Ministry is a matter of personal concernment to every member of the Church.

The VENI CREATOR is an old Latin hymn (probably for Pentecost), ascribed by common tradition to St. Ambrose, but with no sufficient authority. Though its Prayer might be offered for all, yet it has been used in this place, with special reference to the gifts of Ordination, since the 11th century. Both the versions given are free translations; the latter, which is diffuse and paraphrastic, was alone found till 1662, when the former, much closer to the terseness of style in the original, was inserted. It is curious that neither brings out the force of the "*Creator*," by which in the Latin the Eternal Creative Power of the Holy Spirit over all humanity is contrasted with His Presence in the Church as the Paraclete.

The Bishop.

ARE you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

The Bishop.

WILL you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

The Bishop.

WILL you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Bishop.

WILL you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour so to do, the Lord being my helper.

The Bishop.

WILL you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

The Bishop.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

This grand hymn, sung usually by all kneeling (though it is only ordered that the Candidates shall kneel) as a solemn Invocation of the Holy Spirit, seems to gather up what should have been the substance of the preceding private prayers. It is (*a*) an Invocation of the Holy Spirit as Creator and as Paraclete, who lightens through "the celestial fire" and anoints us in His sevenfold gifts with "comfort, life, and fire of love"; (*b*) next a Prayer for Light, Grace, Protection, and, above all, for knowledge of God, the Father, the Son, and the Holy Ghost, pouring itself out in praise now and to all eternity.

The Final Prayer—mainly original, although having some likeness to ancient forms—(*a*) in its preamble dwells on the mission by our heavenly Father of His dearly beloved Son Jesus Christ, and on the mission by Him before His Ascension of His Ministers (John xx. 21)—"Apostles, Prophets, Evangelists, Doctors, and Pastors" (Eph. iv. 11)—to gather in His flock in all parts of the world, and so to set forth His glory; (*b*) thanks God for these His blessings, of which the present call of those to be ordained is an exemplification; (*c*) prays for grace to shew our thankfulness by constant progress in the knowledge and faith of God, so that, both by Ministers and people, His Name may be glorified, and His Kingdom enlarged.

The Ordination.—(A) Of the two Forms of Ordination, the former, taken from the English Prayer Book, is strikingly different from that of the Ordination of Deacons, and is of peculiar solemnity. It is drawn with modifications from the old Service Books, but it is of comparatively late origin, not being in all probability older than the 12th century.

The essentials of Ordination (see Acts vi. 6; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6) are simply Imposition of Hands, with benedictory Prayer and Mission in the name of the Lord Jesus Christ. (This Mission is frequently symbolized by delivery of the insignia of office.) These are conveyed in various forms. Thus in the Greek Church the form of words used is, "The Divine Grace . . . . . chooses the most pious Deacon for the Office of Priest. Let us pray therefore for him, that the grace of the All-holy Spirit may come upon him." In the Early Western Ordinals the actual Ordination seems to have been silent, prefaced by a Prayer that God would send on those to be ordained the "fulness of His heavenly gifts, that they may discharge by His help the office, which with His acceptance they have undertaken." In the later Ordinals, a second Imposition of Hands, by the Bishop alone, was afterwards used (before the Post-Communion), with the words "Receive the Holy Ghost, whose sins . . . retained." But this is evidently a late insertion, not older than the 12th century.

The Bishop.

WILL you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

¶ *Then shall the Bishop, standing up, say,*

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things; for the which Prayers there shall be silence kept for a space.*

¶ *After which, shall be sung or said by the Bishop, the persons to be ordained Priests all kneeling,* Veni, Creator Spiritus; *the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this.*

COME, Holy Ghost, eternal God,
Proceeding from above,
Both from the Father and the Son,
The God of peace and love;

Visit our minds, into our hearts
Thy heavenly grace inspire;
That truth and godliness we may
Pursue with full desire.

Thou art the very Comforter
In grief and all distress;
The heavenly gift of God most High;
No tongue can it express;

The fountain and the living spring
Of joy celestial;
The fire so bright, the love so sweet,
The unction spiritual.

Thou in thy gifts art manifold,
By them Christ's Church doth stand;
In faithful hearts thou writ'st thy law,
The finger of God's hand.

According to thy promise, Lord,
Thou givest speech with grace;
That, through thy help, God's praises may
Resound in every place.

O Holy Ghost, into our minds
Send down thy heavenly light;
Kindle our hearts with fervent zeal,
To serve God day and night.

Our weakness strengthen and confirm,
(For, Lord, thou know'st us frail;)
That neither devil, world, nor flesh,
Against us may prevail.

Put back our enemy far from us,
And help us to obtain
Peace in our hearts with God and man,
(The best, the truest gain;)

And grant that thou being, O Lord,
Our leader and our guide,
We may escape the snares of sin,
And never from thee slide.

Such measures of thy powerful grace
Grant, Lord, to us, we pray;
That thou may'st be our Comforter
At the last dreadful day.

Of strife and of dissension
Dissolve, O Lord, the bands,

And knit the knots of peace and love
Throughout all Christian lands.

Grant us the grace that we may know
The Father of all might,
That we of his beloved Son
May gain the blissful sight;

And that we may with perfect faith
Ever acknowledge thee,
The Spirit of Father, and of Son,
One God in Persons Three.

To God the Father laud and praise,
And to his blessed Son,
And to the Holy Spirit of grace,
Co-equal Three in One.

And pray we, that our only Lord
Would please his Spirit to send
On all that shall profess his Name,
From hence to the world's end. Amen.

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

The form now under consideration is the repetition of the exact words of Our Lord Himself (John xx. 22, 23) to His Apostles, conveying a Mission ("As my Father hath sent Me, even so send I you"), a Gift ("Receive ye the Holy Ghost"), and a Charge ("Whosesoever sins" . . . "retained"). This repetition of His words rests on the manifest ground that this was a Mission and Consecration of the Ministry of the Church, "even to the end of the world," which was accordingly to be perpetuated by His Authority and in His Name. It is, of course, understood, as in all other acts done in Christ's Name, that, while His gift to the Apostles was plenary and unconditional, our acts are purely ministerial, and conditional on a right preparation of soul in the recipient; and that the Apostolic Mission, while in essence continued in all time, was in its own character unique and supernatural.

The insertion (in 1662) of the words "for the Office and Work of a Priest in the Church of God . . . . Amen," was made avowedly, here and in the Consecration Service in order to emphasize the distinction between the offices of Priest and Bishop. It brings out clearly what previously was, of course, implied—that the reference is to the *Charisma*, or "gift by the laying on of hands" (1 Tim. iv. 14; 2 Tim. i. 6), for the discharge of the solemn duties of the Ministry, without some belief in which no man would dare to enter that Ministry at all. The insertion is obviously a great improvement; but the words, as they previously stood—both in the Ancient Service and in that of 1549—being a literal repetition of Our Lord's original words, were evidently sufficient for valid Ordination.

(B) The second alternative Form is, on the other hand, closely analogous to the Form used in the Ordination of Deacons. It adds, however, to the simple "Take thou Authority, &c." the charge to dispense faithfully the Word and Sacraments, and, so far, marks the higher dignity and responsibility of the Priesthood.

In this Ordination it is to be noticed that, according to ancient custom, the Priests present take part—the Bishop being thus seen to act after the primitive custom, as the Head of his College of Presbyters. But it has been universally recognised in all ages of the Church that the power of Ordination belongs properly to the Bishop, and that the co-operation of the Priests is not essential.

The FINAL COLLECT is a twofold Prayer (*a*) for the newly ordained, that they may be "clothed in righteousness" (Ps. cxxxii. 9), and that the Word spoken by them may avail to the saving of souls; (*b*) for the people, that they may have grace to receive that Word, and shew forth in act the glory of God.

¶ *When this Prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Or this.*

TAKE thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be said, and the Bishop shall go on in the Service of the Communion, which all they who receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if, on the same day, the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Collects*

THE FORM OF

ORDAINING OR CONSECRATING A BISHOP.

In respect of order this Service differs from the others in beginning with the Communion Service, placing the Sermon in its usual place in that Service, and then inserting the Litany after the presentation of the Candidates (immediately following the Gospel) and before the Consecration. In substance a careful examination will shew that there is far less distinction between it and the Service for the Ordination of Priests, than between this latter Service and the Service for the Ordination of Deacons. In fact, with the exception of the charge to ordain, the charge to the Bishop differs only in degree from that of the Priest. This illustrates the historical fact that the Episcopate, although inheriting whatever could be inherited of the Apostolic Commission, was developed under Apostolic authority out of the order of Presbyters, to whom originally the title of "Bishop" belonged.

The Service is to be conducted by the Presiding Bishop or some Bishop appointed by the Bishops present. The presence of other Bishops is implied throughout, according to the old rule, which prescribed, as a matter of Church order, though not of absolute necessity, that three Bishops at least should concur in the Consecration.

The COLLECT (bearing much similarity to the Collect for St. Peter's Day), is a prayer for Bishops and Pastors, that they may minister God's Word and discipline, and for the people that they may obediently follow the same, so that all may obtain the crown of Glory.

The EPISTLES were originally used also in the Ordination of Priests. The former (*a*) (1 Tim. iii. 1–7) has been used here from time immemorial. Although it bears forcibly on the Episcopal oversight, yet undoubtedly it was applied originally to the Presbyters (as "Bishops" or "Overseers"), and described the requisites of station and character for all Pastoral Office. The latter (*b*) (Acts xx. 17–35) is similarly a Pastoral charge given to the elders of the Church of Ephesus by St. Paul, although in its beautiful description of his own Apostolic work it

shall both be used; first that for Deacons, then that for Priests. The Epistle shall be Ephesians iv. 7 *to* 13, *as before in this Office. Immediately after which, they that are to be made Deacons, shall be examined and Ordained, as is above prescribed. Then one of them having read the Gospel, (which shall be either out of* Saint Matthew ix. 36, *as before in this Office; or else* Saint Luke xii. 35 *to* 38, *as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined and Ordained, as is in this Office before appointed.*

THE FORM OF
ORDAINING OR CONSECRATING A BISHOP.

¶ *When all things are duly prepared in the Church, and set in order, after Morning Prayer is ended, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read the Epistle.*

1 Tim. iii. 1.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

¶ *Or this.*

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them,

has an implied reference to the work of the Bishop, as now bearing a higher function—in "declaring the whole counsel of God," in watching night and day with prayer over the Church, in warning against sin and heresy, and in the spirit of absolute self-devotion for love's sake.

The GOSPELS.—The three alternative Gospels are (*a*) (John xxi. 15–17) the threefold question and Pastoral charge to St. Peter to feed and tend the flock, wiping out the disgrace of his threefold denial; (*b*) (John xx. 19–23) the solemn mission and charge to all the Apostles, on which the first Form of Ordination is based; and (*c*) (Matt. xxviii. 18–20) the charge of Our Lord to His Disciples, containing the whole Charter of the Church—the declaration of the universal Power of Christ, the charge to baptize and to teach, and the promise of His continual presence, "even to the end of the world."

The PRESENTATION OF THE CANDIDATE, vested in the Rochet (corresponding to the Albe, which was directed for the Deacons and Priests in 1549), by two Bishops is in accordance with a custom of great antiquity. It is followed by the presentation and reading of the Testimonials of the person to be consecrated; and by a solemn promise by him of "conformity and obedience to the doctrine, discipline, and worship" of the Church.

The INVITATION TO PRAYER after the example of Our Lord Himself (Luke vi. 12, 13), and of His Apostles (Acts i. 24–26), is followed by the Litany, with special Suffrage and a concluding Prayer for the person to be consecrated, which is an application to his case of the latter of the two Prayers for the Ember Season.

The QUESTIONS which follow (introduced by a Preface assuming a tone of brotherly equality rather than fatherly authority) and the Benedictory Prayer following them, are substantially the same as in the Ordination of Priests; except that (*a*) in the sixth to the reference to promotion of love and peace is added an enforcement of the duty of exercising authority and discipline, according to the power given in God's Word, and regulated by the Order of the Church; (*b*) the seventh requires a promise to be faithful in ordaining others; and (*c*) the eighth lays stress on the duty of gentleness and charity.

Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him,

After this the Bishop is to put on the rest of the Episcopal habit, evidently with a view to taking part in the ministration of the Holy Communion, just as the Deacon who was to read the Gospel was directed (in 1549) to "put on a Tunicle" before doing so.

The PRAYER following the pause for silent prayer and the *Veni Creator* is again like that in the Ordination of Priests; except in its closing reference to the exercise of authority, not to destruction but to salvation, and of direction of the family of God.

The form of CONSECRATION itself similarly corresponds to the former of the two provided for Ordination of Priests; except that in place of the charge "Whosesoever sins," &c., is found St. Paul's exhortation to Timothy (2 Tim. i. 6, 7) to stir up the grace of God given in Consecration, in the spirit of "power, love, and soberness." Here, as in the Office for "the Ordering of Priests," the words "for the office and work . . . . Holy Ghost. Amen" were inserted in 1662. (See note on p. 522.)

The CHARGE at the delivery of the Bible is an earnest and striking exhortation to the new Bishop, first, to study it, both for exhortation and for teaching, so as to save himself and those committed to his charge; next, to use the Pastoral authority as "a shepherd, not a wolf," to help the weak and to seek and bring back the lost; to be "so merciful as to be not too remiss," and so firm in discipline, as "not to forget mercy"; lastly, to look forward to the crown of Glory from the Chief Shepherd at His appearing.

The FINAL COLLECT has little of special reference to Episcopal Office, being only a prayer for grace to preach the Word and to enforce preaching by example, which belongs to all Pastoral charge.

Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or this.*

St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ *Or this.*

St. Matt. xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

¶ *Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the Elected Bishop, vested with his Rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the Holy Table; the Bishops who present him saying,*

REVEREND Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

¶ *Then shall the Presiding Bishop demand Testimonials of the person presented for Consecration, and shall cause them to be read.*

¶ *He shall then require of him the following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.*

IN the Name of God, Amen. I, *N.*, chosen Bishop of the Protestant Episcopal Church in *N.*, do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

¶ *Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, that the

holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany; save only, that after this place,* That it may please thee to illuminate all Bishops, *etc., the proper Suffrage shall be,*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. *We beseech thee to hear us, good Lord.*

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant, now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

¶ *Then the Presiding Bishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the Holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

The Presiding Bishop.

ARE you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or main-

tain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

The Presiding Bishop.

WILL you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Presiding Bishop.

ARE you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Presiding Bishop.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Presiding Bishop.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?

Answer. I will so do, by the help of God.

The Presiding Bishop.

WILL you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The Presiding Bishop.

WILL you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

¶ *Then the Presiding Bishop, standing up, shall say,*

ALMIGHTY God, our heavenly Father, who hath given you a good will to do all these things; Grant also unto you strength and power to perform the same; that, he accomplishing in you the good

work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit; and, kneeling down,* Veni, Creator Spiritus *shall be sung or said over him; the Presiding Bishop beginning, and the Bishops, with others that are present, answering by verses, as followeth.*

COME, Holy Ghost, our souls inspire
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or else the longer paraphrase of the same Hymn, as in the Ordering of Priests.*

¶ *That ended, the Presiding Bishop shall say,*

Lord, hear our prayer.
Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who, of thine infinite goodness, hast given thy only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through Jesus

Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Presiding Bishop and Bishops present shall lay their Hands upon the Head of the Elected Bishop, kneeling before them, the Presiding Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands: for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Presiding Bishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

¶ *Then the Presiding Bishop shall proceed in the Communion Service; with whom the new Consecrated Bishop, with others, shall also communicate.*

¶ *And for the last Collect, immediately before the Benediction, shall be said this Prayer.*

MOST merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

THE LITANY AND SUFFRAGES.

O GOD the Father of Heaven; have mercy upon us miserable sinners.

O God the Father of Heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the Coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Christian Rulers and Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and show it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, [*or* Priests,] and to pour thy grace upon them; that they may duly execute their office, to the edifying of thy Church, and the glory of thy holy Name;

We beseech thee to hear us, good Lord.

That it may please thee to send forth labourers into thy harvest;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land or by water, all women in the perils of child-birth, all sick persons, and young children; and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;

Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

¶ *The Bishop may, at his discretion, omit all that followeth, to the Prayer,* We humbly beseech thee, O Father, *etc.*

O Christ, hear us.
O Christ, hear us.
Lord, have mercy upon us.
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall the Bishop, and the People with him, say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give

us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Bishop. O Lord, deal not with us according to our sins.
Answer. Neither reward us according to our iniquities.

Let us pray.

O GOD, merciful Father, who despisest not the sighing of a contrite heart, nor the desire of such as are sorrowful; Mercifully assist our prayers which we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by thy good providence, be brought to nought; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
With pity behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.
O Son of David, have mercy upon us.
Both now and ever vouchsafe to hear us, O Christ.
Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Bishop. O Lord, let thy mercy be showed upon us;
Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

THE ORDER FOR
THE ADMINISTRATION OF THE LORD'S SUPPER,
OR
HOLY COMMUNION.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Bishop, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But* Note, *That whenever it is omitted, the Bishop shall say the* Summary of the Law, *beginning,* Hear what our Lord Jesus Christ saith.

Bishop.

GOD spake these words, and said: I am the LORD thy God; Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Bishop. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then the Bishop may say,*

Hear also what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ *Here, if the Decalogue hath been omitted, shall be said,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

¶ *Then the Bishop may say,*

Let us pray.

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall be read the Collect, Epistle, and Gospel, as they are appointed.*

¶ *Then shall be said the* Creed *commonly called the* Nicene, *or else the* Apostles' Creed; *but the Creed may be omitted, if it hath been said immediately before in Morning Prayer:* Provided, *That the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *Then shall the Bishop begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor

rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Whatsoever ye would that men should do to you, even so do to them: for this is the law and the prophets. *St. Matt.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. *St. Luke* xix. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the gospel should live of the gospel. 1 *Cor.* ix. 13, 14.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

Godliness is great riches, if a man be content with that he hath: for we brought nothing into this world, neither may we carry any thing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 *St. John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit* iv. 7.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. *Prov.* xix. 17.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. *Psalm* xli. 1.

Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod.* xxv. 2.

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut.* xvi. 16, 17.

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O LORD, and of thine own have we given thee. 1 *Chron.* xxix. 14.

¶ *Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Devotions of the People, in a decent Basin to be provided by the Parish for that purpose; and reverently bring it to the Bishop, who shall humbly present and place it upon the Holy Table.*

¶ *And the Bishop shall then place upon the Table so much Bread and Wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Bishop.*

¶ *Then shall the Bishop say,*

Let us pray for the whole state of Christ's Church militant.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [* *to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in

* *If there be no alms or oblations, then shall the words* [to accept our alms and oblations, and] *be left unsaid.*

unity and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *The Bishop shall then say this Exhortation. But* Note, *That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the

Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Bishop say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this General Confession be made, by the Bishop and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Bishop stand up, and turning to the People, say,*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Bishop say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt.* xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John* iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 *Tim.* i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 *St. John* ii. 1, 2.

¶ *After which the Bishop shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Bishop. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Bishop turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, [* Holy Father,] Almighty, Everlasting God.

* *These words* [Holy Father] *must be omitted on Trinity Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Bishop,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen. ¶ *Bishop and People.*

PROPER PREFACES.

Upon Christmas-day, *and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

Upon Easter-day, *and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

Upon Ascension-day, *and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend and reign with him in glory. Therefore with Angels, *etc.*

Upon Whitsunday, *and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

Upon the Feast of Trinity *only, may be said,*

WHO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

¶ *Or else this may be said, the words* [Holy Father] *being retained in the introductory Address.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead. Therefore with Angels, *etc.*

¶ *Then shall the Bishop, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Bishop, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (*a*) he took Bread; and when he had given thanks, (*b*) he brake it, and gave it to his disciples, saying, Take, eat, (*c*) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (*d*) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (*e*) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Bishop is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hands.*

(e) *And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.*

The Oblation.

WHEREFORE, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

The Invocation.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion.

And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Here may be sung a Hymn.*

¶ *Then shall the Bishop first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, and after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

¶ *And the Bishop, delivering the Cup, shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Bishop is to consecrate more, according to the Form before prescribed; beginning at,* All glory be to thee, Almighty God, *and ending with these words,* partakers of his most blessed Body and Blood.

¶ *When all have communicated, the Bishop shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Bishop say the Lord's Prayer, the People repeating after him every Petition.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *After shall be said as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung, all standing,* Gloria in excelsis; *or some proper Hymn from the Selection.*

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Bishop shall let them depart with this Blessing.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *If any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Bishop and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

Here endeth the Order for the Administration of the Holy Communion.

THE FORM OF

CONSECRATION OF A CHURCH OR CHAPEL.

This Service, added to the Prayer Book in 1799, is based on a Form, composed by Bishop Andrewes in 1620, and commonly used, with some variations, in the Church of England by Episcopal Authority in each Diocese. As compared with the older Services of the Prayer Book, it shows less simplicity and freedom of style, but, like all the works of Bishop Andrewes, it has great fulness and concentration of meaning, and a singular solemnity and reverence of tone.

(I.) The Consecration Service itself.

It opens with the xxivth Psalm as an Introit, said or sung in procession from the entrance-door to the Holy Table. That Psalm, traditionally ascribed to David, is by strong internal evidence referred to the time (see 2 Sam. vi.), when he brought up the Ark in triumph to its place on Mount Zion; and is used in the Church on Ascension Day, to celebrate the exaltation of the Divine Son of David to the right hand of God in the heavenly Zion. Its appropriateness, therefore, for use here, at the Consecration of the Church, to be hallowed by the indwelling Presence of the Lord Jesus Christ "in the midst" of His people, is obvious. It first (*a*) brings out the spiritual conditions of access to the Holy Place; and then (*b*) calls the everlasting doors to open for the approach of the King of Glory.

THE FORM OF

CONSECRATION OF A CHURCH OR CHAPEL.

¶ *The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The Bishop and the Clergy who are present shall go up the aisle of the Church, or Chapel, to the Communion Table, repeating the twenty-fourth Psalm alternately, the Bishop one verse and the Clergy another.*

Psalm xxiv.

THE earth is the LORD's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the LORD : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD : and righteousness from the God of his salvation.

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is this King of glory : It is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is this King of glory : Even the LORD of hosts, he is the King of glory.

Glory be to the Father, and to the Son : and to the Holy Ghost ; As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ *The Bishop shall go within the rails, with such of the Clergy as can be there accommodated. The Bishop, sitting in his chair, shall have the instruments of Donation and Endowment, if there be any, presented to him ; and then standing up, and turning to the Congregation, shall say,*

DEARLY beloved in the Lord ; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the

To this, after the presentation of the Deeds of Dedication, succeeds a striking and comprehensive EXHORTATION by the Bishop—first, dwelling on the fact that, under both the Old and the New Covenants, devout and holy men have always set apart places from all profane uses for the worship of God, and that this pious work has been either expressly commanded by God (as under the Old Testament), or accepted and blessed by Him (as in the Christian Church); next, (*b*) explaining the value of such dedication as inculcating reverence and fostering humility and devotion; lastly, (*c*) declaring a confident hope of the blessing of God upon the present dedication, and calling to prayer for that blessing.

The PRAYER following, first (*a*) in its preamble repeats the confession of Solomon (1 Kings viii. 27), that no Temple built with hands can contain that Infinite Presence, which "the heaven of heavens cannot contain," and then quotes the promise, implied in the words of Our Lord (Matt. xviii. 19, 20), of an especial Divine Presence through Him, wherever God's servants are gathered in His Name; (*b*) next, goes on to pray for the acceptance of the dedication of this Church, for the reading of the Word, the ministration of the Sacraments, the offering of Worship, and the pronouncement of Benediction; and lastly, (*c*) adds the further prayer, that it may be so blessed as to tend to His glory and the happiness of His people.

express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father: Let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in solemn manner, for the performance of the several offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

¶ *Then the Bishop, kneeling, shall say the following Prayer.*

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ *After this the Bishop shall stand up, and turning his face towards the Congregation, shall say,*

REGARD, O Lord, the supplications of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism, may be sanctified by the Holy Ghost, delivered from thy wrath and eternal death, and received as a living member of Christ's Church, and may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be Confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

To this General Prayer succeeds a series of SPECIAL PRAYERS for God's blessing on all the several parts of the Divine Service —on Holy Baptism, on Confirmation, on the ministration of "the Blessed Sacrament of the Body and Blood of Christ," on the reading and preaching of the Word, on the celebration of Holy Matrimony, and on the utterance of Worship, in its fourfold harmony of Thanksgiving, Praise, Confession, and Prayer. On these Prayers it may be noted that they constantly quote, or cite in substance, the language of the various Offices here referred to; and it is also notable that—in accordance with the general principles of the Prayer Book—they both dwell emphatically on the reality of God's grace ministered in them all, and at the same time pray for that spiritual preparation of heart, whereby alone the future worshippers can receive that grace to the salvation of their souls.

The Consecration Service then ends with the reading of the Sentence of Consecration, and the laying it on the Holy Table, followed by blessing the Name of God for having put it into the hearts of His servants to make this Dedication, and praying that it may be thankfully used to His glory.

(II.) THE SERVICE AFTER CONSECRATION.

This is the Service of Morning Prayer, followed by the Holy Communion.

The PROPER PSALMS are Ps. lxxxiv., cxxii., cxxxii.—all Pilgrim Psalms, and the last two included in the series of the "Songs of Degrees"—expressing the loveliness of the dwellings of the Lord, the gladness of those called to enter them, and the longing of the servant of God to "find a habitation for the Lord." (See the *Notes on the Psalter.*)

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Grant, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant between them made, and may remain in perfect love together unto their lives' end. *Amen.*

Grant, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them. All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

¶ *Then, the Bishop sitting in his chair, the Sentence of Consecration is to be read by some person appointed by him, and then laid by him upon the Communion Table; after which, the Bishop shall say,*

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

¶ *After this, the Minister appointed is to read the Service for the day.*

PROPER PSALMS.

Psalm lxxxiv. *Psalm* cxxii. *Psalm* cxxxii.

PROPER LESSONS.

FIRST. 1 Kings 8, v. 22 to v. 63; *or* Genesis 28, at v. 10.
SECOND. Hebrews 10, v. 19 to v. 26; *or* Revelation 21, at v. 10.

¶ *The Bishop shall then proceed to the Communion Service. The following shall be the Collect, Epistle, and Gospel, for the occasion.*

The PROPER LESSONS are (*a*) 1 Kings viii. 22–63, the prayer and blessing of Solomon at the Dedication of the Temple, or Gen. xxviii. 10–22, the vision and vow of Jacob at Bethel, (*b*) Heb. x. 19–26, the invitation to "enter the Holy Place by the blood of Jesus," or Rev. xxi. 10–27, the vision of the new Jerusalem in all its glory, and in the light of God's unveiled Presence.

The COLLECT, acknowledging our unworthiness, yet asking for acceptance of our Dedication, dwells with remarkable solemnity on the need of "reverence and godly fear" in the "awful apprehension of the Divine Majesty"; and of approach to the sanctuary with preparation of humility and purity both of body and soul.

The EPISTLE (2 Cor. vi. 14–16) carries out this idea in emphatic warning against all fellowship with unbelief, unrighteousness, spiritual darkness, lawlessness ("Belial"), and idolatry, for those who are "the Temple of the living God."

The GOSPEL (John ii. 13–17) enforces that warning by the record of Our Lord's first cleansing of the Temple, in His absorbing zeal for the House of His Father.

The SPECIAL PRAYER before the Benediction, is one of thanksgiving for the promise of God's Special Presence in "the assembly of His Saints," and of supplication for the truth and purity of His worship in the Church now dedicated to Him.

The Collect.

O MOST glorious Lord, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the Dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy Divine Majesty, and a deep sense of their own unworthiness; that so, approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled and minds sanctified, they may always perform a service acceptable to thee; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Cor. vi. 14.

BE ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

The Gospel. St. John ii. 13.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *For the last Collect, immediately before the final Blessing, the Bishop shall say this Prayer.*

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

OFFICE OF

INSTITUTION OF MINISTERS.

This Service was added to the Prayer Book in 1804 and amended in 1808, having been drawn up and adopted in the diocese of Connecticut in 1799. It is remarkable for the stress laid on the "Apostolical Succession" and "Sacerdotal functions" of the Ministry, and the emphatic assertion of Episcopal authority.

(I.) There is prefixed to it a Form of LETTER OF INSTITUTION from the Bishop of the Diocese. This conveys (*a*) a grant of "Licence and Authority to perform the Office of a Priest in the Parish," and institution to full power "to perform every Act of sacerdotal Function," such grant being conditional on communion with the Bishop, and obedience to the Rubrics and Canons of the Church, and to Episcopal directions. It (*b*) goes on to a charge to feed the flock of Christ, not as a man-pleaser, but as responsible to Church Authority here, and to the "Chief Bishop and Judge" hereafter. The third Paragraph (*c*) (which may be omitted, "wherever it interferes with the Usages, Laws, or Charters of the Church in any Diocese") is an Induction into the temporalities of the Cure—which the person so inducted is to hold, until on either side there shall be a wish "for separation and dissolution of sacerdotal relation" between the Priest and the Congregation, on which, if differences arise, the Bishop is to be "the ultimate arbiter and judge."

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

AN OFFICE OF

INSTITUTION OF MINISTERS

INTO PARISHES OR CHURCHES.

¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by the Canon, concerning "the Election and Institution of Ministers," and being satisfied that the "person chosen is a qualified Minister of this Church," may proceed to institute him into the Parish.*

¶ *In any Diocese, the concluding Paragraph in the* Letter of Institution *may be omitted, where it interferes with the Usages, Laws, or Charters of the Church in the same.*

To our well-beloved in Christ, A. B., *Presbyter, Greeting.*

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our Licence and Authority to perform the Office of a Priest, in the Parish [*or* Church] of *E.* And also hereby do institute you into said Parish, [*or* Church,] possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us. *Sigillum.* *Signat.*

And as a canonically instituted Priest into the Office of Rector of ——— Parish, [*or* Church,] you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you,

(II.) The Service opens with the regular Morning Prayer, having as Proper Psalms cxxii., cxxxii., cxxxiii.—psalms dwelling on the gladness of entrance into the House of the Lord, on the longing of His servants to "find Him a habitation," and on the grace and blessing of unity; and, as Proper Lessons Ezek. xxxiii. 1–10, the charge of faithfulness to the "Watchman of the Lord," and John x. 1–19, the picture of the Good Shepherd, under whom all true Pastors serve.

(III.) The Institution Itself then follows—the reading of the Letter of Institution (after inquiry whether any just cause against it can be shown) which confers Pastoral Authority, the delivery by the Senior Warden of the keys of the Church to the new Incumbent, which is the recognition of that authority by the Congregation, and the solemn promise on his part, in accepting that recognition, to be a faithful shepherd.

(IV.) Then follows the Special Service as said by the Institutor. (*a*) It opens with the *Dominus Vobiscum*, the Collect for directing and furthering Grace, and the Lord's Prayer. It passes, next, (*b*) to the solemn reception at the Altar of the new Incumbent; and the delivery to him of the Bible, Prayer Book, and Books of Canons, as the books which are to be his rule of conduct in Preaching, Worship, and Discipline. Then follows (*c*) a Psalm (lxviii. or xxvi.) with an Antiphon, contrasting the Law of Moses with the Grace and Truth of the Lord Jesus Christ. The Service ends (*d*) with *Prayers* (borrowing their ideas, and in measure their language, from the Ordination Service), to God the Father, God the Son, and God the Holy Ghost, for blessing on the Priest, as one of "the Ministers of Apostolic Succession," and on the Congregation; and the *Benediction*, taken from Heb. xiii. 20, 21, dwelling on the Resurrection of "the Great Shepherd of the Sheep through the blood of the everlasting Covenant," and praying for the inward working of the Holy Spirit to make us perfect in all good works.

or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them; of all which you will give us due notice; and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at ——, this —— day of ——, A. D. ——, and in the —— year of our consecration.

¶ *On the day designated for the new Incumbent's Institution, at the usual hour of Morning Prayer, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present standing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.*

PROPER PSALMS.

Psalm cxxii. *Psalm* cxxxii. *Psalm* cxxxiii.

PROPER LESSONS.

FIRST. Ezekiel 33, to v. 10.
SECOND. St. John 10, to v. 19.

¶ *Morning Prayer ended, the Bishop, or the Priest who acts as the Institutor, standing within the rails of the Altar, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, [*or* Church,] as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service.*

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.*

¶ *And then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,*

IN the name and behalf of —— Parish [*or* Church] I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.

(V.) The whole is closed by a SECOND SPECIAL SERVICE, said by the person Instituted, as the opening of his parochial Ministration. First a striking and comprehensive Prayer for himself, confessing his unworthiness, vowing an entire devotion of his whole self, praying for the illumination of the Holy Spirit to give true understanding of the Word, for grace faithfully to minister the Holy Sacraments, for guidance in prayer and preaching, and for power to set forth God's Word in life as well as doctrine.

Next, after the *Dominus Vobiscum* a COLLECT, which embodies the Collect for St. Simon and St. Jude's Day, and applies its prayer especially to the Congregation present; asking for them grace, first, "to desire the welfare of the Holy Apostolic Church," and to profess the true faith, safe from all heresy and schism, and from all persecution of the ungodly; next, under the peaceable ordering of the world, by God's Providence, to serve Him in all godly quietness (see Collect for Fifth Sunday after Trinity); and finally, to be "numbered with His Saints in glory everlasting."

Then follow the Sermon, and the Service of Holy Communion (at which the newly-instituted Pastor is always the Celebrant, and as such pronounces the Benediction), and after the Service a formal salutation and welcome by the representatives of the Congregation.

¶ *Then the new Incumbent shall say,*

I, *A. B.*, receive these keys of the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful shepherd over you; In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Here the Institutor shall begin the Office.*

Minister. The Lord be with you.
Answer. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as follows.*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the People, and in exercising the Discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

¶ *Then shall be said or sung Psalm* lxviii. Exsurgat Deus, *or Psalm* xxvi. Judica me, Domine.

Minister. The Law was given by Moses;
People. But Grace and Truth came by Jesus Christ:
Minister and People. Who is God over all, blessed for evermore. Amen.

Let us pray.

MOST gracious God, the giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of

life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be alway acceptable in thy sight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

Benediction.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *Then shall the Instituted Minister kneel at the Altar, to present his supplication for himself, in this form.*

O LORD my God, I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, soul, body, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ *The Instituted Minister, standing up, shall say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy saints in glory everlasting; through thy merits, O blessed Jesus, thou gracious Bishop and Shepherd of our souls, who art with the Father and the Holy Ghost one God, world without end. *Amen.*

¶ *Then shall follow the Sermon; and, after that, the Instituted Minister shall proceed to the Communion Service, and to administer the holy Eucharist to his Congregation; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him* God-speed.

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address prescribed in this Office in the form of a letter.*

ARTICLES OF RELIGION.

These Articles, adopted by the Convention of the Church in 1801, are, with certain variations, identical with the Articles of Religion of the Church of England, drawn up in 1571.

It will therefore be necessary, first, to trace the history, and consider the substance and character of the English Articles, and then to note the variations made in them on their adoption by the Church in America.

Section I.—"History of the English Articles."

The Confessions of the 16th Century.—The Articles of the Church of England form one of the many declarations on faith and discipline, which were put forward in the 16th century by such religious bodies as had thrown off allegiance to Rome. For this action of what is commonly termed "Protestantism" is, by the nature of the case, simply negative. It declares what is repudiated, not what is accepted. It may indicate true Reformation or entire Revolution in things religious. Hence—at a time of much unsettlement of faith and opinion—it became necessary for the various Reformed bodies to declare positively what they held in faith, and what ecclesiastical constitution they recognised. The result was seen in a series of Confessions, of which the great Augsburg Confession was the chief.

The Augsburg Confession.—This Confession, published in 1530, afterwards enlarged and amended in 1552, and put forth as the "Wurtemburg Confession," has special interest to us, as having considerably affected our own Articles. It was drawn up chiefly by Melancthon, and approved by Luther for presentation to the Diet, at a time when there seemed hope of reconciliation between the Roman Catholic and Lutheran bodies in Germany, and when the extravagances of ultra-Protestantism had seriously alarmed Luther himself. The original Confession contains xxi. Articles of Faith, and vii. of Protest against Abuses. Of the former Articles it may be noted (*a*) that (as is the case of all Lutheran documents) they lay great stress on the reality and efficacy of Sacramental grace, while they insist strongly on the need of spiritual reception; and, in relation to the Holy Communion, declare expressly that "the Body and Blood of Christ are really present"; (*b*) that they define the Church much as in our Articles, assert the authority of the Church to ordain rites and ceremonies, and claim for it "the preaching of the Word, the Power of the Keys, and the Administration of the Sacraments"; (*c*) that, while they set forth with great fulness and emphasis the doctrine of Justification by Faith,

and the absolute need of God's prevenient grace, they abstain from all declarations on Predestination and Election; (*d*) that they maintain that nothing in the Lutheran system is alien from Holy Scripture and the primitive Church. The Abuses protested against are mainly the refusal of the Cup to the Laity, Compulsory Celibacy of the Clergy, Monastic Vows, Propitiatory Sacrifice of the Mass, Compulsory Confession, and Papal Supremacy. It will be seen at a glance that in general the Confession adopted much the same basis which was afterwards taken up in England; and indicated a desire, frustrated by unfortunate circumstances, to take the same line of Reformation, as distinct from Revolution.

This Confession was one of many. Not only did every Reformed body put out its own Confession, but even those who retained their obedience to Rome were obliged to define their position, as by the promulgation of the decrees of the Council of Trent, and the acceptance of the Creed of Pope Pius IV.

THE POSITION OF THE CHURCH OF ENGLAND.—The Church of England perhaps especially felt this necessity. For at the very moment of the repudiation of the Papal Supremacy, it was expressly declared upon her behalf (in 1533) that there was no intention "to decline or vary from the congregation of Christ's Church in things concerning the very Articles of the Catholic faith, or in any other things declared by Holy Scripture and the Word of God necessary to Salvation." It was thought necessary that this declaration—so remarkably exemplified subsequently in the whole composition of the Prayer Book, and the adoption, under limits, of the old Ecclesiastical Law—should be expressed formally from time to time in certain "Articles of Religion," not designed to be an exhaustive statement of the Christian Faith, but confined mainly to the points of faith and discipline then brought into controversy. These Articles assert the position thus taken up by the Church of England; and it will be seen that they bear on her relation primarily to the Church of Rome, but secondarily to the movements of the foreign Reformations, and also to the spirit of revolutionary speculation and action, naturally aroused, in England as elsewhere, at a time of great religious change.

THE TEN ARTICLES.—The first series of such Articles, called the "Ten Articles," was put forth in 1536, the year of the final rupture with Rome. They were prepared by a Committee of Divines, acting under direction of Henry VIII. and his Vicar-General, Thomas Cromwell; and having subsequently passed both Houses of Convocation, were issued as "Articles to stablish Christian quietness and unity." They dealt with "the principal Articles of Christian faith"; with the "Sacraments of Baptism, Penance, and the Altar"; with Justification; with the veneration of Images and Saints; with the Rites and

Ceremonies of the Church, and with Purgatory. Their whole character was transitional, as is strikingly seen in their adoption not of Two or of Seven, but of Three Sacraments; and their general tendency was conservative in doctrine, with reform of abuses in practice. Little influence, if any, of foreign Confessions is to be traced in them. No general subscription to them was required; but they were signed by Cromwell, by the Archbishops and many of the Bishops, and put forth with all the influence of the Royal authority.

THE THIRTEEN ARTICLES.—After this ensued a struggle between two parties in the Church—the party of further innovation, headed by Cromwell and Cranmer, and the party, represented by Gardiner, who would have refused further religious change, though still firm for independence of Rome. The former party was inclined to ally itself with the foreign Reformers of the Lutheran School, who were now, in the face of the Zwinglian and Calvinistic movements, inclining more than ever to conservatism in things religious, and even proposing a federation on the basis of Episcopal Government, in which the Church of England should take the lead. The result of these negotiations is seen in the Thirteen Articles, drawn up about 1539 in conference between Lutheran and Anglican divines at Lambeth, and contained in a document found among Cranmer's papers. These Articles are written in Latin, evidently following the Augsburg Confession, but with characteristic variations; as, for example (*a*), defining Justification as including "renovation of heart," and necessarily carrying with it regeneration of life; (*b*) strongly asserting the Independence of National Churches, and enforcing the rights of the Civil Authority; and (*c*) on Penitence, containing a long Dissertation, dwelling on the need and benefit of Confession and Absolution, but with no mention of any "Sacrament of Penance." They dealt with the doctrine of the Holy Trinity and the twofold nature of Christ; with Original Sin and Justification; with the Church; with the use of the Sacraments; with the doctrine of Baptism and the Eucharist, and with Penitence; with the Ministry and Rites of the Church and the Civil Authority; and with the Resurrection and the Last Judgment. Their tenour is diffuse and explanatory. For they were evidently designed to be rather the basis of a Concordat with the Lutherans, than a body of Articles to be formally adopted. In fact, they never had any legal force at all; and their chief interest lies in this, that they were probably the channel through which the Augsburg Confession subsequently affected our English Articles.

THE SIX ARTICLES.—The reaction, which followed in favour of the other party, is marked in the well-known Six Articles of 1539, brought forward in Parliament by the Duke of Norfolk,

carried against the stout resistance of Cranmer and his friends, and accepted by the Convocation of Canterbury. These Articles, to which submission was enforced by the severest penalties, had little to do with definition of abstract doctrine. The first maintained the doctrine of Transubstantiation with its consequences; the others enforced certain important points of the Mediæval Church system, *viz.*, Communion in One kind, Vows of Chastity, the use of Private Masses, the Celibacy of the Clergy, and the obligation of Auricular Confession. The publication of these Articles, in fact, simply indicated the temporary victory of the party of reaction. It is doubtful how far the cruel penalties provided by Statute against all infringement of them were put in force; but their effect was to stop further progress in doctrinal and ecclesiastical change during the closing years of Henry VIII.

THE FORTY-TWO ARTICLES.—The accession of Edward VI. introduced a complete reversal of this policy, giving to the reforming party an ascendency, which they used vigorously and even vehemently. The publication of the Prayer Book was the firstfruits of this ascendency. The principles which it embodies are clearly expressed in the original Preface; and, as it had to be accepted and used by all, laity as well as clergy, under the Act of Uniformity, it might have been thought sufficient in itself to define the doctrinal and ecclesiastical position of the Church of England. But in 1551 it was decided to add to the publication of the Revised Prayer Book, and the proposed reconstitution of the Ecclesiastical Law, the promulgation of a more complete and definite body of Articles. The result was the Forty-two Articles, "agreed upon by Bishops and other learned men in Synod of London, 1552, for avoiding of controversy and establishment of godly concord on certain matters of religion." From this heading it seems doubtful whether these Articles were submitted to the Convocations properly so-called. Cranmer had the chief hand in framing them, acting under an Order of the Council in 1551; probably he submitted them to the "Bishops and other learned men" for consideration and revision; afterwards they passed again through his hands, and were forwarded by him to the Council, with a view to the enforcement of subscription to them upon the clergy by royal authority; finally, they were published by the "King's Majesty's commandment" in May 1553, with the order that all beneficed clergy should sign them on pain of deprivation. But the death of Edward VI. in July 1553 put a stop to the whole proceeding; and the Articles remained in abeyance through the whole time of the reaction under Queen Mary.

These Forty-two Articles are, as will be seen hereafter, the basis of our present Articles. Although the heading shews

that they were only intended to deal with "certain matters of Religion," in view of the controversies of the time, and although the consideration of their substance confirms this statement, yet they were far the fullest and most precise declaration yet put forth by the Church of England. They shew very clearly the influence (perhaps through the abortive Thirteen Articles) of the Augsburg Confession; but they contain much independent matter, and, even where they follow the Confession, introduce material changes in its substance. In one point especially they go beyond it. At the time when they were drawn up the influence of Calvinism was just beginning to be felt in England, although it had as yet no great ascendency; and it is obvious that this had made it necessary to pronounce upon the questions of Predestination and Election, on which the Calvinistic system turns. On the whole they clearly defined the position of the Church as Catholic, in respect of the preservation of the doctrine of the Creeds and the main features of Church organization; and at the same time, as what is usually called "Protestant," in accepting the Reformation principle of adhesion to Holy Scripture as the basis of faith, asserting freedom and independence against Rome, claiming right to reject doctrinal corruptions and practical abuses contrary to Scripture and primitive Church practice, and dealing in complete independence with the doctrines of Justification and Election, which formed the leading principles of the Lutheran and Calvinistic Reformations.

The Eleven Articles.—On the accession of Elizabeth, pending the revision of these Articles, a short preliminary series of Eleven Articles was issued in 1559 by Royal and Episcopal authority. These were of a simple and practical type, accepting Holy Scripture as the basis of faith and the Creeds as its interpretation, asserting the authority of the Church and the Royal Supremacy, maintaining the Prayer Book, rejecting Private Masses, the Veneration of Images and Relics, and restoring the Cup to the Laity.

The Thirty-nine Articles.—Meanwhile the revision of the Forty-two Articles was carried on, mainly under the direction of Archbishop Parker, who, like the Queen herself, was bent on preserving as far as possible the old basis, as against the more revolutionary ideas of the growing Calvinistic party. The Confession of Wurtemburg (1552), a revised and enlarged edition of the Confession of Augsburg, was clearly studied by the revisers. The revised Articles were submitted to Convocation, and passed with alterations reducing them to Thirty-nine in 1563. It was intended that they should be promulgated only by Royal authority. But Parliament claimed a right to discuss them, which was ultimately conceded, and

finally subscription to them was enforced by Act of Parliament in 1571. They were put out both in Latin and in English. It is doubtful whether the Latin or English version is to be considered as original; but it appears that the two are substantially of co-ordinate authority, and may be used with great advantage to elucidate and interpret each other.

Of the alterations made in the Forty-two Articles, which are numerous, the chief are the following:—

(*a*) Some Articles were added or enlarged, evidently for the sake of completeness. Thus Art. ii., *On the Son of God*, was enlarged; Art. v., *On the Holy Ghost*, was inserted; in Art. vi. were added a list of Canonical Books, and a definition of the position of the Apocrypha; Art. xii., *On Good Works*, was inserted. Arts. xxix. and xxx., on the Holy Communion, were also added. These alterations all shew the desire of a fuller and more definite settlement of doctrine.

(*b*) On the other hand, some Articles were omitted, either as now obsolete, or from a desire to refrain from pronouncing authoritative opinion on the subjects dealt with. Such were the old Article x. on the limits of the action of Grace; the old Article xvi. on "Blasphemy against the Holy Ghost"; and the last Four Articles (the old xxxix., xl., xli., xlii.) condemning the belief that the Resurrection is past (being only a spiritual Resurrection), and that the souls of the departed die with the body or sleep idly, "the fable of Heretics called *Millenarii*," and the opinion that all men, "be they never so ungodly," shall be saved at the last.

(*c*) On two points there is some historical doubt.

In Art. xx. the celebrated clause, "The Church hath power to decree rites and ceremonies and authority in controversies of faith," was certainly not in Parker's original draft, nor was it inserted in Convocation. In all probability it was inserted by the Council at the instance of the Queen, and afterwards accepted by Convocation and Parliament.

Art. xxix., on the other hand, which was in the original, was omitted in the Authorized Latin Edition published in 1563 by Royal Command, but restored in 1571. In this case also probably the change was made at the instance of the Queen; but the change so made was not accepted.

The Articles thus completed were put forth as "agreed upon by the Archbishops and Bishops of both Provinces and the whole Clergy, in the Convocation holden in London in the year 1562, for the avoiding of Diversities of opinion and for the establishing consent touching true Religion." The title shews the claim for them of a greater comprehensiveness and completeness than was advanced in 1552; but at the

same time declares the object to be, as before, the settlement of controversy and union of all on a general basis of agreement. Subscription to them was required not only from clergy, but from all persons taking degrees at the Universities. Even in 1688 the Toleration Act required from Dissenting Ministers subscription to all, except xxxiv., xxxv., xxxvi., and parts of xx. and xxvii. The first of these obligations alone remains at the present moment.

THE LAMBETH ARTICLES.—The Articles thus drawn up in 1562 have remained unchanged till the present time. The history, however, would be incomplete without a brief reference to the attempt to supplement them in 1595 by the addition of the well-known "Lambeth Articles." This attempt marks the temporary dominance of the Calvinistic theology, under the influence of the great Puritan party, in the reign of Elizabeth. It arose, indeed, out of a Sermon at Cambridge, which was denounced as heretical, because it ventured to question some of the primary points of the Calvinistic system. There the Articles were drawn up by the theological Professors, and accepted with some modifications by Archbishop Whitgift, and certain other Bishops and Divines with whom he took counsel. They expressed in the most uncompromising and terrible form the main points of the Calvinistic theology; declaring, for example, that—

(*a*) "God from all eternity has predestinated some to life; some He hath reprobated to death."

(*b*) "The moving cause of Predestination to life is not prevision of faith, or perseverance, or good works, or of anything which may be in the persons predestinated, but only the will of the good pleasure of God."

(*c*) "A true justifying faith and the Spirit of God sanctifying is not extinguished, doth not fall away, doth not vanish, in the elect, either finally or totally."

(*d*) "Saving grace is not given to all men, by which they may be saved if they will."

Happily, however, these Articles were strongly reprobated by the Queen and her advisers, and therefore failed to become in any sense authoritative; and a subsequent petition by the Puritan party at the Hampton Court Conference for their adoption was formally refused. But both the attempt to introduce them and its failure are significant. The attempt shews a conviction on the part of the Calvinistic party that the distinctive tenets of Calvinism are not embodied in the Articles; and that this conviction is well founded will be seen by contrasting the Lambeth Articles with Arts. xv., xvi., xvii., of our Thirty-nine Articles. The failure shews that, when formally submitted, these tenets were refused deliberately, and that

they therefore form no part of the theology of the Church of England.

Section II.—The Substance of the Articles.

The Declaration.—The Declaration prefixed to the Articles was drawn up by Laud in 1628, in view of the vehement denunciations of Arminianism which had been uttered in Parliament and elsewhere, with constant appeals to the true sense of the Articles. It is put forth simply by Royal Authority, "with the advice of so many of the Bishops as might conveniently be called together." Accordingly it lays great stress on the Prerogative of the King as "Defender of the Faith and Supreme Governor of the Church," and his consequent duty to maintain Unity and Peace; ratifies and confirms the Articles as "containing the true doctrine of the Church of England, agreeable to God's Word"; promises that for all questions of Ecclesiastical Regulation, the Convocation shall have licence to deliberate, and, with the Royal Assent, to act; dwells with satisfaction on the general acceptance of the Articles by all Schools of opinion; forbids going beyond them for "curious and unhappy differences" or putting upon them any other than their "literal and grammatical sense," and threatens penalty in case of disobedience to this prohibition. The advice is wise and sensible enough; but it must have been somewhat marred by the imperious tone in which it is conveyed.

The Articles themselves may be divided into the following groups:—

(A) The Articles of the Catholic Faith.

In these Articles (i.—v.) the Church of England simply accepts, with some exposition, the great Articles of Christian faith, as held in all ages by the Catholic Church, and embodied in the Ancient Creeds.

Thus, Art. i., *Of Faith in the Holy Trinity*, in its former clause asserts the Unity of the Godhead; in its latter clause the Doctrine of the Holy Trinity.

Arts. ii., iii., iv., *Of the Word or Son of God*, declare the doctrine of the Son of God, His Eternal Godhead, His Incarnation, His "two whole and perfect Natures, the Godhead and the Manhood," His Atonement, Descent into Hades, Resurrection, Ascension, and future Coming to Judgment. Here the Articles simply traverse the ground covered by the second paragraph of the Apostles' and Nicene Creeds, and that portion of the Athanasian Creed which treats of the union of the two Natures in Our Lord Jesus Christ; except that Art. ii. dwells more fully on the doctrine of the Atonement (as a reconciliation of the Father to us, and a Sacrifice for sin), which is but slightly touched upon in the Ancient Creeds.

Art. v., *Of the Holy Ghost*, similarly declares the doctrine of the Holy Ghost in language like that of the Nicene and Athanasian Creeds.

These Articles, except in form of expression, belong not to the Church of England, but to the whole Church of Christ. They express the resolution already quoted, "not to decline or vary from the congregation of Christ's Church in things concerning the very Articles of the Catholic faith."

(B) The Articles of the Rules of Faith.

In these (Arts. vi.—viii.) the Church of England adopts the great principle which characterized the Reformation in all its forms, and which stands in direct antagonism to the decree of the Council of Trent on this subject.

This principle is enunciated in Art. vi., *Of the Sufficiency of Holy Scripture*. It declares that "Holy Scripture containeth all things necessary to salvation"—as either "read therein" or "proved thereby"—and so repudiates the co-ordination of Scripture and Ecclesiastical Tradition laid down in the Tridentine Decree of 1546. The remainder of Art. vi. adopts the true Hebrew Canon of the Old Testament, as against the corrupted Canon of the Roman Church, and fixes the right position of the "Apocryphal" or "Ecclesiastical" books.

Art. vii., *Of the Old Testament*, is subsidiary to Art. vi., simply declaring the unity of the Old Testament and the New—as both having the promise of everlasting life through the Mediation of Christ—and the permanent obligation of the Moral Law.

Art. viii., *Of the Three Creeds*, accepts the three Creeds as true interpretations of Scripture (in which the Church Catholic has exercised the "authority in controversies of faith" maintained in Art. xx.).

In these Articles the Church enunciates the great principle of the English Reformation, claiming the right to reject all accretions of un-Scriptural doctrine, as also all traditions contrary to Scripture. At the same time it is clear (from Art. viii.) that she appeals to the Bible as God actually gave it—that is, with interpretation from both the faith and the practice of the Christian Church.

(C) Articles of Personal Religion.

In this long group (Arts. ix.—xviii.) the Church of England goes on to deal with the application of the "objective" or absolute Articles of the Faith, as enunciated in Holy Scripture, to "subjective religion," that is, to the salvation of the individual soul. This class of subjects had naturally come into striking prominence in the controversies of the Reformation,

which in all its phases brought out the personal freedom and responsibility of every Christian, in respect of acceptance of the truth of the Gospel and the authority of the Church. In the Continental Reformations perhaps this had been the case even more strikingly than in England, and accordingly in dealing with these matters the Church indirectly defines her own position in relation, first, to the Lutheran, and next to the Calvinistic, system.

This group has two sub-divisions :—

(*a*) Arts. ix.—xiv. have to do with the great question of JUSTIFICATION, which had been the inspiring principle of the whole Lutheran movement.

Then Art. ix., *On Original Sin* (or rather inborn sinfulness), declares the existence of corruption in the nature of man, through which he is "very far gone from original righteousness" and "inclined to sin"—a corruption not wholly extirpated, even in the regenerate; "although there is no condemnation to them that believe and are baptized"; and Art. x., *On Free Will*, is a statement of the limitation of freedom in humanity thus corrupted, and the incapacity of man to turn to God and do good works, without the grace of God in Christ "preventing us" and "working with us." These both lead up to Art. xi., *On the Justification of Man*. This enunciates that which is commonly called "Justification by Faith," but which is more correctly laid down as "Justification for the merit of Our Lord and Saviour Jesus Christ through faith, and not for our own works or deservings"; and so, while allowing the co-operation of man, places the first source of salvation in the free Mercy of God through the mediation of Our Lord Jesus Christ.

From this, Arts. xii., xiii., xiv. go on to deal with the true position of work—that is, conscious exercise of will—in the Christian Life. Art. xii., *On Good Works*, describes this positively by declaring good works to be the necessary fruits of a living faith, and, as such, pleasing and acceptable to God in Christ. Arts. xiii., xiv., *On Works before Justification* and *Works of Supererogation*, describe it negatively by repudiating the independent value and merit of works done before the grace of Christ and the Inspiration of His Spirit, and the strange figment of "Works of Supererogation," over and above duty to God, which "cannot be taught without arrogancy and impiety," and which, indeed, could only have arisen out of a dry narrow legalism of idea.

In this group of Articles the Church, while taking a line of independence towards the Lutheran theology, yet (as a comparison with the Lutheran Confessions shews) expresses a distinct sympathy with it, as it had finally come forth, tempered by the lessons of experience, and guarded from fatalistic and

Antinomian extravagance. The whole treatment strikes the key-note of true personal Christianity, by ascribing the source of all salvation to the Love of God in Christ, and yet, by the very requirement of faith, implying the co-operation of man, and making this still clearer by recognising the true function of works.

(*b*) Arts. xv.—xviii. deal with the chief subjects which had been forced on Christian thought by the resolute logical dogmatism of Calvin.

Art. xv., *Of Christ alone without Sin*, and Art. xvi., *Of Sin after Baptism*, reject in the clearest terms the idea, derived from a consideration of the Omnipotence of God's grace, of "indefectibility of grace" or "of faith"; which leads to the two opposite conclusions—a belief in the attainment by the elect of a state from which they cannot fall, and a despairing hopelessness in those who, "after they are baptized and born again in Christ," fall from grace, as sinning against the Holy Ghost, and, therefore, incapable of pardon.

These lead on to Art. xvii., *On Predestination and Election*, which grapples directly with the primary question. To this there is nothing to correspond either in the Augsburg or Wurtemburg Confession. What were the tenets of the Calvinistic School thereon may be seen in the Lambeth Articles. Now on this subject it is to be noted that, in the description of the doctrine, the Article, avoiding the technical language of the Schools, follows accurately the words of Holy Scripture, and therefore speaks of Predestination to life, and not to death, and closely connects this with God's call consciously received and through grace obeyed, with free Justification and renewal in the image of Christ, and with the walking religiously in good works—thus implying the co-operation of man, without attempting to solve the insoluble mystery of the reconcilement of God's sovereignty and man's freedom. Next it disclaims the doctrine as the keystone of teaching and system, declaring it fit only for the meditation of those who feel in themselves the grace of God, and who find in it the confirmation of faith, and the kindling of love, but "a most dangerous downfall to curious and carnal persons," apt to lead either to desperation or to wretchlessness (recklessness) of unclean living. Lastly, it asserts the generality of God's promises, and declines to speculate on any Will of God except that which is revealed to us.

Art. xviii., *Of obtaining Eternal Salvation only by the Name of Christ*, may be considered a corollary to this; refusing to hold the sufficiency of "Natural Religion" (to those to whom the Gospel has come), and declaring that salvation is assured to us only in the Name of the Lord Jesus Christ.

It will be clear to all who know what the positions of Calvinism on these mysterious subjects really are, that in these

Articles the Church of England declines adhesion to them, so far as they go beyond the express declarations of Holy Scripture, in their desire of an impossible logical consistency, and refuses to make them the basis of Church doctrine and life. That this declaration was unsatisfactory to the Calvinistic party (as might indeed have been reasonably expected) the history of the Lambeth Articles shews unmistakeably.

It may be remarked of the whole of this group that it bears more plainly than any other the impress of the theology of the age. It has now ceased to be of the same theological and polemical importance. But in relation to spiritual self-knowledge and dealing with individual souls, the truths referred to must be as important as ever.

(D) Articles on the Church and the Sacraments.

These Articles (Arts. xix.—xxxvi.) go on to dwell, not on personal, but on what may be called "Corporate Christianity"—setting forth the nature, authority, and discipline of the Church, and the true doctrine of the Sacraments, which are ministered by the Church to the individual. The Reformation in England turned in great measure on Sacramental doctrine, especially as exemplified in the Second Great Sacrament; and, moreover, since almost all acts done in it were done collectively, it naturally drew special attention to the true corporate constitution of the Church, and of the various Branches of it. This group of Articles, therefore, though having evident reference to Foreign Confessions, bears a strong Anglican impress, and is illustrated at every point both by the language of the Prayer Book and by the history of the time. In it also, from the nature of the case, are found the strongest protests against the usurpations of Rome.

(*a*) In this group we have, first, Articles dealing with the fundamental nature, authority, and Ministry of the Church. Thus, Art. xix., *Of the Church*, defines the Church by its tokens—profession of faith in Christ, preaching of God's Word, and right ministry of the Sacraments; Art. xx., *Of the Authority of the Church*, lays down the reality of that authority, both to decree Rites and Ceremonies, and to intervene in controversies of faith; and at the same time its limitation, by the supreme authority of "God's Word written," of which the Church is "the keeper and witness"; and Art. xxi., *Of General Councils*, applies these principles to the General Councils freely chosen, to which the Church of England always appealed, not, indeed, as infallible, but as the highest and fullest expression of Church authority.

Each of these positive statements carries with it a negative protest against the Church of Rome; in Art. xix., against her claim of Infallibility, in Art. xx., against her requirement of

faith in things not laid down in Scripture, as necessary to salvation, and in Art. xxi. against the Pope's claim to summon and preside over General Councils, and to confirm their decrees by superior authority.

From these we pass naturally to Art. xxiii., *Of Ministering in the Congregation*, asserting the need of a regular Order of Ministers in the Church, ordained by authority; and to Art. xxiv., *Of Speaking in the Congregation in such a tongue as the People understandeth*, claiming for all members of the Church the right of Worship in their own tongue. Art. xxii., *Of Purgatory*, &c., which is one of simple protest against the dogma of Purgatory, the abuse of Indulgences, the Veneration of Images and Relics, and the Invocation of Saints, seems to break the natural order, and is probably inserted here only because, in fact, the errors denounced were used as means of usurping absolute authority and of enforcing practices forbidden by the Word of God.

In all these Articles, in distinct accordance with the actual course of the Reformation in England, the Church, taking up its position on Scripture as interpreted by Church History and Tradition, eschews the easy path of sweeping generalities, and attempts the more difficult task of harmonizing unity with individuality and authority with freedom.

(*b*) The next section of this group contains the doctrine of the Sacraments; first as generally considered, and next in separate relation to Baptism and Holy Communion. In accordance with the critical importance in the history of the Reformation of the controversies on the latter of the two great Sacraments, it devotes but one Article to Baptism, and no less than four to the Holy Communion; and it is moreover evident that, even in the general treatment, there is more particular reference to the latter.

Thus Art. xxv., *Of the Sacraments*, first defines "Sacraments ordained of Christ" in language suggested by the Augsburg Confession, but so modified as to express even more strongly their reality as not mere badges of Christian profession, but "sure pledges and effectual signs of grace," through which "God invisibly works" in us, and both "quickens and confirms faith"; next, limits the application of this name to "Baptism and the Supper of the Lord," refusing to class with them "the five commonly called Sacraments"—not having a visible sign ordained of God—of which the Church treats each on its own merits; and lastly (in evident reference to the Second Sacrament), declares that they were ordained "not to be gazed upon or carried about," but "duly used," with "wholesome effect" only on "those who worthily receive them." To this is added Art. xxvi., *On the Unworthiness of Ministers*, which denies that this can interfere with the blessing to be derived from Christ's

own ordinance "ministered by His commission and authority"; while it lays stress on the need of discipline to remove the unworthy from so sacred a Ministry.

Next, Art. xxvii., *Of Baptism*, applies the principles of the preceding Article, strongly emphasises the regenerating grace of Baptism—as grafting into the Church, and sealing adoption to the sonship of God—and defends Infant Baptism as "agreeable with the institution of Christ," that is, as arising naturally out of the very idea of Baptism.

Lastly, four Articles are devoted to the Holy Communion. Art. xxviii., *Of the Lord's Supper*, emphatically disclaims the two opposite errors, which had diverged from the primitive truth—Zwinglianism and Transubstantiation—and sets forth the true doctrine of the Holy Communion in the language of Holy Scripture itself; and then, asserting that in the Sacrament the Body of Christ can only be received spiritually through faith, repeats the former protest against its "being reserved, carried about, lifted up, or worshipped." From this Art. xxix., *Of the wicked which eat not the Body of Christ*, is a corollary, asserting in a strong negative form the necessity of faith for being in it "partakers of Christ." Art. xxx., *Of both kinds*, maintains the right of the Laity to the Cup of the Lord; and Art. xxxi., *Of the One Oblation of Christ finished upon the Cross*, dwelling emphatically (as in the Holy Communion Service) on "the offering of Christ once made" as the one "perfect redemption, propitiation, and satisfaction," protests against "the sacrifices of Masses" (as ordinarily understood) as "blasphemous fables and dangerous deceits"—in terms the vehemence of which can only be explained by reference to the crucial importance of this point in the whole of the religious movement of the age.

These Articles on the Sacraments, perhaps more than any other, illustrate the true nature of the *Via Media* of the Church of England; shewing that it is determined, not by balance between opposite extremes, but by refusing technical theories, and going back to the simple truth as declared in Holy Scripture, from which historically extreme errors have diverged on either hand. They also preserve very distinctly the true harmony between the "objective" and "subjective" elements of Salvation—the absolute reality of the grace of Christ in the Sacraments, and the impossibility of receiving it without spiritual preparation of faith.

(*c*) To this succeeds a miscellaneous series of Articles on various points of the constitution and discipline of the Church.

Art. xxxii., *Of the Marriage of Priests*, repudiates the compulsory Celibacy, which is known not to have existed in the Primitive Church, but to have been imposed in after ages. Art. xxxiii., *Of Excommunicate Persons*, asserts strongly the

right of the Church to exercise Discipline, even to Excommunication, and the duty of all her members in this respect to support her authority. Art. xxxiv., *Of the Traditions of the Church*, has a twofold purpose. As against Roman despotism, it asserts the freedom of National Churches to enact and abolish traditions and ceremonies—provided that "nothing be ordained against God's Word." As against the excessive individualism of the Puritan party, it maintains the duty of individual obedience to such exercise of authority. Art. xxxv., *Of the Homilies*, directs the reading of the two books of Homilies, the one drawn up in 1552, the latter in 1559, with a view to avoidance of controversy and supply of sound vernacular and popular instruction. Art. xxxvi., *Of Consecration of Bishops and Ministers*, defends the Ordinal from attack on the Roman side as insufficient, on the Ultra-Protestant side as superstitious and ungodly; and decrees that all ordained according to it are rightly ordained.

The whole of this group is of great historic interest, illustrating at every point the actual course of the English Reformation; and, as many of the religious questions of our own time bear largely on the Constitution and Authority of the Church, these Articles have considerable importance at the present moment.

(E) Articles on the Civil Power.

These Articles deal with the relation, first of the Church, and then of the individual Christian, to the Civil Power.

Art. xxxvii., *Of the Civil Magistrate*, is one peculiarly Anglican and of great importance. First, it asserts and limits the Royal Supremacy over the Church, which was at that time regarded as co-extensive with the Nation—all Englishmen, as they were born into the latter, being baptized into the former. It asserts the Supremacy as over all Estates of the Realm, Ecclesiastical as well as Civil, in all causes—the Sovereign being the representative of the whole Church, and acting, of course, under Ecclesiastical Law. It limits the Supremacy by denying it all power to assume or confer the Ministry of the Word and Sacraments, which derives its authority from Christ Himself. Next, it still further explains the true idea of the Royal Supremacy by repudiating all Supremacy of the Bishop of Rome over the Church of England.

The latter part of Art. xxxvii. and the succeeding Articles deal with certain points of individual duty and privilege in the State, which had been called in question on religious grounds. Thus Art. xxxvii. asserts the right of the State over life, both to inflict capital punishment, and to command its subjects to serve in war. Art. xxxviii., *Of Christian men's Goods*, maintains the right of property, while at the same time it dwells on the moral duty of charity which attaches to it. Art. xxxix.,

Of a Christian man's Oath, distinguishes between the vain swearing which is forbidden in the Gospel, and the solemn use of an Oath before God.

These last Articles are evidently subsidiary, and of inferior importance to the rest.

Section III.—Alterations made by the Church in America.

The alterations, made by the authority of the General Convention of 1801, are the following:—

(*a*) In Art. viii., *Of the Creeds*, the words "*Athanasius's Creed*" are omitted, because the Church in America, without disparagement of the truth or value of the ancient Exposition of Faith, commonly known as the Athanasian Creed, has not thought fit to put it forth as an authoritative standard, or to recite it in her public Service.

(*b*) Art. xxi., *Of the Authority of General Councils*, is altogether omitted, on the ground that "it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles." The former clause evidently refers to the statement that "the Councils may not be gathered together without the commandment and will of Princes"; the latter appears to mean that, as the General Councils are simply the highest and fullest expressions of the Voice of the Church, their ordinances must have the authority of the Church, asserted in Art. xx., and be subject to the limitation of that Authority there laid down, that "as it ought not to decree anything against God's Word, so, besides the same, ought it not to enforce anything to be believed as necessary to salvation."

(*c*) To Art. xxxv., *Of the Homilies*, the following Note is appended. "This Article is received in this Church so far as it declares the Books of Homilies to be an explication of Christian doctrine and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church, which also suspends the order for the reading of the said Homilies in Churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references."

(*d*) In Art. xxxvii., *Of the Power of the Civil Magistrate*, all mention (as in the English Article) of ecclesiastical supremacy and definition of its true meaning were, of course, obviously inapplicable, where there was no alliance between Church and State. The Article, therefore, as it stands, is entirely new—

asserting the power of the Civil Magistrate over all men, clergy and laity alike, in things temporal, and emphasizing the Christian duty of obedience to him in this sphere, but denying to him all authority in things spiritual. It is to be noted, that the subsidiary clauses in the old Article, as to the lawfulness of capital punishment and of military service, are also omitted, although the reason for the alteration of the main body of the Article does not apply to them.

With these few alterations, of which only the first is of doctrinal importance, the English Articles were accepted and made authoritative.

CONCLUSION.

The study of the Articles will go far to show how it is, that, although drawn up only for the immediate needs of the 16th century, and probably under the expectation of future Revision, they have, as a matter of fact, remained substantially unchanged as a standard of doctrine down to the present time. Even as looked at in themselves, and still more as viewed in relation to the theology of the time, they show themselves extraordinarily fit to serve the purpose for which they were designed.

They are comprehensive, because (in the true sense of the word) they are "moderate"—that is, they refrain from pronouncing on points, on which it is impossible or unnecessary to pronounce. They are thus moderate, because they almost invariably eschew technical theological systems, and go back to the simple language of Holy Scripture. It would be unreasonable to suppose that they could not be amended, in the light of the experience and advance of knowledge gained in the last three hundred years. But substantially they embody the true fundamental principles of Christian faith and Ecclesiastical constitution, which still meet our needs.

They concern strictly the Clergy alone, as a formal enunciation on certain important points of the doctrines of the Church, to which they solemnly engaged to conform at their Ordination; and are set forth to them, not as an absolutely perfect and exhaustive statement, but as containing substantial Scriptural truth, and as a standard not to be contradicted in their public teaching. For the laity they have no strict obligation, nor do they constitute a condition of Lay Communion. But they have necessarily a didactic value, as expository of Anglican doctrine on many important points. It is unfortunately obvious, from language popularly used about them, that they are very imperfectly known and understood by Churchmen generally; and it is much to be desired that they should receive far more attentive study.

Articles of Religion;

AS ESTABLISHED BY

THE BISHOPS, THE CLERGY, AND THE LAITY

OF

The Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA,

IN CONVENTION,

ON THE TWELFTH DAY OF SEPTEMBER,

IN THE YEAR OF OUR LORD

1801.

ARTICLES OF RELIGION.

ARTICLE I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

ART. II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

ART. III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

ART. IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

ART. V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

ART. VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an

article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,
The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The First Book of Esdras,
The Second Book of Esdras,
The Book of Esther,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes or Preacher,
Cantica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,
Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

ART. VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

ART. VIII. *Of the Creeds.*

THE *Nicene* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

ART. IX. *Of Original or Birth-Sin.*

ORIGINAL sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of *Adam;* whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

ART. X. *Of Free-Will.*

THE condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

ART. XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

ART. XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

ART. XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ART. XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

ART. XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint *John* saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

ART. XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

ART. XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a

benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

ART. XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

ART. XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred; so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

ART. XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written,

neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

ART. XXI. *Of the Authority of General Councils.**

ART. XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

ART. XXIII. *Of Ministering in the Congregation.*

IT is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

ART. XXIV. *Of Speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

ART. XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacra-

* The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.

ments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint *Paul* saith.

ART. XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

ART. XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

ART. XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ART. XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

ART. XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

ART. XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

ART. XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

ART. XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and

Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

ART. XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

ART. XXXV. *Of the Homilies.*

THE Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of *Edward the Sixth;* and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the people.

OF THE NAMES OF THE HOMILIES.

1 *Of the right Use of the Church.*
2 *Against Peril of Idolatry.*
3 *Of repairing and keeping clean of Churches.*
4 *Of good Works: first of Fasting.*
5 *Against Gluttony and Drunkenness.*
6 *Against Excess of Apparel.*
7 *Of Prayer.*
8 *Of the Place and Time of Prayer.*
9 *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10 *Of the reverend Estimation of God's Word.*
11 *Of Alms-doing.*
12 *Of the Nativity of Christ.*
13 *Of the Passion of Christ.*
14 *Of the Resurrection of Christ.*
15 *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16 *Of the Gifts of the Holy Ghost.*
17 *For the Rogation-days.*
18 *Of the State of Matrimony.*
19 *Of Repentance.*
20 *Against Idleness.*
21 *Against Rebellion.*

[This Article is received in this Church, so far as it declares the

Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

ART. XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

ART. XXXVII. *Of the Power of the Civil Magistrates.*

THE Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

ART. XXXVIII. *Of Christian Men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right, title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

ART. XXXIX. *Of a Christian Man's Oath.*

AS we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

TO FIND THE PLACES IN THE

PRAYER BOOK.

Morning Service.

1. Begin with MORNING PRAYER, page 1.

   After the Venite Exultemus,

2. Turn to the Psalter, and read the PSALMS FOR THE MORNING of the day of the month, pages 329 to 508, or one of the SELECTIONS as set forth in the Tables on page 328.

3. After the First Lesson, turn to the TE DEUM, page 7, or to the BENEDICITE, page 8.

4. After the Second Lesson, return to MORNING PRAYER, page 10; and on Sundays, Wednesdays, and Fridays, at the end of the Prayer for the President of the United States, turn to the LITANY, page 30.

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5. The COMMUNION OFFICE begins on page 221. The COLLECT, EPISTLE, and GOSPEL for the day (see the *Rubric* on page 224) will be found on pages 52 to 220, the day being usually announced. After the Gospel, the service is resumed at page 224.

Evening Prayer.

1. Begin with EVENING PRAYER, pages 16 to 21.

2. Turn to the Psalter, and read the PSALMS FOR THE EVENING of the day of the month, pages 329 to 508, or one of the SELECTIONS, as set forth in the Tables on page 328.

3. After the First Lesson, one of the CANTICLES, pages 22 and 23.

4. After the Second Lesson, a CANTICLE, and the remainder of EVENING PRAYER, pages 23 to 29.

Occasional Services.

Public Baptism of Infants, p. 244.
Public Baptism of Adults, p. 257.
The Office of Confirmation, p. 273.
The Office for Holy Matrimony, p. 277.
Burial of the Dead, p. 294.
Thanksgiving Day, p. 319.